MRS. NORMAN F. WILLIAMSON

JAPAN

Southern Baptist Work in Japan

I Introduction.
1. Regret that Mr. W. is away.
   (1) Dr. thinks mother will live only few days
2. Happy to speak for Christ and Japan.
3. We stood together in Japan.
   (1) Faced every problem together
   (2) Every new plan worked out together
4. When called away or went to outstations & took his place. Therefore today —

II S. Baptist work in Japan
1. History
   (1) Met S. B. missionaries before civil war
   (2) Still young — about 35 years old.
2. Evangelistic Work
   (1) Wage of winning Japanese to Christ
      a. Hon Myoji - description
         (a) Want to speak to them right then.
      b. Must win them individually.
      c. " train " "
      d. Must have point of contact
         (a) English teaching. Sabbath
            #1. English taught in all gov. schools
            #2. Jap — all want to study English from American or English
            #3. ∴ English Bible classes.
               no 1. Aoyagi San.
         (b) Music — another point of contact
            #1. Violin lessons.
            #2. Church orchestra
            #3. Choir practice
            #4. Before church song service
            #5. Victrola.
               no. 1. Church concerts
               no. 2. Home "
         (c) Other points of contact.
            #1. Cooking classes.
            #2. Sewing.
            #3. Knitting, tatting, crochet, em—

Prohibition

#4. Norman Jr.
(d) Kindergarden — other point of contact
#1. means of visiting in homes
(e) Without such contacts cannot win
(f) Preach — after conversion
(g) " " join church
#1. Train in Bible Study
(h) Of course preach but teach & train
(i) Kumamoto to Kagoshima — here to Macao
(j) 130 thousand — 1 thousand.

3. Educational Work.
a. First School —
(1) Boys School Fukagoka
(a) Middle School
(b) College department
(c) Theological Department.
(2) Southern Baptist ought to be proud of —
(3) Visited just before leaving Japan
(a) Chapel
(b) Missionaries divide up classes.
#1. Invite all into homes.
(4) Now we are getting good students.
(5) Why we need christian schools in Japan
#1. For the same reasons we need them in America
#2. Also other reasons.
no. 1. Gen. dishonesty
no. 2. Gov. schools not thorough.
0. Federated missions
Mrs. Varies — inferior goods.
Mrs. Smith
#3. Greatest reason — to win them to Christ.
#4. Also to train.
B. Y. P. U.
b. Second & only other school — Girls school in Kokura.
(1) Middle School only
(2) Only 4 yrs old.

6

V Need for Prayer.

1. Physical need -

a. All - Earthquake - 18 days

b. Exclusion law.

2. Personal need for prayer

a. All - of love temper

b. In Japan - What you are

3. First talk in Japanese

a. Our Day on Prayer-cal-

4. Every day — need -

Give me some chichi
" " " " moder
" " " " " please

(3) In addition to reasons for boys schools — not enough girls schools
(4) This school — greatest emmergency on any mission field
(5) Greatest success in Japan.

III Publishing House.
1. Japanese read a great deal
2. Must supply good-books.

IV Greatest needs in Japan today—
1. Evangelist & wife for Kagoshima
2. Teachers for Boys school—
   Mr. Dozier + braking fast.
3. Head of music depart. for girls school
4. President of Girls school.
   Mr & Mrs. Rowe had to return.
5. Native pastors
6. Your Prayers.

V Some of my Missionary joys
1. First I am Mr. W's home-maker and helper and Roman Jr mother.
2. God called me to that place
3. Second I am a missionary
4. Mr. W. is missionary 1st 2nd and all
5. Do miss. work through home
6. ∴ souls which are won in the home or through the home are especially precious to me.
   (1) Our Cook — now helps me.
   (2) Laundry man — backdoor
   (3) Family worship
      (a) Naka michi San
         a. now publishing house
   (4) Young lady—
      Y. W. a. program.

VI Please pray for us more than you have before

I Intro.
I 1 Informal meeting - informal talk.
2. Children's program - imaginary trip to foreign fields.
3. Real trip.
II Georgia to Kumamoto Japan
1. Passport late - night after war.
2. Every 1 changed trains - all the time train was stopped prayed.
3. Went on truck to ship.
4. Letter from Mr. W.
5. Sailing - Peace.
6. Third day out — broke
7. Original document of Peace Treaty.
8. Early in morning anchored outside of harbor.
(1) Letter
9. Landed in Sayapan - late in afternoon
(1) Mr. W. said would not wait.
(2) First night in Japan.
a. slept on floor
b. sat on floor to plan for wedding
10. Married & went to quiet place to rest — Mr. W - broken down.
(1) When we left Kanizawa.
a. Helpless without language -
(a). Man came to close up.
11. Kolerra.
1. Church & S.S. all in our home.
2. First of Dec. 1 influenza.
a. Green leaves.
(a) Cook & J. teacher very much excited.
b. Later brought me large wreath - funeral wreath.
III New church finished & mission thought best for us to move to Kumamoto.
1. Cannot tell all of experiences - flies
(1) When move to new place. — yoroshiku — no.
2. All missionaries make mistakes at first

Intro -

Happy to have privilege of speaking

(1) Kentucky Baptist women.

(2) Pastors wives.

(3) Walnut street church -

members - or attend.

Missionary spirit.

(1) Mrs. Watson.
(2) Mine — Lords supper — Raising

IV Illus — to show needs & appreciation.

1. Woman gi's 1st real Christmas tree.
   (1) We give over 1/10
   (2) Had given to Xmas tree at church & other S.S.
   (3) Used in our home for different classes.
   (4) Xmas eve night — 12 o'clock
   (5) When he saw the tree.
   (6) Only two hours.
   (7) afternoon went away
   (8) When came back was gone
2. Mis. & mis. children have to give up for Christ —
3. Next day Xmas box — love offering came
4. Furniture in S. S. rooms.
5. Smiths in seminary dormitory
6. Our girls school — greatest need.
   (1) The plan when started —
   (2) Japanese man — only for last yr.
   (3) Greatest soul-saving agency.
7. Prayer —
   (1) Please give prayer with every penny
   (2) First talk in Japanese —

How the Present crisis of our F. M. B. looks from the view point of a missionary.

I Intro - First talk in Japanese

1. Many sides - but in five minutes - only one point & one ill.
2. By way of intro - to this ill - before I left America was always considered well dressed - if reception dress needed had it etc -
3. The five years campaign in Japan.
   (1) Pledge together with - over $10
   (2) after pledged - extra expense - all prices raised
   (3) ∴ could not keep up pledge -
   (4) Our 5 yrs ended later than America - last July - we left in March.
   (5) In order to pay back & forward $1250.00
      a. It took every penny $550 gift money from uncle
   (6) Absolutely no new clothes for trip.
   (7) Embrassed beyond expression on trip
   (8) more than embrassed when visited my husbands people for first time with no new clothes & no money to get any.

4 People have been so good to us since we have been in America - God has more than repayed all.

II. This experience & many others make me say that from my view point in the light of our experiences this present crisis of our F. M. B. makes me want to say - "Why don't Southern Baptist give God what belongs to Him and then give God a chance to really bless Southern Baptist.

Payed the price & received blessing

III To make the heart of Jesus glad

Broadway S. S. Class.

Intro — 1. Costume
2. Cherry blossom
1. Happy to have this privilege.

II Family system in Japan
1 Komaki San — if baby falls down
2. Subjection of women & wives
(1) Reverence of husbands.
(2) Kawai — Polynesian
3. Ancestor worship.
(1) O Bon
(2) Duty to older members of family
a. Fujuki San & grandfather
4. Marriage. business of parents.
(1) Girl sees future hus — once in presence of others.
a. Liked her husband
(2) Sends wife home — 7 times.
(3) Usually go live with husbands mother.
5. Before married have no say as to what they do —
(1) Poteyo teacher
(2) Mick O'League got teacher
(3) Cook in Yokohama
(4) Uno San — Fujikake San

III Missionaries home — an example
1. Notice slightest thing
(1) Mad. Miura — fan
(2) Maida San — step aside.
2. Even bathe & dress & feed the baby
3. Meetings in our home —
(1) W. M. S. — twice month
(2) Y. W. A. "
(3) W. M. S. committees.
(4) Y. W. A. "
(5) S. S. teachers
(6) Church officers
(7) " socials.
(8) Bible classes
(9) Individual for B. study
(10) Student Volunteer Band.

(11) Individuals call
4. Must serve tea & cake
(1) One day 50
(2) Largest no. 76

IV Won't you make possible more light houses?
1. Story of Bamboo - for Christ glory
V copy American bible
VI Prayer - First talk in Japanese

10. First annual meeting of W. M. U. of S. B. C. of Japan
– not 6 yrs. old –

11. The 1st Y. W. A. talk made before the W. M. U. of S. B. C. of Japan I had the privilege of making

12. S. B. women were praying for that – because my prayer day on your prayer calendar

13. Please continue to pray –

Women in Japan

I Intro-

1. Some changes in Japan

✓ a. Language - Old -

✓ b. Home & interiors

c. Kimono - European Dress

d. Hair - dress -

✓ e. Black - teeth & cut hair

✓ f. Food - milk - butter

✓ g. Chopsticks - knife & forks

(1) Cooking classes

h. Woman's advance toward equality..

2 Family System.

a. Miss T. Home - example

1. Notice slight - third

(a) Mad. Minura - San

(b) Maida San - stepfather

2. Bath & dress & feed baby.

b. Subjection of Woman

1. Reading Husband -

2. Family - Council

c. Ancestor Worship

1. Duty to ancestors

2. " " older members

(a) Suzuki San & grandf

d. Marriage the business of Parents
1. Free marriage 5-1

e. Sende wife home. 7 times

f. Young couple sometimes set up house-keeping.

g. Married Woman's Status

h. 1. Tokyo teacher
2. Miss Deaguc got teacher
3. Cook in Kobura
4 Uno San.

3. Fields where Women have succeeded.

a. Writers - Yosano

b. Painting

c. Music - pianist
(1) Mad - Miura.

d. Education

e. Business. Mrs Bus

f. Women Dr's - 3 one

g. Social Work.

Children in Japan.

I One month old – shrine
  1. Pretty dress.
II Count of age in Japan
  3 – 5 – 7 – (Nov. 15th)
III Compulsory education.
  1. Much not common in schools
  2. Expensive.
IV Fairy tales –
V Morals, manners –
VI Girls festivals
VII Boys

Ye Are The Light of the World.

Today I want us to think for a while about Christ's words to us as recorded in Matthew 5: 14, 15, & 16. Christ says, "Ye are the light of the world". The "ye" means the Christians. If we had no Christians, then the world would be in utter darkness; because the Christians are Christ's chosen representatives on earth. You Christians here in Omuta are the lights Christ has provided for Omuta. There are many people here in Omuta who have no light about Christianity except your lives. There are some people who see the light of your Christian lives, but there are other p people right here in Oumta who are in absolute darkness because you have not let your Christian light shine far enough.

It is a dreadful thing to be in black darkness. The night after the recent typhoon, the electric lights did not come on. I did not think about their not coming on, so we were in darkness when night came. Finally I found a candle and ~~kkkkkk~~ lighted it and put it on the highest shelf in the room. I was very thankful for that little light. I could see well enough to bathe my little boy and put him to bed. But I had only one small candle for a large house. The little candle was not bright enough to light up but just one room in my house; in fact, it would not light up even that one room well. I needed the electric light very much. I am afraid that many of our Christians give only a dim light like the candle. In Japan we so much need Christians whose lives give bright, shining lights like the electric lights. Oh! I just wish that every Christian life in Japan was as bright as the very highest power electric light. If we are real Christians and are in close union with Christ, our Christian lights will attract and win many new followers for Christ. Just as I needed more than one light the night our home was in darkness after the typhoon; so in Japan we need many Christians. Compared to the thousands and thousands of people in Japan, the Christians are very few in number. And most of all, we need more high power Christians. When I came back from America last year, I brought an electric iron with me. I thought I would not get back to America in seven years; so I got one of the best I could get, hoping it would last seven years. When I got to Kumamoto, I found out that my

iron was one hundred and ten volt power and the electric company in Kumamoto could put in only * ninety volts in our house; so I cannot use my iron at all, after going to the trouble to bring it all the way from America. I was very much disappointed. But the source of the electric power for my house is not strong enough, and I would burn out the fuse and cause the lights to go out all over the whole house if I used it; therefore, I have to let the iron alone. But I want to remind you Christians of a most wonderful fact! The source of the Christians' power has no limit. If we Christians are connected up in close union with Christ, our source, all power is given to us. It is possible for us to be bright, high power electric light Christians. From today on it is my prayer that each of you may make your light brighter and cleaner and more far-reaching than it has ever been before. Remember there is no limit to the power Christ will give us.

By way of explaining the fact that "Ye are the light of the world", Christ says that, "A city set on a hill cannot be hid". His meaning here is that when we become Christians, by the very act of accepting Christ as our Savior and following Him in baptism, we set our selves apart from the world like a city set on a hill is set apart from the surrounding country. So if we are real Christians, we cannot help it, our lives will just radiate Christ. When we came back from America, we sailed down the Inland Sea and landed at Nagasaki. The day we passed through the Inland Sea was a beautiful day and we enjoyed the scenery so much that we were sorry to see night come. But we saw one of the most wonderful sights of all after night. That night about nine o'clock, we passed between Moji and Shimonoseki. Every thing was brilliantly lighted up so that one could forcefully realize the truth of Christ's words when He said "A city set on a hill cannot be hid". Truly Moji and Shimonoseki cannot be hid from the ships passing in the night. When we came near, I was down in our cabin, but the bright lights attracted my attention so I went to look out to see where we were. There I saw Shimonoseki on the hillside all ablaze with what looked like millions of bright lights. Moji was on the other side all beautifully lighted up in the same way. Looking at those lights through the blackness of night, I saw the attractiveness and beauty shining out with unusual grandeur. Then too the Moji lights were the first lights of Kyushu we saw. Getting to Kyushu meant that we were nearing

our home, a place of protection and safety and rest from our long trip. Lets make our Christian lives bright and beautiful like that. We want them so bright that they will attract all wandering souls who are passing our way. People who do not know Christ are in darkness just as our ship was out in the darkness between Shimonoseki and Moji. Let's make our lives a light-house to attract their attention. Just as the first Kyushu lights suggested our home of protection, safety and rest, after we have attracted the attention of those who have not yet accepted Christ, let's point them to Christ as their protection from falling into temptation and their safety from the results of sin and their rest from their long journey in the darkness of sin all about them.

Why did God save us? Why do you think God saved you? Of course we are saved for our own salvation, for our happiness and well-being; but that is not all of God's purpose. The main reason why God saved us is because he wants us to shine for Him,- that is, He wants us to win others for Him. Why did I light the candle that night after the typhoon when the electric lights did not come on? I lighted it because I wanted to see, and not because I wanted to look at the candle. I needed the light so I could see how to get the dirt off of my little boy before I put him in his clean little bed. I did not look at the candle at all after I put it on the mantle-piece. I looked at the dirt the light showed me on my little boy and bathed him nice and clean. What Christ wants us to do is to make our lives bright and put them up where they will give light to people and show them the black places in their hearts and point them to Christ the only one who can wash away the sin out of our hearts.

Another thought that we want to get is that Christ says, "Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven". Christ means to teach us here not to shine in order to attract attention to ourselves but to our good works which mean our light. When they see our light and not us, they will glorify our Father who is in Heaven. We know that Christ meant that we should keep ourselves in the background; because in Matthew 6:1 He says, "Take heed that ye do not your righteousness before men, to be seen of

them". X And in the fifth verse of the same chapter, He says, "Ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the street, that they may be seen of men". Therefore, we want to be very, very careful not to shine in order to be seen of men, but in order to bring glory to our Heavenly Father. The most important thing of all for us to do is to live our Christianity. We want to so radiate Christ that people may see so much of the Christ in our lives that they will give their lives to Christ. One of the pastors who used to live in Kumamoto, told Mr. Williamson that what caused him to become a Christian was the life of an old lady who attended the same church he did when he was a student. This old lady simply lived her Christianity. She joyously attended church and did what she could for her Master. She never talked to that young man at all but she won him for Christ by her devoted Christian life. Probably that old lady could not do so very much but she could live her Christianity and she did. But this young man whom she won by her life is now a splendid pastor and doing a great work for Christ. That old lady truly made her light shine for Christ. That is what we should all do. Do you realize that you are the only Christian that many people know. One day Mr. Williamson asked a student who was not a Christian, how many Christians he had ever known personally. He said the only one he knew was a boy in his class. We knew that that Christian boy was not attending church as he should and we were afraid that the non-Christian boy was not getting the right impression of Christianity. Are all who know you getting the right impression of Christianity from your life? Is your light bright and shining? Let's not be contented until our lives are as bright as the highest power electric light. Let's pray that Christ will so fill our hearts with His love and light that we will light the way for many, many people to come to know and believe on Christ as their Savior and Lord.

NANJIRA WA YO NO HIKARI NARI.

Konnichi mina sama to go isshoni| Mataiden go shō no jū shi, jū go, jū roku setsu ni shirusaretaru| "Nanjira wa yo no hikari nari" to iū Kirisuto no mi kotoba ni tsuite| shibaraku kangaete mitai to omoimasu.| Koko ni aru| "nanjira" to iū no wa| Kirisutokyō shinja no koto de gozaimasu.| Moshi Kirisutokyō shinja ga imasen deshitara| yo no naka wa makkurayami de gozaimashō.| Nazeka to mōshimasu to| Kirisutokyō shinja wa| chijō ni okeru Kirisuto no daihyōsha de aru kara de gozaimasu.| Koko ni irassharu mina san wa| Kirisuto ga Fukuoka no tame ni| osonai ni natta hikari de gozaimasu.| Kochira ni wa mina san no hoka ni wa| Kirisuto wo shiranai hito ga takusan arimasu.| Ma ni wa anategata| Kirisutokyō shinja no hikari wo mitomete iru hitotachi mo gozaimashō ga| mada mattaku ankoku no naka ni oru hitotachi mo aru no de gozaimasu.| Sore wa| anatagata no hikari ga| jūbun ni teriwatatte inai kara de gozaimasu.✓|

Ittai| makkurayami ni oru to iū koto wa| osoroshii koto de gozaimasu.| Kumamoto no izaka nen no bofuu no arimashita yoru| dentō ga tsukimasen deshita.| Watakushi wa| hiru no aida dentō no koto nanka| chitto mo kangaete inakatta mono desu kara| yoru ni narimasu to| makkura de komarimashita.| Yatto no koto rōsoku wo sagashidashimashita;| sassoku sore wo tsukete| heya no ichiban takai tana no ue ni agemashita.| Watakushi wa konna chiisana akari de mo| taihen ureshiku kanjimashita.| Kodomo ni oyu wo tsukawaseru ni mo| nedoko ni yumaseru ni mo| sore de kekkō de gozaimashita.| Shikashi| hiroi ie no naka ni| rōsoku ga tatta ippon shika arimasen deshita.| Chiisana rōsoku no hikari de wa| watakushi no uchi no hitoma dake de mo| jūbun akaruku suru koto wa dekimasen ga| jissai sore wa sō de arimashita.| Watakushi wa| hayaku dentō ga tsukeba yoi ga to omoimashita.| Kirisutokyō shinja no naka ni wa| kono rōsoku no yōna usugurai hikari shika| hanatsu koto no dekinai hito ga ōku aru no de wa arimasumai ka?| Watakushidomo wa| Nihon ni dentō no yōna akarui hikari wo hanatsu| Kirisutokyō shinja no ōku okoru koto ga hitsuyō de arimasu to omoimasu.| Nihon ni aru Kirisutokyō shinja wa| mina ichiban ōkina hikari wo hanatsu dentō no yōna shinja de aru yōni| netsubō shite yamanai no de gozaimasu.| Moshi watakushidomo ga| makoto no Kirisutokyō shinja de atte| Kirisuto to missetsu naru kwankei wo motte imasu naraba| sono hikari ni yotte| ōku no atarashii hito wo hikitsukeru bakari

2. Nanjira wa Yo no Hikari Nari.

de naku mattaku Kirisuto ni kie-sageru koto ga dekiru no de arimasu. Okaze no fuita ban ni watakushi no uchi de ippon no rōsoku de wa manzoku ga dekinakatta tōri Nihon ni mo ōku no Kirisutokyō shinja ga hoshii no de gozaimasu. Hassen man no Nihon no jinkō ni kurabemasu to Kirisutokyō shinja no sū wa gokugoku shōsū de aru to iuwanakereba narimasen. Watkushidomo ni motto mo hitsuyō naru mono wa motto yūryokuna Kirisutokyō shinja de gozaimasu. ISaku nen watakushi ga Beikoku kara kaette mairimashita toki ni denki-airon wo motte mairimashita. Shichinen kan wa kaerenai no desu kara kanari sono aida motsuyōna no wo to omoimashite ichiban yoi no wo katte mairimashita. Kumamoto ~~e~~tsukimashite kara hajimete sono airon wa hyaku jū no den~~ryoku~~atsuryo ga nakereba naranai to iū koto ga wakarimashita, tokoro ga Kumamoto Denki Gwaisha de watakushi no ie ni okuru den~~ryoku~~atsu wa ku jū shika arimasen no de sekkaku harubaru Amerika kara kushin shite motte mairimashita keredomo tsukawarenai de honto ni zannen de gozaimashita. Moshi watakushi ga ie no denryoku no minamoto ga yowai no mo kamawazu ni tsukaimashitara sore koso taihen fuyūsu wa kirete shimai iejū no dentō wa mina kiete shimatta ni sōi arimasen. Desu kara watakushi wa kono denki-airon wo tsukau koto ga dekimasen deshita. Shikashi koko ni mina san ni kangaete itadakitai fushigina koto ga gozaimasu. Sore wa Kirisutokyō shinja no chikara no minamoto ni wa kagiri ga nai to iū koto de gozaimasu. Subete no mono no minamoto naru Kirisuto to watakushidomo ga missetsu naru kwankei wo motte imasu naraba subete no chikara wa ataeraremasu. Sō sureba akarui yūryoku-na dentō no yōna Kirisutokyō shinja to nareru no de gozaimasu. Watakushi wa kyō kara mina san ga imamade yori mo motto akaruku motto hakkiri to motto empō made terasu hikari to nararemasu yō ni inorimasu. Kirisuto no ataete kudasaru chikara ni wa kagiri ga nai to iū koto wo mo-ichi-do oboete itadakitō gozaimasu.

Kirisuto wa "Nanjira wa yo no hikari nari" to iū koto wo sara ni kuwashiku setsumei suru tame ni "Yama no ue ni aru machi wa kakururu koto nashi" to osshaimashita. Kore wa yama no ue ni aru machi ga shui no kuni kara hanarete oru yō ni sukuinushi to shite Kirisuto wo ukeire baputesuma wo ukete Kirisuto ni shitagai kono yo kara hanare yo to ossharu no de gozaimasu.

3. Nanjira wa Yo no Hikari Nari.

Moshi watakushidomo ga|makoto no Kirisutokyō shinja de arimasu naraba|Kirisuto no hikari wo shihō ni arawasumai to shite mo|hitori de ni arawarezu ni wa oranai no de gozaimasu.| Kono tabi|Amerika kara kaette mairimashita toki|watakushidomo wa Seto Naikai wo tōte|Nagasaki de jōriku itashimashita.| Saiwai|Naikai wo tōrimashita hi wa|rippana o tenki de gozaimashita kara|utsukushii keshiki ga nagamera/rete|hontō ni yukwai de gozaimashita.| Soshite|hi no kureru no ga|nan da ka oshii yōna ki/ga itashimashita.| Shikashi|yoru ni narimashitara|odorokubeki keshiki wo misararemashita.| Ku ji goro watakushidomo no fune wa| kwammon kaikyō wo tōrimashita.| Akari ga doko-ni-mo koko-ni-mo tsuite ite|sore wa sore wa migoto de gozaimashita.| Koko wo tōru hito wa dare de mo|"Yama no ue no machi wa kakururu koto nashi" to osshaimashita|Kirisuto no o kotoba no mattaku shinri de aru koto wo|satoru ni sōi gozaimasen.| Hontō ni Shimonoseki x ya Moji wa|koko wo tōru fune ni|kakureyō to shite mo|kakureru koto ga dekimasen.| Watakushi wa chōdo sono jibun|senhitsu ni imashita;|dandan chikaku naru ni tsuke|ima fune wa doko wo tōtte iru no ka shiran to|mitaku narimashita no de| ~~hitsugwai~~ aoto e demashita.| Yama-no-te ni aru Shimonoseki ni wa|fuyajō no yō ni|ikuman to mo kazu shirenu akari ga tsuite imashita.| Mukō gawa no Moji ni mo| yappari Shimonoseki to onaji yō ni|akari ga migoto ni tsuite imashita.| Watakushi wa| kono utsukushii hitome wo hiku yakei wo ~~xxx~~ mite|kanzezu ni wa irarenasen deshita.| Moji no akari wa Kyushu de no saisho no akari de gozaimashita.| Kyushu e haitta to iū koto wa|torimonaosazu|nagai nagai ryokō wo oete|anzen to kyusoku to|hogo no basho de aru|jibun no katei ni chikaku natta koto wo|shiraseru no de gozaimasu.| Watakudomo Kirisutokyō shinja no shōgai mo|kono yō ni kagayaite| me no mae ni samayōte oru tamashii wo|michibiku yō ni shitai mono de gozaimasu.| Watakushidomo no fune ga|kwammon no kurayami no naka wo tōrimashita to dōyō|Kirisuto wo shiranai hitobito wa|ankoku no naka ni iru no de gozaimasu.| Dōka watakushidomo no shōgai ga|sorera no hitobito no me wo hiku tōdai de aritai mono de gozaimasu.| Saisho no Kyushu no akari ga|anzen to kyūsoku to hogo no basho de aru katei wo omowasemashita yō ni| mada Kirisuto wo ukeire-nai hitotachi no chūmoku wo hiku to tomo ni| yūwaku ni ochiirasezu massugu ni hogosha naru Kirisuto e itaraseru yō ni| mata| tsumi kara anzen e|tsumi naru kurayami no nagai ryokō kara kyūsoku e to|karera no hōkō wo kaesase yō de wa arimasen ka?

Kami Sama wa|nani yue watakushidomo wo o-sukui ni natta

no de gozaimasho ka? | Nani yue Kami Sama wa | anata wo o-sukui ni natta no de gozaimashō ka? | Mochiron | watakushidomo wa jibun no sukuwareru tame | mata | kōfuku annei no tame ni sukuwareta ni sōi gozaimasen. | Keredomo | Kami Sama no on-mokuteki wa kesshite sore dake de wa gozaimasen. | Kami Sama ga | watakushidomo wo o-sukui ni natta omonaru riyū wa | shu go-jishin no tame ni watakushidomo wo kagayakasetai to | o-omoi ni naru kara de arimasu. | Motto heii ni mōshimasu to | hito wo Kirisuto ni michibikasetai to on-nozomi ni naru kara de gozaimasu. | Watakushi wa | ano ōkaze no fuita yoru | dentō no tsukanakatta toki ni | nani yue | rōsoku wo tomoshita no de gozaimashō ka? | Sore wa mōshiaguru made mo naku | mono wo mitai to omotta kara de | tada | rōsoku wo nagametakatta kara de wa gozaimasen. | Watakushi wa yogoreta tokoro wo mite sore wo araiotoshite | seiketsuna nedoko no naka ni kodomo wo nekashitakatta kara de gozaimasu. | Watakushi wa rōsoku wo tana no ue ni oite kara wa | mō sore ni wa mimuki mo itashimasen deshita. | Watakushi wa | akari ga shimeshite kuremashita kodomo no karada ni tsuite-iru yogore wo mite | kirei ni aratte yarimashita. | Kirisuto no watakushidomo ni yōkyū nasaru koto mo | watakushidomo no shōgai wo kagayakasete | hitobito wo terashiuru tokoro ni oite | sono kokoro no naka ni aru yogore wo shimeshi | tsumi wo araisatte-kudasaru koto no dekiru Kirisuto e | michibiku koto de gozaimasu. |

Ima hitotsu manabitai to omoimasu no wa | "Nanjira hikari wo hito no mae ni kagayakase | kore hito no nanjira ga yoki okonai wo mite | ten ni imasu nanjira no chichi wo agamen tame nari" to | osshatta koto de gozaimasu. | Kirisuto wa hito ni miseru tame ni | onore wo kagayakase to wa osshaimasen. | Hikari sunahachi yoki okonai wo kagayakaseyo to | o-oshie ni natta no de gozaimasu. | Sō sureba hito ga hikari wo mite | watakushidomo de wa naku | ten ni imasu chichi wo agameru no de gozaimasu. | Kirisuto wa | watakushidomo ni hito no me ni tatanu tokoro sunahachi | kage ni jiko wo okanakereba naranai to | oshietamō no de arimasu. | Nani yue ka to mōshimasu to | Mataiden roku shō no issetsu ni | "Nanjira miraren tame ni ono ga gi wo hito no mae nite okonawanu yō ni kokoro seyo" | sore kara mata | dōshō no go setsu ni | "Nanjira inoru toki gizensha no gotoku arazare; | karera wa hito ni arawasan tote | kwaidō ya ōji no kado ni tachite | inoru koto wo konomu" to | osshaimashita. | Sore de watakushidomo wa | hito ni mirareru tame de naku | ten ni imasu chichi ni sakae wo kisuru yō ni | chui ni chui wo kuwaenakute wa narimasen. | Watakushidomo no nasu beki motto mo taisetsuna koto wa | Kirisutokyō ni ikiru

5. Nanjira wa yo no hikari nari.

koto de gozaimasu.| Watakushidomo wa|hitobito ga watakushidomo no shōgai ni arawareru Kirisuto wo mite|sono seimei wo sasageru yō ni naru made|Shu wo arawashitai mono de arimasu.| Katsute Kumamoto ni orareta hitori no bokushi ga|Uwiriamuson ni|"Watakushi wo Kirisutokyō shinja ni shita no wa|gakusei jidai ni shusseki shite ita kyōkai ni kuru rōfujin de atta"to|mōsareta sō desu.| Kono fujin wa|tada jibun no shinjite oru Kirisutokyō ni ikite ita bakari deshita.| Kano jo wa yorokonde itsumo kyōkai e shusseki shite|Shu no tame NI jibun no dekiru dake no koto wo itashimashita.| Kano jo wa|kono gakusei to kotoba wo kawashita koto mo nakatta no de gozaimasu ga|kano jo no nesshinna shinkō seikwatsu ga|tsui ni kare wo Kirisuto ni michibiita no de gozaimasu.| Kono rōfujin wa|tan ni|Kirisutokyō ni ikite ita dake de|kaku-betsuna koto mo shinakatta no de gozaimasu.| Shikashi|kano jo ni michibikareta seinen wa|ima de wa rippana bokushi to natte|Kirisuto no mi-sakae wo arawashite-oru no de arimasu.| Kono rōfujin koso wa|hontō ni Kirisuto no tame ni hikari wo kagayakaseta hito de gozaimasu.| Kore wa watakushidomo mina no mono no nasu beki koto de gozaimasu.| Mina san wa|ōze no hito ni shirarete-iru hitori no Kirisutokyō shinja de aru koto wo satotte irasshaimasu ka?| Aru toki Kumamoto de Uwiriamuson ga|jibun no kumi ni kuru hitori no mishinja no seinen ni|"Anata wa kore made ni Kirisutokyō shinja wo ikutari shitte imasu ka?" to|tazunemasu to|seinen wa| "Watakushi wa dōkyū ni iru seinen hitori shika shirimasen" to| kotaemashita.| Sono shinja no seinen wa|shusseki subeki hazu no kyōkai e mo shusseki shimasen deshita no de|mishinja no tomodachi ni|Kirisutokyō ni tsuite no tadashii ~~i~~inshō wo ataete inakatta to omoimasu.| Mina san no go zonji no katagata wa|mina san no go shōgai wo tōshite|Kirisutokyō no tadashii ~~i~~inshō wo ete irasshaimasu deshō ka?| Mina san no hikari wa meiryō ni kagayaite imasu deshō ka?| Dōka watakushidomo no shōgai ga|motto mo tsuyoi dentō no yō ni kagayaku made|manzoku shinai yō ni shiyō de wa arimasen ka?| Mata|watakushidomo wa| ōku no hitobito ga Kirisuto wo sukuinushi to shi|kimi to shite shinzuru yō ni|michi wo terasu tame ni|Kirisuto no ai ~~xx~~ to hikari to wo motte|watakushidomo no kokoro ga mitasareru yō| inorō de wa gozaimasen ka?|

My Life-Motto: "In All thy Ways Acknowledge Him, And He Will Direct Thy Paths".

Last month it was so good of you to listen to my poor Japanese and it was indeed kind of you to invite me to speak to you again. I enjoyed coming last month; so I have been looking forward to this trip ever since I was here before.

Today I want to talk to you about something very personal. Somehow, one cannot open their heart to people who do not like them and whom they do not admire. I could not make a talk like this to people I had never seen before. But you were so very sympathetic with what I said before that I want to give you a little glimpse into my heart. Then I think we can understand each other better. Not that we do not already understand each other, because we do, I think. We have known and loved Fujinuma Sensei's family so long and we have enjoyed our work with the Omuta Church for several years. But you know there are sometimes sacred things in our hearts which we do not often speak about. What I want to do today is to talk to you about some of the sacred things of my life grouped around the central theme of my life-motto: "In All Thy Ways Acknowledge Him, And He Will Direct Thy Paths".

First it would be well to speak of the meaning of this verse Proverbs 3:6: "In all thy ways acknowledge Him, and He will direct thy paths". To acknowledge God in all our ways means that whatever we do is done under a constant consciousness of His presence, in accordance with His will, and in dependence on His will. If we acknowledge God in this way He will direct our paths. Directing our paths means that He will be not only our Guide; but also our Roadmaker, showing us the way and clearing obstacles from it.

Years ago when I was a school girl, I selected Proverbs 3:6 as my life-motto. By this motto I decided every thing in my life. When time came for me to go away to some university, I had to take it to God in prayer and decide. My parents both died when I was young and my uncle, who was my guardian after my Father's death, left it entirely with me whether or not I should go to university and if I did go which one I should attend. Since "In all they ways acknowledge Him and He will direct thy paths" was my motto, I

asked God where He wanted me to go and He directed me to our Baptist College for Girls. After I reached the college I did not know what course to take. Many of the subjects were elective and each student must decide which subjects she would elect. I wrote home and asked my uncle, but he only wrote back for me to use my own judgment. I took it to God in prayer and decided. In those days I started to reading my Bible often and I prayed constantly. Before I graduated my health failed and the faculty advised that I rest a while because they thought that I would ruin my health completely if I continued. But I did not want to give up because I believed that I was there because God directed me to go there. So I asked the faculty to let me try a little longer and I prayed with all the earnestness of my soul that if it was God's will for me to be there to please give health and strength to graduate. God was very near to me in those ~~dax~~ days. I know that it was His will for me to be at that college and graduate because He gave me health and strength to stay until I graduated.

Long before I even went to college, I had felt that God wanted me to go to distant lands and carry the Gospel message. So when I graduated I felt that I was nearer ready to go out as a missionary. I felt, however, that I ought to go to a Theological Seminary before applying to the Foreign Mission Board to be sent out as a missionary. Now my uncle nor any of my people approved of my going as a missionary. My family thought that I was not physically strong enough. Therefore they did not want me to go to the Theological Seminary. This made it necessary for me to have to ask God to send me the money to go to the Theological Seminary, if it was His will for me to go. I made all my plans to go and got ready to go; but I did not have the necessary money. I prayed and tried not to lose my faith that God wanted me to go to the Theological Seminary. The time when I should go drew nearer and nearer and I was ready to go but still I had no money with which to go. I read my Bible a great deal every day and prayed much - often almost all night. Finally, just one week before the day school was to open , a letter came from a friend of mine saying that a lady asked her to tell her how to use ~~some money for the Lord~~ for the Lord some money that her husband had left at his death. This lady whose husband had died had never even heard of me; but the amount she said she wanted to invest in the Lord's work was

3. My Life-Motto: In all thy ways acknowledge Him and He will direct thy paths.

just the amount I needed to go to the Theological Seminary. So my friend wrote me that she felt that the xxx money was from God and that it was for me to use to go to the Theological Seminary. So she told me to go and my expenses would be paid until I graduated. That was a very wonderful experience for me. This woman who did not know me at all decided to ask a friend of mine to invest in the Lord's work just exactly the amount I needed at just the time I needed it. It was so wonderful that I knew it was in direct answer to prayer. I knew then that it was God's will for me to study to be a missionary. So I went to the Theological Seminary knowing beyond any doubt that God was directing me to go. Because God had opened the way and cleared all obstacles out of the way. As I went I was fully conscious of His presence and His guidance. Afterwards, the lady who gave the money invited me to visit her and I went to her home. She said she felt that it was wonderful - that she had prayed that God would help her to use that money in the right way and she felt that it was in answer to her prayer. Even though we did not know each other at first, God knew us both. The lady's money belonged to God and my life belonged to God; so God just brought the two together through a mutual friend. The lady said she thought that it xxx was wonderful that God wanted my life and her money, and that the two together could work for the bringing in of the Kingdom of God.

The next ~~bright~~ big step in my life was my coming to Japan. When I graduated at the Theological Seminary, I told the Foreign Mission Board I was ready to go and asked if they would send me either to China or Japan. They thought I was not physically strong enough, so did not send me out. Now a very singular fact about this life-motto of mine is that before we knew each other at all Mr. Williamson had selected Proverbs 3:6: "In all thy ways acknowledge Him and He will direct thy paths" as his life-motto also. So when God got ready for me to come to Japan, He had Mr. Williamson to ask me to be his wife. We both had the same life-motto; so God just directed that our paths become one. So although I was not considered strong enough to be sent out as a single missionary, I got to come as Mr. Williamson's wife. When we acknowledge God, He always removes obstacles and directs in the right way. After the Foreign Mission Board thought

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I was not physically strong enough to be sent out, I left it with God and asked Him to please remove the obstacles and make it possible for me to go out as a missionary, if He wanted me to go. When I prayed that prayer I did not know that the way God was going to work it out was to have Mr. Williamson ask me to be his wife. But as soon as Mr. Williamson asked me, I knew that God wanted me to go to Japan. So even though my family objected and my Aunt cried every time it was mentioned, I left home, friends and my native land and all and came to Japan to tell the Japanese people of Jesus and His love for all mankind. We still do every thing by our life-motto. Now when we have problems to face, we face them together and together we get down and pray for God to direct our path.

I have given you this little glimpse into some of the sacred places in my heart because I want to say to you that I hope many of you will adopt this same motto as your life-motto. If there are any of you who are not yet Christians, I hope you will first give your heart to Jesus and follow Him in baptism and then adopt this motto as yours for all your ~~xxxx~~ life. I hope those who are already Christians will adopt it so that you can live closer to Christ. If you want to live a happy life and stay in close communion with Christ adopt as your life-motto Proverbs 3:6: "In all thy acknowledge Him and He will direct thy paths".

WATAKUSHI NO ISSHŌGAI NO ZAYŪ NO MEI: "NANJI SUBETE NO MICHI NITE EHOBA WO MITOME-YO| SARABA NANJI NO MICHI WO NAOKU SHITAMŌ BESHI".

Konnichi watakushi wa| mina sama no mae ni| kiwamete uchitokete kojinteki no koto wo mōshiagetai to omoimasu.|

Watakushi wa ima| o-tagai ni izen yori mo o-shiriai ni natta to zonjimasu.| Sō mōshimashite-mo| ima made wa o-tagai ni rikai shite inakatta to mōsu no de wa gozaimasen.| Tada kono tabi wa| izen yori mo issō yoku rikai shi au yō ni natta to mōshiageru no de gozaimasu.

Mina sama mo go-shōchi no tōri| watakushidomo wa heizei hanashi wa itashimasen de mo| watakushidomo no kokoro no uchi ni| aru kiyoi mono ga aru koto wo kanzuru mono de gozaimasu.| Konnichi watakushi ga| o-hanashi mōshiagetai to omoimasu no wa| watakushi no isshōgai no zayū no mei de gozaimasu tokoro no| "Nanji subete no michi nite Ehoba wo mitomeyo| saraba nanji no michi wo naoku shitamō beshi" to iū| seiku no chūshinshisō ni tsuite de gozaimasu.|

Mazu saisho ni| "Nanji no michi nite Ehoba wo mitomeyo| saraba nanji no michi wo naoku shitamō beshi" to iū| Shingen dai san shō dai roku setsu no seiku no imi wo mōshiageru no ga| junjo de gozaimashō.| Warera no subete no michi nite Kami wo mitomeru to iū imi wa| Kami Sama ga tsune ni watakushidomo no ganzen ni genzai shitamō to iū| tashika-naru ishiki ni yotte| nanigoto-de-mo nasu to iū koto de gozaimasu.| Sunahachi| Kami Sama no mi-kokoro ni shitagai-tatematsuri,| Kami Sama no mi mune ni

2.

sōi tatematsuru koto de gozaimasu; ~~xxxxkaakixxKamixxSamax~~ moshi watakushidomo ga nanigoto de mo kono yōna kokorogake wo motte Kami wo mitomete seikwatsu itashimasu naraba Kami Sama wa kitto watakushidomo no susumu beki michi wo tadashiku naoku shitamō to iū shinkō de gozaimasu. Watakushidomo no michi wo naoku-suru to iū koto wa Kami Sama ga tada ni watakushidomo no annaisha to natte-kudasaru no ni narazu Kami Sama wa watakushidomo no tame ni susumu-beki michi wo tsukutte-kudasaru no de arimasu. Sunahachi watakushidomo no susumu-beki michi wo shimeshi katsu samatage to naru-beki mono wo torinozoite-kudasaru no de gozaimasu.

Nan nen ka mae watakushi ga mada jo-gakusei de gozaimashita koro Shingen dai san shō no dai roku setsu wo watakushi no shōgai no zayū no mei to shite erabi kono zayū no mei ni yotte watakushi wa nanigoto de mo kimete-kita no de gozaimasu. Shikaru ni toki kitatte watakushi ga aru daigaku ni nyūgaku suru tame kyōri wo saraneba-naranaku-natta toki watakushi wa Kami Sama ni inotte ikani subekika wo kime-nakereba narimasendeshita. Watakushi no ryōshin wa watakushi ga mada kodomo no toki shinda mono de gozaimasu kara chichi no shigo wa oji ga watakushi no kōken wo shite-kurete-orimashita. Sono oji wa watakushi ga daigaku ni nyūgaku suru ka senu ka mata nyūgaku suru to sureba dono daigaku ni yuku-beki ka to iū koto ni tsuki mattaku watakushi no jiyū ni makaseta no de gozaimasu. Sono toki kara "Nanji no subete no michi nite Ehoba wo mitomeyo saraba nanji no michi wo naoku shitamō beshi" to iū seiku wo watakushi no zayū no mei to itashi nesshin ni Kami Sama ni mukatte izuko ni yuku-beki ka wo o-inori shita kekkwa Kami Sama wa watakushi wo Baputesuto Joshi-Daigaku ni michibiite kudasatta no de gozaimasu. Daigaku ni nyūgaku itashimashita mono no watakushi wa donna kwamoku wo manabu-beki ka wakarimasen.? Tōji sentakukwamoku ga ōku gakusei wa jibun de konomu mono wo erabaneba-narimasen deshita. Soko de watakushi wa sassoku oji ni tegami wo kaite tazunete yarimashita ga oji wa sugu ni watakushi no yoi yō ni seyo to iū henji wo kudasaimashita. Soko de watakushi wa Kami Sama ni inotte watakushi no manabu-beki kwamoku wo kimeta no de gozaimasu. Sonokoro watakushi wa yoku seisho wo yomi mata tsune ni o-inori wo itashimashita. Daigaku wo sotsugyō suru mae watakushi wa kenkō wo gaishimashita no de kyōjukwai wa watakushi ga kongo bengaku wo tsuzukeru-naraba torikaeshi no tsukanu koto to naru-ka-mo-shirenu to iū no de shibaraku kyūgaku suru yō~~x~~ ni to susumete kudasaimashita ga watakushi

wa|kyūgaku suru koto wa mochiron iya de ari|katsu|Kami Sama ga sono daigaku ni yuku yō ni michibiite kudasatta to kataku shinjite zaigaku shite otta mono de gozaimasu kara|kyō jukwai ni mukatte|mō-sukoshi matte-itadaku koto wo negai|watakushi no aran-kagiri no nesshin wo motte|Kami Sama no mi-mune naraba|buji ni sotsugyō suru koto ga dekimasu yō|kenkō wo ataetamae to o-negai mōshimashita.| Sonokoro wa|Kami Sama wa watakushi ni chikaku-imasu gatoku-kanzerare|katsu|watakushi ga sono daigaku ni oru koto wa tashika ni Kami Sama no mi-mune de aru to shinji|tsui ni sotsugyō suru made kenkō wo mochi-tsuzukete-maitta no de gozaimasu.|

Watakushi wa daigaku ni nyūgaku suru mae|sude ni|Kami Sama no fukuin wo tsutaeru tame ni tōi kuni ni o-tsukawashi kadasaru yō kanzerareshita no de|daigaku wo sotsugyō itashimashita toki kongo wa senkyōshi to naru jumbi wo itasaneba-naranu to omoi-mashita.| Mochiron|gwaikoku senkyōshi to shite dendōgwaisha kara ninmei seraruru mae ni|shingakkō ni nyūgaku shinakereba-naranu to omoimashita.| Shikaru ni|oji wo hajime kazoku no mono wa|dare mo watakushi ga senkyōshi to shite gwaikoku ni yuku koto wo sansei-shite kudasaimasen.| Sore wa watakushi no kenkō wa|tote-mo sono nin de nai kara|shingakkō ni nyūgaku suru koto wa yameru yō ni to iū o-susume de gozaimasu.| Soko de watakushi wa|moshi Kami Sama ga watakushi wo shingakkō ni nyūgaku seshimuru oboshimeshi-naraba|kanarazu ya|sono michi wo hiraite kudasaru mono to shinjite|hitsuyō-naru gakushi wo o-atae kudasaru yō ni to|o-inori itashimashita|watakushi wa nyūgaku no dekiru yō ni|dekinai yō ni de wa gozaimasen.| Iroiro to keihatsu wo tatete-mimashita|keredomo hitsuyōna kane no dedokoro ga gozaimasen deshita.| Sore de mo watakushi wa|Kami Sama wa watakushi ga shingakkō ni nyūgaku suru koto wo nozonde-oide-nasaru to iū shinkō wo sutezu ni|nesshin ni o-inori wo itashimashita.| Toki wa dandan tachi|nyūgaku no jumbi wa shite-mo|hitsuyōna kane no dedokoro wa gozaimasen.| Watakushi wa hotondo ichijitsu jū seisho wo yomi|hotondo shuya Kami Sama ni o-negai mōshita no de gozaimasu.| Shikaru ni|shingakkō ga hajimaru to iu chōdo isshu kan mae|o-tomodachi kara ittsū no tegami ga mairimashita.| Sono tegami wo mimasu to|watakushi no o-tomodachi no shitashii kata ga|chikagoro go-shujin wo ushinawareta no de|go shujin no o-nokoshi-natta o-kane wo|Kami Sama no tame yūekina koto ni mochiitai kara|sono hōhō wo shirashite-kudasai to iū koto no|go-sōdan wo ukerareta to iū koto de gozaimasu.| Sono mibōjin no go-shujin to iū no wa|

mochiron| watakushi wo zenzen go-shōchi nai kata de arimasu ga| sono kata no o-nokoshi-nasatta o-kane to iū no ga| watakushi no shingakkō ni benkyō suru aida ni hitsuyōna o-kane to dōkaku de atta no de gozaimasu.| Sore de watakushi no o-tomodachi wa| kono o-kane wa mattaku Kami Sama kara kudasatta mono de| watakushi wo shingakkō ni nyūgaku seshimeru tame ni Kami Sama ga| ano mibōjin wo tōshite-ataetamōta to shinzuru kara| kesshin-shite shingakkō ni nyūgaku suru yō ni to kaite-atta no de gozaimasu.| Kono koto wa mattaku watakushi ni totte fushigina koto de gozaimashita.| Mibōjin wa watakushi wo chitto-mo go-zonji arimasen no ni| watakushi no hitsuyōna dake no o-kane wo| hitsuyōna toki ni watakushi no o-tomodachi wo tōshite| Kami Sama no go-yō no tame ni tsukaitai to osshatta no de gozaimasu.| Kono fushigina jijitsu wa| mattaku o-inori no kekkwa de aru to shinji| katsu| Kami Sama wa watakushi ga senkyōshi to naru tame| shingakkō de benkyō suru koto wo o-nozomi-nasaru to kakushin itashimashita no de| yorokobi isan de shingakkō ni nyūgaku itashimashita.| Watakushi wa| sono koto wo sukoshi mo utagaimasen deshita.| Tashika-ni Kami Sama wa watakushi no tame| michi wo hiraite iroiro no shōgai wo torinozoite kudasatta no de aru to-omoimashita.| Watakushi wa Kami Sama no tashika-ni imasu koto| mata| michibikitamō koto wo shinjite nyūgaku itashita no de gozaimasu.| Nochi ni natte| o-kane wo dashite-kudasatta sono mibōjin ga| watakushi wo o-maneki-kudasatta mono desu kara| o-ukagai-itashimashita tokoro| mibōjin no ossharu yō ni wa| watakushi wa| ano o-kane wo dōka Kami Sama no go-yō no tame| mochiitai to o-inori itashimashita no ga| Kami Sama ni kikitodokerareta no de arimasu to osshaimashita.| Watakushidomo wa| hajime o-tagai ni zonjimasen deshita keredo| Kami Sama wa watakushidomo wo o-shiri-kudasaimashita.| Mibōjin no o-kane wa| Kami Sama no mono de ari| watakushi no isshō mo Kami Sama no mono de gozaimasu.| Kami Sama wa futatsu no mono wo| watakushi no o-tomodachi wo tōshite| issho-ni nasaimashita.| Ano mibōjin no kata mo| Kami Sama wa watakushi no isshō to ano kata no o-kane to wo issho ni nashitamōte| Kami no Kuni wo hiromeru tame ni| o-mochii-nasaru to iū koto wa| makoto-ni fushigina koto de aru to iūte| kansha-shite oraremashita.|

Koko ni hitotsu no dainaru

~~Dainai~~ ~~no~~ Kami Sama no o-michibiki to iū no ga| watakushi no Nihon no kuni ni mairitatta koto de gozaimasu.| Watakushi wa shingakkō wo sotsugyō itashimashita toki| Gwaikoku Dendōgwaisha ni taishite| gwaikoku senkyōshi wo shibō shi| Shina ka Nihon ka izure nite mo haken-shite kudasaru yō ni to| mōshikonda no de gozaimasu ga| kwaisha wa| watakushi no

kenkō ga gwaikoku ni yuku ni tekishinai to iū no de|okutte kudasaimasen.| Sate|saki ni mōshiagemashita watakushi no zayū no mei ni tsuite|hitotsu no mezurashii jijitsu ga gozaimasu.| Sore wa|watakushidomo fūfu ga mada o-tagai-ni chitto-mo shiranakatta toki ni|watakushi no otto ga|sono zayū no mei to shite|watakushi no to onaji Shingen dai san shō no roku setsu wo erande ita to iū koto de gozaimasu.| Kami Sama ga|watakushi ni Nihon ni yuku yō ni shitaku wo sasete-orareta toki ni|watakushi no otto wa watakushi ni kekkon wo mōshikonda no de gozaimasu.| Watakushidomo wa|futaritomo onaji zayū no mei wo motte ita no de|Kami Sama wa watakushidomo no susumu-beki michi wo hiraite|hitotsu ni nashite-kudasatta no de arimasu.| Watakushi wa|tandoku no fujin-senkyōshi to shite|gwaikoku ni yukeru dake no kenkō wo motte-orimasen-deshita keredomo|tsuma to shite kuru koto ga dekita no de gozaimasu.| Watakushidomo wa|Kami Sama wo mitomeru toki ni|Kami Sama wa tsune-ni watakushidomo no tame|michi wo hiraki|shōgai wo torinozoite kudasaimasu. ~~shita~~.| Dendō Gwaisha ga|watakushi no kenkō no yue ni|watakushi wo gwaikoku ni haken-shinai to iūta toki|watakushi wa issai wo Kami Sama ni makase|moshi mi-kokoro naraba korera no shōgai wo torinozokitamae to|Kami Sama ni isshin ni inorimashita.| Watakushi wa|inorimashita keredo|sono inori wa Kami Sama ga|Uwiriamuson wo ugokashite|kare no tsuma ni naru yō ni|watakushi ni kekkon wo mōshikomu yō ni naru to wa motoyori shirimasen deshita.| Keredomo|Uwiriamuson kara kekkon wo mōshikomareta toki|hajimete|Kami Sama wa watakushi ga Nihon no kuni ni yuku koto wo nozonde irassharu to iū koto wo satorimashita.| Kakunogotoku ni shite|kazoku wa mina hantai shi|oba no gotoki wa mainichi naite orimashita keredomo|watakushi wa katei wo sute|shitashii o-tomodachi ya kokyō ya|subete no mono to hanare|kono Nihon no kuni ni mairi|Shu Iesu to sono kagirinaki ai to ni-tsuki|o-kuni no hitobito ni dendō shite-oru shidai de gozaimasu.| Watakushidomo wa|ima-mo nao zayū no mei ni shitagatte|nanigoto de mo itashite-orimasu.| Sore de|nanika dai-mondai ni chokumen-shita toki|watakushidomo wa tomo-ni kao wo awase|tomo-ni hizamazuite|michi no hirakaren koto wo inoru no de gozai-masu.|

Watakushi ga jibun no kokoro no naka ni aru koto wo mōshiageta wake wa|dōka mina-sama mo|watakushi no zayū no mei wo o-mochii-kudasatte|o-tagai ni shinkō no michi wo tadotte mairitai to omou kara de gozaimasu.| Koko ni mada mishinja no kata ga gozaimasu naraba|sono katagata no kokoro wo Shu Iesu ni atae|baputesuma wo o-uke-nasatte|Iesu no michi wo ayumare|sorekara isshōgai no zayū no mei to shite|kore wo omochii-kudasaru yō ni

o-susume mōshimasu| sude ni shinja ni natte-oide no kata wa kono zayū no mei ni shitagatte o-susumi-nasaru-naraba| mina sama wa issō Shu Iesu ni chikaku seikwatsu nasaru yō-ni-narimashō.| Moshi-mo mina sama ga| kōfuku naru seikwatsu wo kibō-shi| Kirisuto to issō shitashiki majiwari wo o-nozomi nasaru-naraba| kono Shingen daisan shō roku setsu no| "Nanji subete no michi nite Ehoba wo mitomeyo,| saraba nanji no michi wo naoku shitamō beshi" to iū| zayū no mei wo o-mochii nasaru yō ni| o-susume mōshiagemasu.|

CHRIST OUR REST GIVER.

Today I want us to think together for a short while about "Christ Our Rest Giver". In Matthew the eleventh chapter, verse twenty eight and twenty nine we read these words: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls". From these words we see Christ's divine penetration into man's true condition, and His divine pity for all men. Jesus looks with clear sighted compassion into the inmost secret of all hearts, and sees the toil and the sorrow which weigh on every soul. And most remarkable of all is the fact that Jesus has divine power to succour and to help.

"A great sculptor has composed a group where there diverge from the central figure on either side, in two long lines, types of all the cruel varieties of human pains and pangs; and in the midst stands, calm, pure, with the consciousness of power and love in His looks, and with outstretched hands, as if beckoning invitation and dropping benediction, Christ the Consoler". This sculptor has only embodied the teaching of these two verses. Jesus ever stands with outstretched arms and says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest". Do any of you have to labour? Are any of you heavy laden? If so Jesus says to you, "Come unto me and I will give you rest".

Before I came to Japan, for two years I worked for the poor people in a large city in my state. I started what we call a Settlement. I suppose all of you know about Kagawa San's Settlement in Kobe. My settlement was like that. The name of my Settlement was "The Good-Will Center". The reason I had this name for my settlement was because I wanted all poor people to know that they had my "good-will". When I was looking for a place to locate this Good-Will Center Settlement I spent a long time trying to find the place where I felt that God would have it located. Finally I decided on a location where there were many foreigners, and many wicked people. All of the people in that section were not wicked, but the most of them were and they were all poor. It was known to be the worst section in the whole city; so my friends thought it was dangerous for me to locate my Settlement there, but I was working for God

and I knew He would take care of me. Today I want to tell you about some of the people who came to me for help while I was working for these poor people.

I remember one lady who used to come so often. The thing which burdened her soul was the fact that her husband was not true to her. She said she would not have her friends to know about this trouble for any thing. But she was so grieved about it that she had to tell some one so she came and told me all about it. After she opened her heart to me then I took her with her troubles to God in prayer, and she found rest for her weary soul. I remember one day this lady called me over the telephone. She asked me to please come to her home. I went at once. When I got to her door the first thing she said was, "Please come in and pray for me". She told me that the only comfort on earth she had was for me to come pray for her. Her husband had not been coming home until late at night and she knew he was away leading a sinful life. She was so worried and grieved that she had been crying and felt that she could not go to the Good-Will Center to me so she asked me to go to her. I prayed that God would give her strength and wisdom so that she would do and say the right thing to her husband, and that the Holy Spirit would show her husband the error of his way and cause him to give his heart to God. Then we trusted it all to God - we put her burden on Jesus' shoulders and Jesus gave her rest for her heavy laden soul.

Another lady I remember was a lady whose husband was a drunkard. Her little boy came to the Good-Will Center to a manual training class I had for Boys on Thursday afternoon after school and to Sunday school on Sunday afternoon. One week this little boy did not come either to his manual training class or to Sunday school; so I went to his home to see what was the trouble. When I got there his mother was very much worried. She was ashamed to tell me but she knew that I would not tell any one and that I would be her friend so she told me the whole thing about how her husband's drinking so much whiskey caused all the trouble. She said he is away some where drunk now and I am cold and hungry with nothing to eat and no coal and the rent is over due. She also owed the groceryman so much that she did not have the face to ask for more on the credit. The reason why the little boy had not been to the Good-Will Center was because his shoes were worn entirely out and that week had been very cold and wet. He had

caught a dreadful cold so his mother could not let him go out of the house until he got some new shoes. As this poor woman, through her tears, told me her sad story you could plainly see how heavy laden she was. Jesus had such women in mind when he said "Come unto Me, all ye that labour and are heavy laden and I will give you rest". The first thing I did was to get down on my knees in that cold desolate house and tell Jesus all about it. As we knelt together Jesus hovered over us and gave rest to the sad little lady. The Lady moved into a smaller house where she would have less rent to pay. Then she got night work for herself. She put the children to bed and then went out and worked while they slept. She kept house and took care of the children in the day. I took two of the boys down and fitted them in shoes and sent her some coal.

Of course we do not have the same problems these two ladies had and yet all of us at one time or another have our problems. Whether our problems are small or large Jesus says, "Come unto Me, all ye that labour and are heavy laden". I want you to think carefully about the deep inner meaning of these words. People often labour with vague and yet with noble effort, trying to do that which is right, and yet after all their efforts there is left a burden of conscious defect. Jesus in this merciful invitation of His, speaks to all people that have tried, and tried in vain, to satisfy their consciences and to obey the law of God, and says to them, "Cease your efforts, and no longer carry that burden of failure and sin upon your shoulders. Come unto me, and I will give you rest". Therefore I want to entreat all who are here to come to Jesus. No human being, no amount of money, nothing in all the world can give you the rest and satisfaction Jesus can give. All you have to do is to come to Him and ask Him to help you and then trust Him to do it. I know He will help you if you will only come to Him and trust Him.

When I was in America I was able to help many people who were burdened and heavy laden because they spoke English to me. I have not been able to help many people in Japan because I do not understand your language. But I want to help the people in Japan just as much as I did the people in America. I hope you will not think this is very rude for me to make a request of you. Here is the request: If you have any burdens or problems and want me to pray for

4. Christ Our Rest Giver.

you, will you please write me a letter and tell me what you would like for me to pray for. Please write in "kana" and write it very simply. I will get my dictionary and study it out. Then I will pray for you. Even though I cannot talk to you as well as I could talk to the people in America, I can still pray just as I did in America; because God understands and I pray in English just like I did in America. While I cannot do much for you I can pray for you and I will be glad to do so if you would like to have me do so. I will take your problems to Christ in prayer and ask Him to give you rest from all your burdens.

WARERA WO YASUMASETAMŌ KIRISUTO.

Konnichi wa shibaraku|mina sama to go-isshoni|Shu Kirisuto wa watakushidomo ni yasumi wo o-atae kudasaru kata de aru to iū koto ni tsuite|kangaete mitai to zonjimasu.| Mataiden dai jū isshō ni-jū-hachi|ni-jū-ku setsu wo mimasu to|"Subete rōsuru mono|omoni wo ōu mono|ware ni kitare,|ware nanjira wo yasumasen.| Ware wa nyūwa ni shite|kokoro hikukereba|waga kubiki wo oite ware ni manabe|x saraba tamashii ni yasumi wo en" to|gozaimasu.| Ijō no seiku ni yotte watakushidomo wa|Kirisuto ga ningen no hontō no arisama wo dōsatsushite oideni-naru koto to|subete no hitobito ni taishite fukai awaremi no jō wo motte oide-nasaru koto ga wakarimasu.| Shu Iesu wa|hitobito no kokoro no okusoko ni kakurete-iru himitsu wo|hakkiri to kwansatsu shi|mata|hitobito no tamashii no omoni to natte-iru shimpai gotoya|kanshimi wo go-ran-ninatte iraremasu.| Shikashite subete no uchi motto-mo odorokubeki koto wa|Shu Iesu wa sorera wo sukui|katsu tasuketamō michi kara wo motte oide-ni-naru to iū koto de gozaimasu.|

Aru yūmeina chōkokuka ga|chūwō no shōzō kara|ryōhō ni nagaku futatsu ni wakarete-iru ichidan no shōzō wo tsukurimashita.| Sorera no shōzō wa|ningen no kutsū ya hizan no|aritoarayuru muzanna yōbō no keishiki wo arawashita mono de gozaimasu.| Shikashite chūō ni wa|chikara to ai to ga komotte-ite|shika-mo ochitsuki no aru junketsuna omozashi de|ryōte wo nobashite adaka-mo|karera wo maneki|katsu shikufuku wo o-atae-nasaru ga gotoki-o-kata no shōzō de arimasu.| Kore wa mochiron nagusame nushi Kirisuto de gozaimasu.| Kono chōkokuka wa korera hitomure no shōzō wo motte|sakihodo yomimashita seisho no mi-kotoba no kyōkun wo arawasō to shita no de gozaimasu.| Shu Iesu wa tsune ni o-tachi-ni-nari|ryōte wo nobashi-nasatte| "Subete ryōsuru mono|omoni wo au mono|ware ni kitare,|ware nanjira wo yasumasen" to ōseraremasu.| Kokoro wo rōshi|jinsei no omoni wo ōte-irassharu kata wa gozaimasumai ka?| Moshi gozaimasu naraba|Shu Iesu wa anatagata ni mukatte|"Ware ni kitare|ware nanjira wo yasumasen" to ōseraremasu.|

Watakushi wa o-kuni ni mairimasu mae|ni-ka-nen hodo|watakushi no shū no aru ōkina shi no hinmin no kata no tame ni hataraite orimashita.| Sunahachi settorumento no hataraki de gozaimasu.| Mina sama wa donata mo|Kagawa Sensei no Kōbe no settorumento ni tsuite go-zonji de gozaimashō.| Watakushi no settorumento no hataraki mo sore to onaji yōna mono de gozaimashita.| Watakushi no settorumento no na wa|

Warera wo yasumasetamo Kirisuto.

"~~Good-Will Center~~|~~sunahashi~~|"Kōi-Kwai" to mōshimashita.| Sono wake wa|subete no mazushii katagata ga|watakushi no kōi wo ukete kudasaru yō ni to omōta kara de gozaimasu.| Watakushi wa kono kōi kwai no kwaijō wo|Kami Sama ga izuko ni sadamete-kudasaru ka to omōte|zuibun to nagai koto|hōbō wo sagashita no de gozaimasu ga|tsui ni watakushi wa|gwai-kokujin ~~wa~~ ya|tachi~~n~~ no yokunai hitobito no ōku sunde iru tokoro ni|sono basho wo sadameta no de gozaimasu.| Sono chihō ni sunde iru katagata wa|ichiichi mina akunin de atta to iū wake de wa gozaimasen ga|dai-ta~~i~~sū wa akunin de|zembu wa bimbō nin de gozaimashita.| Sore de sono buraku wa machijū de ichiban warui tokoro to omowarete-orimashita kara|o-tomodachi wa sonna tokoro ni settorumento wo oku no wa|watakushi no tame kiken de wa nai ka to shimpai shite kudasaimashita keredo|watakushi wa Kami Sama no tame hataraite-oru no de aru kara|Kami Sama ga watakushi wo o-mamori-kudasaru mono to shinjite-ita no de gozaimasu.| Konnichi| watakushi ga sono settorumento de hinmin no tame ni hataraite oru uchi ni|tasuke wo motome ni kita ni san no katagata ni tsuite o-hanashi wo mōshiagetai to zonjimasu.|

Kōi-kwai ni yoku-kuru hitori no fujin ga arimashita.| Kono kata no kokoro wo omoni to natte-ita no wa|otto ga sono fujin ni taishite misao ga tadashiku-nakatta no de gozaimasu.| Fujin wa sono jijō wo o-tomodachi ni sukoshi-mo shira~~shita~~ku-nakatta no de gozaimasu ga|dōshite-mo tareka ni hanasanake-reba naranai yōna kanashii koto de atta no de|tsui ni watakushi no tokoro ni kite|subete wo uchiakete kuremashita.| Fujin ga sono kokoro no kurushimi wo watakushi ni uchiakete kudasatta toki|watakushi wa Kami Sama ni|inori ni yotte fujin no jijō wo mōshiagemashita tokoro|fujin wa nagai aida no shimpai de|tsukareta tamashii ~~wa~~ mo yasumi wo ataerareta koto wo miidashita no de arimasu.| Aru hi kono fujin kara| watakushi ni chotto kite kudasai to iū denwa ga kakatte mairimashita no de|sasoku sono o-taku ni yukimasu to| "O-hairi kudasai;|sōshite watakushi no tame o-inori shite kudasai" to iū no ga saisho no go-aisatsu de gozaimashita.| Fujin no ossharu ni wa|kono yononaka de no tada hitotsu no nagusame wa|watakushi ga sono fujin no tame ni inotte ageru koto de aru to mōsaremashita.| Otto ga yoru ~~no~~soku made kaette konai no wa| kanarazu nanika warui seikwatsu wo shite-oru tame de aru to kangaeru to|mune ga sake|kokoro ga tsubureru yō de|totemo kōi kwai made yuku koto ga dekinai kara|go-meiwaku de mo kite inotte kudasaru yō ni to iū koto de gozaimasu.| Soko-de watakushi wa Kami Sama ni mukatte|

3. Warera wo yasumasetamo Kirisuto.

sono fujin ga otto ni taishite tadashiki koto wo nashi|katsu|iū koto no dekiru yō ni chikara to chie to wo kanojo ni ataetamawan koto|mata|seirei ga kanojo no otto ni|kare ga ayun de iru michi ga ayamatte iru koto wo shimeshi|kare no kokoro wo Kami Sama ni mukeshimuru yō ni michibiki-tamae to inorimashita.| Watakushidomo wa kono koto wo mattaku Kami Sama ni makase|kanojo no omoni wo Shu Iesu no kata ni nozeta no de|Shu Iesu wa tsui ni kanojo no kokoro no omoni wo torinozoki|kanojo ni yasumi wo o-atae kudasaimashita.|

Ta no hitori no fujin wa|sono otto ga sake-nomi de gozaimashita.| Sono fujin ni chisai otoko-no-ko ga arimashita. Watakushi wa kōi kwai de mai shū Mokuyōbi|gakkō ga hikete kara nochi to|Nichiyōbi wa gogo ni Nichiyō Gakkō wo hiraki|kodomo-ra no tame hitotsu no kumi wo mōkete|karera wo kyōyū-shite-orimashita ga|sono otoko-no-ko mo yoku kite-orimashita no ni|aru shū sono kodomo no kao ga miezu|nichiyō gakkō ni mo konakatta no de|donna jijō ka to omotte sassoku hōmon itashi-mashita.| Watakushi ga sono ie ni mairimasu to|fujin wa taihen o-komari no yōsu de|sono jijō wo kataru no ga ikani-mo hazukashi sō de arimashita keredo|watakushi wa kesshite hitosama no himitsu wo tanin ni morasu yōna koto wa shinai to iū koto ga wakatta no de|sono fujin wa|otto no ōzakenomi ga ikka no subete no konnan no genin to natte-iru koto wo kuwashiku hanshite kuremashita.| Fujin no iwaruru ni wa|ima otto wa mata doko-ka-ni nomi-ni-yukimashita ga|watakushi wa kū ni mo nani-mo nakute, o-naka ga suki|kono samuzora ni hitokage no sekitan mo naku-shite kogoete-ori|sore ni yachin wa todokōri|shoshiki-ya ni wa kari ga takusan tamatte|kore ijō matte-kudasai to o-negai mōsu-kao mo nai arisama de gozaimasu.| Kodomo wo kōi-kwai ni agenai no wa|jitsu wa are no kutsu ga sukkari yaburete|kono samuzora to nukari de wa|soto ni dashita naraba|kitto kaze wo hiku koto to omoi|atarashii kutsu wo kau made wa soto ni dasu koto ga dekinai no de gozaimasu to iū|kawaisōna monogatari de gozaima-su.| Kinodokuna kono fujin wa|namida wo nagashite watakushi ni o-hanashi shite kudasaimashita ga|mina sama wa hahaoya to shite no kanojo no kokoro no omoni ni taishite|tashika-ni go-sōzō ga dekimashō.| Shu Iesu wa "Subete rōsuru mono|omoni wo au mono|ware ni kitare,|ware nanjira wo yasumasen" to ōserareta toki ni wa|kakaru fujin wo shinchū ni omoi-ukaberareta koto to zonjimasu.| Hinoke-no-nai arehateta kono ie de|dai ichi ni watakushi no nashita koto wa|hizama-

4. Warera wo yasumasetamo Kirisuto.

zuite inori| Shu Iesu ni konoya no jijō wo issai mōshiageta koto de gozaimashita.| Watakushidomo ga issho-ni nukazuite-ita toki| Shu wa kano kinodokuna fujin no tamashii ni yasumi wo o-atae-kudasaimashita.| Mamonaku shite fujin wa yachin no yasui ie ni hikiutsuri| katsu shigoto wo mitsukete hataraku koto ni narimashita.| Fujin wa maiban kodomo wo nesete kara| karera no nemutte-iru ma ni dete-itte shigoto wo nashi| nitchū wa ie ni ite kodomo wo mite-yarimashita.| Watakushi wa futari no kodomo wo machi ni tsurete| kutsu wo katte yari| mata| sekitan wo sukoshi okuri-todokete-agemashita.| ~~Kaakiraa xxkkxxxkidaaxxxxxkaaxfukaxixxaxgaxfujinxkaxxxxxxxxxxxxxxxx~~

Mochiron watakushidomo wa| kono futari no go-fujin to onaji yōna mondai wo motte wa orimasen ga| watakushidomo wa meimei no mondai wo motte orimasu.| Sono mondai no daisho wa betsu toshite| Shu Iesu wa "Subete rōsuru mono| omoni wo au mono| ware ni kitare,| ware nanjira wo yasumasen" to mōsa-remasu.| Watakushi wa mina sama ga kono mi-koto ba no fukai imi ni tsuite| yokuyoku o-kangae kudasaru koto wo o-negai mōshimasu.| Hito wa tabitabi bakuzen to rōshi| mata tōtoi jinryoku wo nashi| tadashii to omōte-nashita koto ~~xx~~ mo| nochi ni natte sono nashita koto wa tsumaranu koto de atta to iū kokoro no omoni nomi wo kanzuru koto ga gozaimasu.| Iesu wa sono megumi fukai o-maneki ni yori| aru koto wo kokoromita-~~xx~~ hito| mata mueki ni koto wo nashita hito no subete ni mukai| karera no kokoro ni manzoku wo o-atae nasare| Kami Sama no rippō ni shitagau yō ni shi| "Nanjira no jinryoku wo yasumi| katsu mohaya nanjira shippai to tsumi no omoni to wo kata ni ōna| ware ni kitare,| ware nanjira wo yasumasen" to ōserarema-su.| Yue-ni watakushi wa koko ni orarure mina sama ga subete| Shu Iesu ni irassharu yō ni o-susume mōshiagemasu| hito no chikara mo| kogane no yama mo| konoyo no subete no mono mo| Iesu ga ataetamō ~~kyūmoku~~ yasumi to manzoku to ni masaru mono wo ataeuru mono wa gozaimasen.| Mina sama no nasubeki koto wa| tada Shu Iesu ni kitari| sono o-tasuke wo ~~xxx~~ negai| subete wo Iesu ni makasematsuru koto de gozaimasu.| Moshi mina sama ga tada Iesu ni kitari,| kare ni makasematsuru-naraba| Shu wa kanarazu mina sama wo o-tasuke kudasaru koto wo shinjimasu.|

Watakushi wa Beikoku ni orimashita toki wa| omoni wo ōte-oru ōku no katagata wo o-tasuke suru koto ga dekimashita.| Sore wa sono katagata ga Eigo de watakushi ni o-hanashi kudasatta kara de gozaimasu.| Shikaru-ni watakushi wa| Nihongo ga yoku wakarimasen no de| o-kuni no katagata wo ōku o-tasuke

#5. Warera wo yasumasetamo Kirisuto.

suru koto ga dekimasen.| Keredomo watakushi wa Beikoku de nashita to onaji yō ni|watakushi no dekiru dake no koto wo itashimashite|o-kuni no katagata no tame o-tasuke wo sasete-itadakitai to omoimasu.| Watakushi ga konna koto wo mina sama ni o-negai itashimasu no wo|shitsurei to omōte kudasaranai yō ni o-negai mōshiagemasu.| Sono o-negai to mōshimasu no wa|moshi-mo mina sama no uchi donata-de-mo|omoni wo oi|mondai wo motte oraruru kata de|watakushi ni inotte moraitai to oboshimeshi no kata wa|dōzo o-tegami de sono yōmuki wo o-shirase-kudasaimase.| O-tegami wa kana de|watakushi ni wakaru yō ni o-kaki kudasaimashi|wakaranai tokoro wa jisho de hiite benkyō itashimashō.| Soshite sono kata no tame o-inori itashimashō.| Watakushi wa Beikoku de Beikoku no hitobito ni hanashita yō ni mina sama ni o-hanashi-itasu koto ga dekimasen de mo|watakushi ga achira de inotta yō ni inoru koto wa dekimasu.| Watakushi wa Beikoku de Eigo de o-inori itashimashita yō ni|kochira de mo Eigo de o-inori itashimasu ga|Kami sama wa sore wo yoku shitte irasshaimasu.| Watakushi wa mina sama no tame o-tasuke wo suru koto ga muzukashū gozaimasu keredo|inoru koto wa dekimasu kara|moshi mina sama ga o-nozomi naraba|watakushi wa yorokonde sono yō ni itashimashō.| Watakushi wa mina sama no mondai wo inori-ni-yotte Shu Iesu ni mōshiage|mina sama no omoni wo torisari|yasumi wo o-atae kudasaru yō ni o-inori itashimashō.|

Mrs. Norman F. Williamson.

THE SURRENDERED LIFE.

If we love any one, we are glad to do things for them which will please them. The cook we have has been with us almost all the time we have been in Japan. She is a good cook and I love her. I like to do things to make her happy. We do not have much money for repairs on our house and there were a number of things I wanted to have done last year. One thing that I very much wanted to do was to have a closet put in our guest bed-room. But ~~xxxxxx~~ instead we had new "tatami" and new "fusuma" put in the cook's room. We did not mind doing without ourselves and giving it to her for "o shogatsu" because we knew it would please her very much to have her room all clean and pretty for "o shogatsu". It was a pleasure for me to have that done for her because I love her. ¶ I have a very dear friend named Mrs. Ikeda who has recently moved to Nogata. When she lived in Kumamoto, she used to come up to my house often. I taught her how to make dresses for her little girls. I was always glad to have her come and enjoyed helping her sew or what ever she wanted done. I enjoyed it because I loved her. Mrs. Ikeda wanted to learn how to make bread; so I let my cook go down to her house one night and start the bread and fix it so it would rise during the night. The next morning my cook worked it and made it into loaves. Because I let my cook do that for Mrs. Ikeda, I had to cook breakfast myself. But it was a pleasure for me to do something for Mrs. Ikeda. This is the way it is with all of us. We all enjoy doing things for people we love. Most of all I think we enjoy doing things for our own family. I know all of you can remember times when you have thoroughly enjoyed doing something for your father. All the time you were doing it, with your imagination, you could just see the broad smile your father would have on his face when he saw what you were doing for him.

Just as we do things for our earthly father because we love him; so we ought to do things for our Father in Heaven because we love Him. God has done so much more for us than our earthly father has, therefore we should rejoice to do all we can for our God who is our Father in Heaven. What God wants us to do for Him is for us to give our lives to him for service. He wants us to give our lives to teach all the people in Japan about Christ our Saviour. In Luke ~~XX~~ 10:2 Christ says to us, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the

harvest, that He send forth labourers into His harvest". Christ means by that, that there are many, many people in Omuta who do not believe on Christ but that there are very few Christians who are going out and teaching these people to believe on Jesus. Therefore Christ says we ought to pray to God to send many Christians to teach all the people in Omuta about Christ.

When I came to Japan and saw so many pretty bamboo trees growing every where, I thought of a story of a bamboo I read when I was at the Missionary Training School, in America. This story of this bamboo tree was written in the form of a parable. This parable of this bamboo tree beautifully illustrates the way Christ wants us to give our lives to Him so that He can use us to give the Gospel to all people every where. The parable is as follows:

— "A beautiful bamboo tree stood among scores of others on a lovely hillside, its stem dark and glossy, its beautiful feathery branches gently quivering in the evening breeze.

"As we admired it we became conscious of a gentle rustling of the leaves, and a low murmur was distinctly heard: "You think me beautiful, you admire my tall stem and graceful branches, but I have nothing to boast of. All I have I owe to the loving care of my Master. It was He who planted me here in this very fruitful hill, where my roots, reaching down to and dwelling in hidden springs, and continually drinking of their life-giving water, receive nourishment, refreshment, beauty and strength for my whole being.

"Do you see those trees to one side, how miserable and parched they are? Their roots have not yet reached the living springs. Since I found the hidden waters I have lacked nothing.

"You observe those characters on my stem? Look closely - they are cut into my very being. The cutting process was painful - I wondered at the time why I had to suffer - but it was my Master's own hand that used the knife, and when the work was finished, with a throb of unutterable joy, I recognized it was His own name He had cut on my stem. Then I knew beyond doubt that He loved and prized me, and wanted all the world to know I belonged to Him. I may well make it my boast that I have such a Master".

"Even as the tree was telling us of its Master, we looked

around, and lo! the Master Himself stood there. He was looking with love and longing on the tree, and in His hand He held a sharp axe.

"I have need of thee", He said. "Art thou willing to give thyself to Me?"

"Master" replied the tree, "I am all Thine own - but of what use can such as I be to Thee?"

"I need thee", said the Master, "to take My living water to some dry, parched places where there is none."

"But Master, how can I do this? I can dwell in thy living springs and imbibe their waters for my own nourishment. I can stretch up my arms to heaven, and drink in Thy refreshing showers, and grow strong and beautiful, and rejoice that strength and beauty alike are all from Thee, and proclaim to all what a good Master Thou art. But how can I give water to others? I but drink what suffices for my own food. What have I to give to others?"

"The Master's voice grew wondrously tender as He answered "I can use thee if thou art willing. I would fain cut thee down and lop off all thy branches, leaving thee naked and bare, then I would take thee right away from this thy happy home among the other trees, and carry thee out alone on the far hillside where there will be none to whisper lovingly to thee - only grass and a tangled growth of briers and weeds. Yes, and I would still use the painful knife, for all those barriers within thy heart should be cut away one by one, till there is a free passage for my living water through thee.

"Thou wilt die, thou sayest; yes, my own tree, Thou wilt die, but my Water of Life will flow freely and ceaselessly through thee. Thy beauty will be gone indeed. Henceforth, no one will look on thee and admire thy freshness and grace, but many, many will stoop and drink of the life-giving stream which will reach them so freely through thee. They may give no thought to thee, it is true, but will they not bless thy Master who has given them His water through thee? Art thou willing for this, My tree?"

"I held my breath to hear what the answer would be. "My Master, all I have and am is from Thee. If Thou indeed hast need of me, then I gladly and willingly give my life to Thee. If Only through my dying Thou canst bring Thy living water to others, I consent to die. I am Thine own. Take and use me as Thou wilt, my Master".

4. The Surrendered Life.

"And the Master's face grew still more tender, but He took the sharp axe and with repeated blows brought the beautiful tree to the ground. It rebelled not, but yielded to each stroke, saying softly, "My Master, as Thou wilt." And still the Master held the axe, and still He continued to strike till the stem was severed again, and the glory of the tree, its wondrous crown of feathery branches, was lost to it for ever.

"Now indeed it was naked and bare - but the love-light in the Master's face deepened as He took what remained of the tree on His shoulders, and amid the sobbing of all its companions, bore it away, far, far over the mountains.

"But the tree consented to all for the love of the Master, murmuring faintly, "My Master, where Thou wilt".

Arrived at a lonely and desolate place, the Master paused and again His hand took a cruel-looking weapon with sharp pointed blade, and this time thrust it right into the very heart of the tree - for He would make a channel for His living waters, and only through the broken heart of the tree could they flow unhindered to the thirsty land.

"Yet the tree repined not, but still whispered with breaking heart, "My Master, Thy will be done".

"So the Master with the heart of love and the face of tenderest pity dealt the painful blows and spared not, and the keen-edged steel did its work unfalteringly till every barrier had been cut away, and the heart of the tree lay open from end to end, and the Master's heart was satisfied.

"Then again He raised it and gently bore it, wounded and suffering, to where unnoticed till now, a spring of living water, clear as crystal, was bubbling up. There He laid it down - one end just within the healing waters. And the stream of life flowed in, right down the heart of the tree from end to end, along all the road made by the cruel wounds - a gentle current to go on flowing noiselessly, flowing in flowing through, flowing out, ever flowing, never ceasing, and the Master smiled and was satisfied.

"Again the Master went and sought for more trees. Some shrank back and feared the pain, but others gave themselves to Him with full consent, saying, "Our Master, we trust Thee. Do

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with us what Thou wilt". Then He brought them one by one by the same painful road and laid them down end to end, and as each fresh tree was placed in position, the living stream poured in fresh and clear from the fountain through its wounded heart, the line growing longer and longer, till at last it reached to the parched land, and weary men and women and little children who had long thirsted came and drank and hastened to carry the tidings to others "The living water has come at last - the long, long famine is over; come and drink". And they came, drank and revived, and the Master saw and His heart was gladdened.

"Then the Master returned to His tree and lovingly asked "My tree, dost thou now regret the loneliness and suffering? Was the price too dear - the price for giving the living water to the world?" And the tree replied, "My Master, no, a thousand, thousand times, no! Had I ten thousand lives, how willingly would I give them all to Thee for the bliss of knowing, as today I know, that I have helped to make Thee Glad".

Just as those people were weary and thirsty for water, the people in Omuta who do not know about and believe in Christ are hungering and thirsting for the gospel of Christ and His love for all men. Christ is saying to you today that He wants every one of you to give your lives to Him. Fujinuma Sensei has already given his life to be used for Christ's glory. He is spending his life telling all the people he can about Christ. God wants every one of you to co-operate with Sensei just as the many bamboo trees were used together. If you will all join together and work, many more people will be taught about Christ then if Sensei works alone. Just as the bamboo tree rejoiced to make the heart of his Master glad; so we Christians ought to rejoice to do whatever we can to make glad our God who is our Master. Even though it may cost us a lot and even if it is painful, we should be glad to do any thing which will rejoice the heart of our Father in Heaven. Just think how God's heart would rejoice if every one here would get out and work and work talking to people and inviting them to church. And think how happy Christ would be if next Sunday at the preaching hour this place were so full that it would not hold another one. From now on I hope and pray that every time you see a bamboo tree you will remember the parable of this bamboo tree and that thus you will be constant-

ly reminded that Christ wants you to give your life ~~in~~ for the purpose of giving the gospel of Christ's love for all people, just as the bamboo tree gave its life to its Master.

OUR RESPONSIBILITY IN SPREADING THE CHRISTIAN FAITH.

In conclusion the most important thought which I want to bring to your attention in connection with this parable is that we have not reached the perfect standard in our Christian faith until we have done as the bamboo tree did and have given ourselves and our all unreservedly to Christ. The Christian faith is different from all other faiths in that it offers the life-giving water to all people. No other religion offers to suffering humanity what the Christian faith offers. But the most solemn thing for us to face is that the only channel that Christ has planned to use is Christians. Even though our Christian faith is superior to all other faiths, the people around us will never know it if we do not let the life-giving water flow through our lives to them. I would like to ask every Christian present, "Are you willing to do as the bamboo did and give your life unreservedly to our Christ so that all around you may know of this important faith which we have?"

FUKUJU NO SHOGAI.

Moshi|watakushidomo ga tare ka wo aishite oru to ~~xxx~~ sureba|sono hito wo yorokobashimeru tame ni|yorokonde nanigoto ka wo nasu mono de gozaimasu.|

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John 15:1-14

Watakushi ni wa taihen o-shitashiku shite itadaite iru o-tomodachi ga gozaimasu.| Sore wa Ikeda Kenji no Oku sama de|pannenmaini Nōgata no hō ni o-hikkoshi nasaimashita.| Okusan ga Kumamoto ni irashita toki wa|tabitabi taku ni o-koshi nasaimashita no de|watakushi wa o-jō-sama no yōfuku no tsukurikata wo oshiete ageta no de gozaimasu ga|watakushi wa okusama no irasshite kudasaru koto wo kokoro kara yorokobi|katsu o-tetsudai ga dekiru koto wa nanigoto de mo yorokonde itashita no de gozaimasu.| Kore wa watakushi ga Ikeda San wo aishite-iru kara de gozaimasu.| Okusan ga pan wo tsukuru koto wa naraitai to osshatta mon de gozaimasu kara|watakushi wa uchi no kokku san wo Ikeda San no o-taku ni ~~xxxx~~ agete|ko wo konete misetari|iroiro no o-tetsudai wo suru tame hitoban tomarasete|yoku asa pan wo tsukuru yō ni shite ageta no de gozaimasu.| Sore de watakushi wa sono hi wa jibun ~~k~~ no uchi no daidokoro no shigoto wo itashi|shokuji no shitaku wo mo jibun de itashita no de gozaimasu;|keredomo watakushi wa Ikeda San no Okusama no tame ni sō shita koto wo yorokonde itashita no de gozaimasu.| Kono yō ni watakushidomo wa jibun ~~no~~ aishite iru hito no tame ni wa|yorokonde subete no koto wo itasu mono de gozaimasu.| Donata de mo go-jibun no kazoku no tame ni wa yorokonde nanigoto de mo itasu mono de aru to omoimasu.| Mina sama wa o-tōsan no tame nani ka nashite ageta toki|donna ni ureshikatta ka wo oboete irasshaimashō|mata sō shite ageta toki|o-tōsan no o-kao ni wa nikoniko-shita yorokobi wo motte irasshita koto wo

mo go-ran-nasatta de gozaimashō.|

Watakushidomo wa watakushidomo no nikutaijo no chichi wo aisuru yue ni|iroirona koto wo shite ageru yō ni|watakushidomo no aishite iru ten no chichi naru Kami Sama no tame ni mo|nanigoto ka wo shinakereba narimasen.| Kono yo no o-tōsan ga watakushidomo no tame ni nasareta yori mo|ten no chichi naru Kami Sama wa watakushidomo no tame ni ōi ni nashite kudasaimashita.| Sore de gozaimasu kara watakushidomo wa ten no Kami Sama no tame ni|watakushidomo no dekiru dake no koto wo shinakereba narimasen.| Kami Sama ga watakushidomo ni taishite motometamō koto wa|watakushidomo ga Kami Sama no tame inochi sae mo sashiagete hōshi suru koto de gozaimasu.| Sunuhachi sukuinushi naru Kirisuto no koto wo Nihon no kiki hitobito ni oshiete ageru tame ni|inochi wo sashiageru no wo motomete irasshaimasu.| Rukaden jisshō no ni setsu ni Shu Iesu wa|"Kari-ire wa ōku hatarakibito wa sukunashi|kono yue ni kari-ire no shu ni hatarakibito wo sono kari-ireba ni tsukawashitamawan koto wo motomeyo" to| mōsaremashita.| Kore wa kō iū imi de arō to omoimasu:| kogo-shima ni wa mada Kirisuto wo shinjinai hito ga takusan aru no ni| sono hitobito ni Kirisuto no koto wo oshiete ageru× Kirisutokyō shinja ga hanahada sukunai kara| kogo-shima no hitobito ni Kirisuto wo oshiuru ōku no Kirisutokyō shinja ga dekiru yō ni| Kami Sama ni o-inori wo seyo to iū imi de aru to omoimasu.|

Watakushi ga hajimete Nihon ni mairimashite|izuko ni mo kireina take ga oishigette-iru no wo mite|watakushi ga Amerika no joshi shingakkō ni orimashita toki|take ni tsuite no omoshiroi o-hanashi wo yonda koto wo omoidashita no de gozaimasu.| Sono take no o-hanshi to iū no wa tatoebanashi de gozaimashite|Kirisuto ga watakushidomo wo mochiite fukuin wo tsutaeshimuru tame ni|watakushidomo no inochi wo|o-motome nasaru to iū koto wo|uruwashiku egaita mono de gozaimashita.| Sono tatoebanashi to iū no wa :|

"Ippon no utsukushii take ga|hokano ōku no take to tomo ni|aru yamagiwa ni tatte orimashita.| Sono miki wa kurokute kōtaku ga ari| hane no yōna koeda wa yūkaze ni soyosoyo to fukarete orimashita.|

"Watakushidomo ga take no sasa ga shizuka-ni oto suru no ni ki ga tsuite|sore ni kiki horete ita toki|hikui sasayaki ga|shikashi|hakkiri shita koe de|"Mina san wa watakushi ga kirei de ari|mata nombiri shita miki ya|rippana koeda wo motte iru no wo homete irassharu keredo|watakushi wa nani mo

hokoru-beki mono ga arimasen.| Watakushi no mono to iū no wa| mina watakushi no ~~xx~~ shujin no fukai chūi ni yotte dekite iru no de gozaimasu.| Sono shujin to iū no wa|watakushi wo konna chimi no yoi tokoro ni ue|watakushi no ne wa chi no soko no kakureta tokoro ni aru izumi ni tasshi|sorekara inochi wo atōru mizu wo nomi|~~xxxxxxxx~~ jiyōbun to|ikiiki ~~xxxxxxxxxx~~ shita kwakki to/bi to chikara to/subete watakushi no motte iru mono wo ukete-orimasu.|

"~~Xxxxxxxx~~ Shikaru ni|mukōgawa ni aru ki wo go-ran-nasai.| Nanto misuborashii|mata kwakki no nai fū wo shite iru de wa arimasen ka?| Ano ki no ne wa ikeru izumi ni tasshite orimasen.| Watakushi wa kakureta mizu wo miidashite kara| nan no fusoku mo gozaimasen.|

"Watakushi no miki no arisama wo yoku go ran nasai|watakushi wa konna-ni kiraremashita.| Kirareru toki taihen itō gozaimashita.| Hajime wa naze watakushi wa konna-ni kurushima nakereba-naranai no ka to omoimashita.| Keredomo sore wa watakushi no shujin ga "naifu" wo mochiite kitta no de gozaimasu.| Kiru no ga owatta toki|watakushi wa watakushi wo kiru no wa shujin de aru to iū koto wo satori|katsu shujin wa watakushi wo aishi|watakushi wo homete-iru koto wo shitta toki ni|watakushi wa seken no mono ga mina|watakushi wa ~~xx~~ shujin no mono de aru koto wo shitte hoshii to omoimashita./ Watakushi wa kono yōna shujin wo motte iru koto wo|watakushi no hokori to itashitai no de arimasu".|

Take ga konna hanashi wo watakushidomo ni shite ita toki ni| shujin ga sono waki ni tatte ite|te ni wa surudoi ono wo mochi| ai to itsukushimi to wo motte take no hō wo mite orimashita.| Shujin ga iū ni wa|"Watakushi wa omae san wo iru no da ga|omae san wa yorokonde watakushi ni ataete kudasaru ka ne" to|tazunemashita.| Suruto take wa:|

"Go shujin|watakushi wa anata no mono de gozaimasu mono| keredomo kono watakushi ga anata no tame ni donna o-yaku ni tatsu no de gozaimashō ka"? to|kiku to|shujin wa:|

"Yasete kawaite iru chimen ni mizu wo yaru yō ni shite moraitai noda ga" to|osshaimashita.|

"Keredomo|Go shujin,| dōshite watakushi ga dekimashō ka| Watakushi wa ikeru izumi ni ne wo oroshite|sorekara mizu wo kunde|jibun jishin wo yashinau koto wa dekimasu.| Sorekara| watakushi no ude wo ten ni nobashite|anata no kudasaru ame wo suikomi|tsuyoku rippa-ni seichō shi|anata kara ukete iru chikara to bi to wo motte-iru ta no katagata to onaji yō ni| anata wa makoto ni yoi megumi aru go shujin de aru to iū koto wo|

4. Fukuju no Shogai.

seken ni shimeshitai to omōte orimasu.| Keredomo watakushi wa ika ni shite ta no katagata ni mizu wo ataeru koto ga dekimashō ka?| Watakushi wa jibun ni taru dake no mono shikanonde orimasen.| Nani wo ta no kata ni ataerun de gozaimashō ka?"|

Shujin wa yasashii koe wo motte|"Omae ga shōchi nara|watakushi wa omae wo mochiuru koto ga dekiru.| Kinodoku de wa aru ga|omae wo kiritaoshi|subete no koeda wo otoshite|hadaka ni shi|omae no sukina kono tochi to|o-tomodachi to|kara hanashite|haruka mukō no yamagiwa ni|ibara ya kusa no oishigette iru hoka ni wa| omae ni yasashii koe wo kakete kureru mono mo nai tokoro ni|hitori sabishiku okareru noda|nominarazu|watakushi wa surudoi itai naifu wo mochiite|omae no onaka no naka ni aru fushibushi wo kiritotte| watakushi no ikeru mizu ga todokori naku jiyū ni tōru yō ni|hitotsu mo naku nashite shimau noda".|

Nanji shinubeshi"|hontō ni sō da.| Omae wa shinaneba naranu.| Keredomo watakushi no inochi no mizu wa omae wo tōshite jiyū ni|katsu taezu nagare izuru no de aru.| Omae no bi wa naku narō|tare mo omae wo nagamete|omae no isei no yoi|yūbi-na koto wo homeru mono wa arumai|shikashi|omae ni yotte|ōku no ōku no monodomo ga inochi wo atōru mizu wo nomi|jiyū ni ne wo sono mizu ni todokashimuru koto ga dekiru yō ni naru|tare mo sore wo omae no o-kage de aru to omōu mono wa arumai.| Shikashi omae ni yotte|mizu wo ataeta tokoro no omae no shujin ni kansha-senu mono wa arumai.| Omae wa yorokonde shōchi shite kureru ka?"|

Watakushi wa iki wo koroshite donna kotae wo suru ka to matte orimashita tokoro|"Go shujin|watakushi no mono wa mina anata no mono de gozaimasu.| Moshi go yō to areba watakushi wa yorokonde watakushi no inochi wo anata ni sashiagemashō.| Watakushi ga shinuru dake de|anata no ikeru mizu ga|ta no ōku no katagata wo eki-suru to iū koto nareba|watakushi wa yorokonde shinimashō.| Watakushi wa anata no mono de gozaimasu kara.| Mi-kokoro no mamani watakushi wo kitte o-mochii kudasai".|

Shujin no kao wa izen yori mo uruwashiku (yasashiku) narimashita ga|tsui ni i wo kesshi|surudoi ono wo motte| uruwashii take ga chi ni tsuku made kurikaeshi-kurikaeshi tsuyoku uchimashita.| Sore wa hankō-shita no de naku|mushiro utaruru goto ni jūjun ni natta no de gozaimasu.|"Go shujin,| dōzo mi-kokoro no mama ni" to iū shizukana koe-sae kikoemasu.| Shujin wa ono wo

5. Fukuju no Shogai.

motte uchitsuzuke|tsui ni miki wa warare|hane no yōna koeda wa mina kiriotosaruru made utareta no de gozaimasu".|

Kō shite take wa tsui ni mattaku no hadaka to narimashita.|keredomo|sono take wo kata ni shita shujin no kao ni wa yorokobi ga ari|nakama no take no susurinaki-suru aida wo|haruka mukō no yama wo koete|tsurete-yukareta no de gozaimasu.|

Keredomo|take wa shujin no ai ni mattaku makasete orimashita kara|kasuka ni|"Go shujin no mi-kokoro no mama ni izuko made mo" to sasayakimashita.|

Sabishii arehateta tokoro ni tsuite| shujin wa hitoiki yasumi|mata surudoku togatta ha no tsuite-iru osoroshiisōna hamono wo tori|kondo wa take no mannaka ni sashikonde|ikeru mizu wo tosu ana wo tsukuru tame de arimasu;|kō shite take no shin wo yaburu koto ni yotte nomi|kawakeru tochi wo uruosu tame|todokori naku mizu wo nagasu koto xx ga dekiru no de gozaimasu.|

Sore de mo take wa uramimasen|shin wo warare nagara|"Shu yo, mi-mune wo nashitamae" to|sasayaite orimashita.|

Soko de shujin wa|aishin to yasashii on-wa na kao de|tezuyoku katsu|te wo yurumezu ni|surudoi hamono wo motte take no naka ni aru fushibushi wo uchiwari|hashi kara hashi made ana wo tōshita toki ni|shujin no kokoro wa manzoku itashimashita.|

Shujin wa futatabi sono take wo toriage|imamade sukoshi mo kokorozukanakatta tokoro ni sore wo shizuka-ni okimashita.| Suishō no yōna sunda ikeru mizu no izumi ga wakiagatte orimasu.| Shujin wa take no ittan wo sono mizu no naka ni sashiiremashita.|inochi no nagare wa sono naka ni nagarekomi|hashi kara ta no hashi ni|take no shin wo tōte xxx massugu ni|kizuato de dekita tōrimichi wo tadotte|shizukana nagare wa oto wo mo tatezu|take no shin ni nagarekomi|nagareide|itsumade mo mata yasumi-naku nagarete-orimasu.|kakute shujin wa hohoemi katsu manzoku itashimashita.|

Shujin wa futatabi betsu no take wo sagasu tame ni dete-yukimashita.| Aru mono wa shirigomi-shi|itasa wo osoremashita keredo|ta no mono wa magokoro kara jibun wo teikyō shite moshimasu ni wa|"Go Shujin,|watakushidomo wa mattaku anata ni o-makase mōshimasu.| Mi kokoro no mama ni nani nari to o-mochii kudasai" to mōshimashita.| Soko de kare wa|onaji yō ni take no shin wo torisari|hitotsu no take wo ta no take no hashi ni tsugitashi tashite|kizu tsuite

6. Fukuju no Shogai.

mizu no tsūro wo tsukuri| sunda mizu no izumi kara sono naka ni nagarekomu yō ni shi|kakushite|nagai nagai suiro wo tsukutte|arehateta tōku no tochi made mo uruosu yō ni nari| tsukareta otoko ya onna|matawa nagai aida kawaite ita osanai kodomora mo kitatte sono mizu wo nomi|nonda mono wa ta no kawaite iru hitobito ni mukai| "Ikeru mizu ga tsui ni kita;|nagai, nagai aida no kikin wa owatta;|kitarite, nome" to yorokobi no otozure wo furete orimasu.| Manekareta mono wa kitarite, nomi,|nonde ikikaerimashita,|shujin wa kore wo mite shinchū ōi ni yorokobimashita.|

Soko de shujin wa|take no tokoro ni kite|yasashiku tazunemashita|"Take San,|anata wa ima sabishisa to kurushisa to wo o-kuyami nasaimasu ka?| Sekai ni ikeru mizu wo ataeru tame no atai wa takasugimasu ka?" to mōshimasu to|take wa| "Go shujin,|kesshite, kesshite sonna koto wa gozaimasen.| Moshi mo watakushi ga man no inochi ga atta naraba|watakushi wa minna sore wo anata-sama ni sasiage|watakushi wa anata sama wo yorokobashite agetai no de aru to iū koto wo konnichi shitta yō ni|kono dainaru yorokobi wo etai to omoimasu|".

Tsukare to mizu ni kawaite iru korera no hitobito no gotoku|Kirisuto wo shirazu|mata|shinzenu tokoro no kagoshima no hitobito wa|Kirisuto no fukuin to|subete no hito wo aishitamō ai to ni ue-kawaite iru katagata de arimasu.| Shu Kirisuto wa konnichi mina sama hitoribitori ni|kare no tame inochi wo ataeyo to ōserarémasu.| Aoyagi Sensei wa sude ni Kirisuto no sakae no tame ni|sono inochi wo o-atae nasaimashita.| Sensei wa Kirisuto no koto wo hitobito ni tsugeru tame ni|sono inochi wo shu ni sasagete irasshaimasu.| Kami Sama wa mina sama ga sensei to chikara wo awasete o-hataraki nasaru koto wo nozonde-irasshaimasu.| Sunahachi|ōku no take ga hitotsu ni tsunagatte yō wo nashite iru yō ni|moshi mo mina sama ga go-isshoni o-hataraki nasaru naraba|motto ōku no hitobito ga Kirisuto no koto ni tsuite manabu koto ga dekimashō.| Take ga sono shujin no kokoro wo yorokobashite ageta yō ni|watakushidomo Kirisutokyō shinja wa watakushidomo no shujin de aru Kami Sama wo yorokobashite ageru tame ni|Kami Sama no o-yorokobi nasaru koto wa nan de mo shite agenakereba-narimasen.| Sono tame ni wa|atai takaki gisei wo harōte mo|matawa|kutsū ga aru ni shite mo|watakushidomo wa ten ni imasu watakushidomo no shujin naru Kami Sama no mi-kokoro wo yorokobashitatematsuraneba narimasen.| Moshi mo| koko ni irassharu mina sama ga|Kirisuto no koto wo hito-

7. Fukuju no Shigai.

bito ni oshie|matawa hitobito wo kyōkwai ni o-michibiki nasaru tame ni|o-hataraki nasatta naraba|Kami Sama wa donna ni o-yorokobi nasaru ka shiremasen.| Moshi|tsugi no Nichiyōbi reihai no toki|ōku no hitobito ga Kyokai ni o-atsumari ni nari| hitori mo mohaya irikirenai to iū yo ni natta naraba| Kirisuto Sama wa donna ni o-yorokobi nasaru deshō ka? Kangaete go ran kudasai.| Watakushi wa kyō kara|mina sama ga take wo go-ran nasaru tabigoto ni|take ni tsuite no tatoebanashi wo omoidashite kudasatte|take ga sono shujin no tame ni sono inochi wo ataeta yō ni|mina sama mo|ōku no hito wo ~~xxxxxx~~ aishitamō Kirisuto no fukuin wo hitobito ni tsutaeru tame ni| Kirisuto wa watakushidomo no inochi wo motomete irassharu to iū koto wo kangaete itadakitai to omoi|katsu|magokoro kara inotte oru shidai de gozaimasu.|

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And Who Knoweth Whether Thou Art Come to the Kingdom for Such a Time as This?

Those of you who have studied the Old Testament remember the story of the wonderful and brave Queen Esther. Queen Esther was a Jewess, but she had not told her husband, the king, who her people were, so he did not know it. Her cousin Mordecai who was a Jew had refused to bow down to Haman. Now the king had promoted Haman and advanced him and set his seat above all the princes that were with him and had commanded that all who were in the king's gate should bow down to and reverence Haman. When Mordecai refused to do this, it was a very serious matter. Haman was very proud of his new position and was indignant at the disrespect shown to him by Mordecai. Because Mordecai was a Jew Haman got the king to send out a decree to destroy all the Jews in his kingdom. When Queen Esther heard about the decree she sent to Mordecai to know what it was all about. He explained it all to her and asked her to go in to the king and intercede for her people. Esther told him that the king had not permitted her to see him for the last thirty days and that the king had not sent for her. She reminded him that there was a law in that kingdom saying that any man or woman who went in to the king when the king had not sent for them should be put to death unless the king held out the golden scepter to them when he saw them. Mordecai told Queen Esther that he thought she ought to try to save the lives of her people, even if it did mean that she would have to risk her own life. Then Mordecai said to her, "And who knoweth whether thou art come to the kingdom for such a time as this?" Because Queen Esther was a brave, fearless woman she went in at the risk of her own life and interceded for her people. She won favor in the sight of the king and saved the lives of her people, the Jews.

Let us take Queen Esther as out example and try to be brave and fearless as she was.

2. ....for Such a Time as This.

Every day we have opportunities to practice our bravery and fearlessness if we will. Today I want to speak to you about doing personal work. I hope I can cause you to want to be brave and fearless in doing the personal work which you see about you every day.

I would like to talk to you about some of the different phases of personal work. First I would like to mention visiting the sick. When there is a sick person in a home the whole family is more accessible. Our little boy was sick in January and I was sick later. Some of our friends came and inquired about how we were getting along. Some of them brought gifts with them. I can never express my appreciation of those calls and gifts. From the depths of my heart I deeply appreciated them. Every one appreciates your interest when they are sick. Another reason why I would suggest that you visit the sick is because it does you so much good. When I visit sick people it does me more good than it does them. A few days ago I had a dreadful headache and had to lie down a while. My little boy wanted to do something for me so he got his book and sat by me and read to me. When I got up I told him he had helped my head. That night he said, "Mother I am happier than I have ever been before". I asked him why, and he said, "I am happy because I helped you this afternoon". We would all be happier if we would help others more. There are many, many sick people every where,- in the homes and in the hospitals. The people around you need your help, just as truly as Queen Esther's people needed her help. And who knoweth whether thou art come to the kingdom for such a time as this.

Another phase of personal work I would like to speak to you about is helping those who are in trouble. Before I came to Japan I had a Settlement House. I was in a large city and I tried to be a friend to the poor and needy. Those who needed help felt free

to come to me. Many people came to me with their heartaches and problems. I remember one night a young lady came to me late at night. She came in and said she must spend the night with me. That day she had been attending a conference for young women in another city. She came back on the train but instead of going home to her mother she came to me. She said her mother did not understand her and would not give her consent for her to become a missionary. In that conference the young lady hadx had her heart stirred and she wanted more than ever to become a missionary. We talked and prayed and cried most of the rest of the night. The young woman said she just had to talk to some one who understood. That young lady was in America but Japan also has many young ladies who are longing to talk to some one who understands their longings and their problems. Just recently I heard of a young woman who disappeared and her family could not find her. Very likely she had heart longings and problems that her mother and family did not understand. Don't you wish you could have been the one to have saved that young woman from running away? Japan is full of young women who are longing for the help and advice and friendship of some older Christian woman. And who knoweth but that thou art come to the kingdom for such a time as this?

Next I want to talk to you about the most important phase of personal work,- that of leading people to Christ. I know this is very difficult, but your people are calling to you for help more loudly than Queen Esther's people were calling her. Will you be brave and fearless and go out even at the risk of your own life and try to save your people? Think of all the women in the homes in Fukuoka,- of all the women in business,- of all the young x women in school,- of all the young women in questionable eating places,- all of these women are longing for you to tell them of a better life than they know about. You Christians

are a chosen few - you are trained and educated - you have a message of love and life you ought to give to your people. Will you do it?

I have a few suggestions about how to go about leading people to Christ. The first thing I would suggest is that you have a study course on "How to do Personal Work". If you forget every thing else I have said please, please do not forget this. I am making this suggestion that you need a study course in the "Fujinkwai" on "How to do Personal Work" because in my heart I have a conviction that it is greatly needed just now in Japan more than it has ever been needed in the history of Christianity in Japan. Now while every one is so much interested in the kingdom of God movement, so many are wanting to win at least one person this year. Many of the people who want to win one do not know how to go about it. I feel very strongly that every "Fujinkwai" and "Joshi Seinenkwai" ought to have a study course on "How to do Personal Work". The Seinan Gakuin Fujinkwai would be a good one to take the lead in this. And who knoweth whether thou art come to the kingdom for such a time as this? Another suggestion that I would like to make is that we divide up the non-Christians in the cooking class and among the teachers wives. Each Christian take a list of those names to visit, pray for and work for until they become Christians. Another suggestion I would like to make is that you divide the "Fujinkwai" up into circles. You have discussed it at the "Domeikwai" and you know all about it, but you have not done it yet. Here is another place where the Seinan Gakuin Fujinkwai would be a good one to take the lead. I feel very strongly that you should divide up into circles. I am going to be very frank and tell you just why I think so. I am going right straight to the point and put it very plain. The reason why I think you should divide up into circles is because you have more leaders than one small "Fujinkwai" needs. I feel that

you have talent in your "Fujinkwai" going to waste. In most of the "Fujinkwais" the problem is to get a good leader. The way I feel about the Seinan Gakuin Fujinkwai is that you have enough leaders for at least four or five "Fujinkwais". We ought to have at least fifty members of the Seinan Gakuin Fujinkwai. The way to get that many is to divide into circles and have each circle work to build up the best circle.

Please pardon so many suggestions but I want to make two or three more. I want to say that no matter how much we study and work, our personal work will be a failure unless we pray; therefore I want to suggest that you give prayer a very important place in trying to do personal work. Every time before speaking to any one or before doing anything to try to win them for Christ we should pray long and earnestly.

And over and above all we do or say in trying to win others to Christ, we must live radiant winsome lives ourselves. Unless we are absolutely true and pure and radiant we cannot hope to win others.

The last thing I want to bring to your attention is the fact that Christ taught and practiced personal work. If you want to follow in the footsteps of our Saviour you must do personal work. Never before in the history of Christianity has it been as easy to do personal work as now. And who knoweth whether thou art come to the kingdom for such a time as this?

Nanji ga Kisaki no Kurai wo e-taru wa Kaku-no-Gotoki Toki no Tame Narishi ya mo Shirubekarazu.

Kyūyaku Seisho wo go-benkyō nasatta o-kata wa Kōgō Esuteru no mezurashii mata yūkan-na monogatari wo go-kioku de gozaimashō. Kōgō Esuteru wa Yudayajin de gozaimashita ga, jibun go sō de aru koto wo otto ni shirase nakatta no de, otto wa sore wo shirimasen deshita. Onajiku Yudayajin de atta ~~oji-san~~ itogo no Morudekai wa Haman ni atama wo sageru koto wo kobamimashita. Ōsama wa Haman wo toritate, kurai wo nobose, katsu kare-to-tomo-ni atta subete no kimitachi no ue ni suwarase, ō no mon ni aru subete no mono wa kare ni atama wo sage Haman wo tōtomu-beki koto wo meijimashita. Morudekai ga sō suru koto wo kobanda to iū koto wa taihen-na koto de gozaimashita. Haman wa jibun no atarashii chii wo hijō-ni hokori, Morudekai ga kare ni-taishite-nashita burei wo okorimashita. Morudekai ga Yudaya-jin de aru to iū koto wo shitta Haman wa Ōsama wo tokisusumete kuni no uchi ni aru subete no Yudaya-jin wo horobosu to iū chokumei wo happu-sasemashita. Sono chokumei no koto wo kiita Kōgō Esuteru wa Morudekai ni nani goto naru ka wo shiran toshite tsukai wo tsukawashimashita. Morudekai wa subete no jijyō wo setsumei shi, Esuteru ni Ōsama no mae ni dete, kano-jo no dōbō no tame ni torinashi wo nasu yō ni shite kudasai to tanomimashita. Esuteru wa Ō sama ga 30 nichi kan mo Ō sama no tokoro ni itaru beki mei wo kōmuranai koto to wo kare ni tsuge, katsu kono kuni no hōritsu toshite otoko de mo onna demo subete mesarezu-shite uchi ni wa nete itte, Ō sama ni itaru mono wa kanarazu korosaru-beki okite de atte, tada sono toki Ō sama ga kore ni kinkei wo nobureba konokagiri de nai to iū koto wo Morudekai ni tsugemashita. Morudekai wa Esuteru kōgō ni dōbō no inochi wo sukuū tame, yoshi sore ga kano-jo no inochi ni kakawaru koto de atte mo kokoromi-yo to iūte yarimashita. Sono toki Morudekai ga Esuteru kōgō ni iu ni wa, "Nanji ga Kōgō no kurai wo etaru wa kaku no gotoki toki no tame narishi yamo shiru bekarazu" Yukan-na Esuteru wa shi wo osorezu kano-jo no dōbō no tame torinashi wo nasan toshite

2. Nanji ga Kisaki no Kurai wo .....

Ō sama no mae ni yukimashita. Kōgō wa Ō sama no Megumi wo e, kano-jo no dōbō, Yudaya-jin no inochi wo sukūu koto ga dekimashita.

Watakushi wa Kōgō Esuteru wo rei ni tori, kano-jo ga yūkan de katsu daitan de atta yō ni aritai to omoimasu. Moshimo watakushidomo ga nasan to suru kokoro sae aru naraba yūkan to daitan wo jikkō subeki kikai wa mainichi aru to omoimasu. Konnichi watakushi wa kojin-dendō wo nasu koto ni tsuite o-hanashi mōshitai to omoimasu. Kore ga mina sama wo shite kojin-dendō wo nasu toki ni yūkan ni katsu daitan ni narashimuru yō ni kibō itashimasu.

Watakushi wa kojindendō no chigatta baai ni tsuite o-hanashi mōshiagemashō. Daiichi ni byōnin wo homon suru koto ni tsuite mōshiagemasu. Byōnin no aru ie wa kazoku zentai ga chikazukiyasui toki de arimasu. Saru Ichi-gwatsu ni uchi no kodomo ga byōki ni kakari, nochi watakushi mo byōki ni kakarimashita ga, sono toki o-tomodachi no kata ga o-mienasatte, o-mimai wo nashite kudasaimashita. Aru kata wa okurimono made mo kudasaimashita. Watakushi wa sono go-homon ya okurimono ni taisuru arigatasa wo arawasu koto ga dekimasen. Watakushi wa kokoro no soko kara sorera no koto wo fukaku arigataku omōte orimasu. Donata de mo sono hito ga byōki ni kakatta toki anatagata no go-kōi wo arigataku amō-ni chigai arimasen. Watakushi ga mina sama ga byōnin wo homon suru koto wo o-susume suru ta no riyū wa mina sama ga hijō-ni yoi koto wo nasatta to iū koto de arimasu. Watakushi ga byōnin wo hōmon suru toki sono hitobito ni yoi koto wo nashita to iū koto yori mo ijō ni jibun ni yoi no de arimasu. Sūjitsu mae watakushi wa taihen zutsū ga itashi, shibaraku yokotawatte-orimashita. Sonotoki uchi no kodomo ga watakushi no tame ni nanika shite ageru to iūte, jibun no hon wo motte kite, watakushi no soba ni suwatte yonde kuremashita. Watakushi ga oki-agatta toki kodomo ni o-kage de atama ga yoku natta to mōshimashita. Sono ban kodomo wa, "Okāā San watakushi wa imamade ni nai shiawase desu", to mōshimasu kara, naze sō desu ka to tazunemasu to, "Watakushi wa kyō o-kāā san

wo o-tasuke suru koto ga dekimashita kara shiawase desu", to mōshimashita. Watakushidomo wa motto hoka no hito wo otasuke suru koto ga dekita-naraba kōfuku de arimasu. Seken ni wa byōnin wa ō gozaimasu, Ie ni mo byōnin ni mo doko nimo takusan gozaimasu. Mina sama no shūi ni aru hitobito wa minasama no o-tasuke wo motomete irasshaimasu. Chōdo sore wa Esuteru Kōgō no dōbō ga kano-jo no tasuke wo motomete ita to dōyō de arimasu. "Nanji ga kisaki no kurai wo etaru wa kakuno gotoki toki no tame narishi yamo shirubekarazu".

Kojindendō no ta ~~no ta~~ no ~~xxx~~ baai wa komatte iru hitobito wo tasukeru koto ni tsuite de arimasu. Watakushi wa o-kuni ni mairimasu mae, Settorumento jigyō wo itashite orimashita. Watakushi wa ōkina machi ni sumi aware-na hito ya mazushii hitobito no o-tomodachi ni narō to itashimashita. Tasuke no iru hitobito wa jiyūni kuru yō ni itashimashita. Ōku no hitobito wa iroiro-na shimpai-goto ya mondai wo motte mairimashita. Aru ban hitori no wakai fujin ga osoku-natte kara watakushi no tokoro ni mairimae shita. Sono fujin wa naka ni haitte mōshimasu ni wa komban zehi tomete kudasai to iū koto de gozaimasu. Sono hi kano fujin wa hoka no machi de wakai fujin no atsumari ni derareta no de arimasu. Fujin wa kisha de kaetta no de arimasu ga, jibun no okkasan (okasan) no ie ni yuku kawari ni watakushi no tokoro ni maitta no de arimasu. Fujin ga iū ni wa okāsan wa kano fujin wo rikaisezu, senkyōshi ni naru koto wo yurushite kudasaranai no desu. Sono kaigi de ano wakai fujin wa ōini kokoro wo ugokasare, mae yori mo issō senkyōshi ni naritai to iū kokoro ni natta node arimasu. Watakushidomo wa sono ban wa hotondo hanashitari, inottari shite okurimashita. Sono wakai fujin wa kano-jo wo rikai-shite kureru tareka to hanashitakatta no de arimasu. Sono wakai fujin wa Amerika ni orareta no de arimasu ga, Nihon no kuni ni-mo jibun no kangaete iru koto ya mondai wo rikai-shite kudasaru tokoro no donata ka ni hanashitai to netsubō-shite-iru ōku no fujin-tachi ga gozaimasu. Jiki konogoro no

koto de gozaimasu ga, watakushi wa aru wakai fujin ga ie-de wo shite, yuku-e ga wakaranaku-nari sono o-uchi de wa mitsukeru koto ga dekinakatta to iū koto wo kikimashita. Chōdo nita yō ni, sono fujin wa okāsan ya kazoku no hito ga wakatte kudasaranai yō na kokoro-kara no negai ya mondai wo motte ita no de gozaimashō. Mina sama wa ano wakai fujin ga ie-de wo yinai yō ni tasukete ageru hito ni naritakatta to o-moi-nasaimasen deshō ka? Nihon no kuni ni wa hikakutaki o-toshi-wo-tokarata Kurisuchan fujin no tasuke wo matte oru hito ya, chūkoku wo kikitai kata ya, yūjō wo etai to omōte-iru wakai fujin ga ōku gozaimasu. + "Nanji ga Kisaki no kurai wo etaru wa kakuno-gotoki toki no tame narishi yamo shirubekarazu".

Tsugi ni, o-hanashi mōshitai kojindendō no mottomo taisetsu-na baai wa, hito wo Kirisuto ni michibiku to iū koto-de gozaimasu. Kono koto wa taihen muzukashii koto de aru to iū koto wa watakushi mo shitte orimasu ga, o-kuni no katagata no tasuke wo sakebu-koe wa Esuteru Kōgō no dōbō ga Kōgō ni tasuke wo motometa koe yori mo takaku hibiite orimasu. Mina sama wa yūkan ni, daitan ni, go-jibun no inochi sae kaerimizu mina sama no dōbō wo sukuwan to nasaru kata wa gozaimasen deshō ka? Kono Fukuoka no machi no katei ni orarūru subete no fujintachi no koto ya, shokugyō wo motte hataraite-iru subete no fujin no koto ya, gakkō ni manande irarūru wakai musume san tachi no koto ya, mata wa aimai-na inshokuten na-do ni oru subete no fujintachi no koto wo o-kangae kudasai, sono hitobito ga shitte iru yori mo motto-yoi seikatsu ni tsuite shirashite kudasaru koto wo nozonde-orimasu. Mina sama Kurisuchan wa erabareta kata de, kuren-sare katsu kyōiku wo ukerareta katagata de gozaimasu. Mina sama wa mina sama no dōbō ni atae-nakerebanaranu ai to seimei no shimei wo motte oide nasaimasu. Mina sama wa sore wo o-yari nasaimasho ka?

Watakushi wa ikanishite hitobito wo Kirisuto ni michibiku-beki ka ni-tsuite, ni san no kan-

gai wo motte imasu. Dai ichi ni o-susume mōshitai koto wa mina sama ga "Kojindendō wa ikani nasu beki ka?"-ni-tsuite manabu koto de gozaimasu. Watakushi ga konnichi mōshita koto wa subete o-wasurenasatte-mo, dōzo, dōzo, kono koto dake wa o-wasure-nasaranu yō ni o-negai mōshimasu. Watakushi wa Fujinkai de "Kojindendō wa ikani nasu beki ka?"-ni-tsuite manabu hitsuyō ga aru to iū koto wo o-susume mōshimasu. Nazenareba watakushi wa Nihon no Kirisutokyō no rekishi ni oite imada konnichi no kurai hitsuyō wo kanzuru toki ga nakatta to kakushin suru kara de arimasu. Tadaima wa donata mo "Kami no Kuni Undō" ni tsuite kangaite oidenasaimasu. Ōku no hitobito wa kotoshi-jū ni sukunaku-tomo hitori wo michibiki~~tai~~ kom to negatte-oraremasu. Hitori no hito wo michibikan to kangaete-oru ōku no hito wa sore ni tsuite dō sureba yoi ka wo shitte orimasen. Watakushi wa dono Fujinkai mo Joshi Seinenkai mo "Kojindendō wa ikani nasubeki ka?"-wo zehi manabu-beki hazu to kataku shinjimasu. Mazu Seinan Gakuin Fujinkai ga kore wo hajimeta-naraba yoi to-omoimasu. "Nanji ga Kisaki no kurai wo etaru wa kaku-no-gotoki toki no tame narishi ya-mo shiru-bekarazu."

Tsugi ni o-susume mōshitai to omō koto wa ryōrikai oyobi Gakuin no sensei no okusan-tachi no uchi kara mishinja wo yoriwakeru koto de arimasu. Shinja no kata wa meimei hōmon subeki mishinja no kata no meibō wo tazusaete-ori, sono hitobito ga shinja ni naru made inori hataraku koto de gozaimasu. Sorekara nao o-susume mōshitai koto wa fujinkai wo ikutsu ka no kumikai ni wakeru koto de arimasu. Kono koto wa mina sama ga Domeikai de go-sōdan nasaimashita kara go-shōchi no koto to omoimasu ga, mada jikkō shite wa irasshararanai yō de gozaimasu. Seinan Gakuin Fujinkai ga mazu o-tehon wo shimeshita-naraba yoi to omō dai ni no koto de arimasu. Watakushi wa mina sama ga zehi kono kumikai wo ōtsukuri-nasaru yō ni tsuyoku o-susume mōshiagemasu. Watakushi wa watakushi no kangaete-iru koto wo sotchoku-ni mōshiagemasu. Watakushi wa yōten wo massugu ni mōshite, sore wo hakkiri shitai to omoi-

masu. Naze watakushi ga kumikai wo zehi otsukuri nasaru yō ni o-susume-suru-ka to ieba hitotsu no chiisai Fujinkai no hitsuyō wo mitasu yori mo motto ōku no shidōsha wo uru tame de arimasu. Watakushi wa Fujinkai ni okeru sainō ga rōhisareru yō ni omoimasu. Fujinkai ni okeru ōku no mondai wa yoki shidōsha wo uru koto ni tsuite de arimasu. Seinan Gakuin Fujinkai ni wa sukunakutomo yottsu aruiwa itsutsu no Fujinkai no tame ni jūbun-na shidōsha ga aru to omoimasu. Watakushidomo wa Seinan Gakuin Fujinkai ni oite sukunakutomo 50 nin no kwaiin wo yūsubeki hazu de arimasu. Sono ōku no kwaiin wo uru hōhō wa ikutsu kano kumikwai ni wakete, kaku kumikwai ga motto mo yoi kumikwai wo katachizukuru yō ni tsutomuru koto de arimasu.

Takusan no o-susume wo mōshiagemashita ga o-yurushi kudasai, mō futatsu mitsu mōshitai to omoimasu. Watakushi no mōshitai koto wa, donnani watakushidomo ga benkyō shi matawa hataraite mo, watakushidomo ga inori wo shinai naraba watakushidomo no kojindendō no jigyō wa shippai itashimasu. Sore yue watakushi no o-susume mōshitai koto wa kojindendō wo nasu ni atatte wa kitō ga ikani taisetsu-na mono de aru ka to iū koto de gozaimasu. Kirisuto ni michibikan tame tareka ni o-hanashi wo suru mae matawa nanika wo nasu mae watakushidomo wa kanarazu nagaku nesshin-ni inoranakereba-narimasen.

Nao sono ue ni, hitobito wo Kirisuto ni michibikan ga tame ni nanigoto kō nashi matawa iwan to suru m wareware wa, wareware-jishin harebare-shita kwaikwatsuna seikwatsu wo shinakereba-narimasen. Watakushidomo ga mattaku makoto to majirinaku katsu harbare-shiku-nakereba, watakushidomo wa ta no hito wo michibiku nozomi wa arimasen.

Saigo ni mina sama no go-chūi wo o-negai mōshitai koto wa Kirisuto ga kojindendō wo oshie katsu jikkō shitamōta koto de arimasu. Moshimo mina sama ga warera no Sukuinushi no ashiato ni shitagawan to hossuru naraba, minasama wa kojindendō wo nasaneba-narimasen. Kirisutokyō no rekishi ni oite konnichi no kurai kojindendō wo yōi-ni nashi eta toki wa katsute gozaimasen deshita. "Nanji ga Kisaki no kurai wo etaru wa kaku no gotoki toki no tame narishi yamo shiru-bekarazu".

Imitating The Disciples.

"Mi Deshi ni Naraite."

Before I begin my talk I want to thank you for letting me take my turn in making a talk to the "Fujinkwai". I know it must be painful to you to listen to me speak your honorable language in such an unskilful way. Please forgive me for trying. Even though it is painful for you to listen to my poor Japanese it would be more painful for me if I did not speak. I long so to do all I can to help build up Christ's kingdom in Japan that it would be very painful for me afterwards if I refused to speak for Christ. So because of the uncontrolable desire in my heart to speak for Christ , I will have to speak even though the language pains you.

The subject which you have given me is "Imitating the Disciples". This is a very beautiful subject and I am so glad you gave it to me. What I will say I have divided into three parts. 1. Why should we imitate the disciples? 2. In what ways can we imitate the disciples. 3. If we do imitate them what will be some of the results? First we will think together about why we should imitate the disciples. One reason why all Christians should imitate Christ's disciples is because the disciples were Christ's closest friends while he was on earth. They understood what Christ wanted us to do better than any one else. It will help us to become more Christ-like if we imitate the disciples. It will please the Holy Spirit if we try to become like the disciples. Once there was a young man who was asked to play cards on Sunday evening. He refused to do it because the thought came to him that if he did that it would break his mother's heart,. Many times mx men are kept from doing things they would otherwise do by the thought that it would grieve their mothers if they should hear of it. But there is One who is grieved at the slightest departure from the path of right as no mxm mother even is grieved, that One is the Holy Spirit. He goes with us every where we go. He sees all that we

do. He hears all that we say. He is deeply grieved at the slightest impure thought or deed on our part. If we want to always please this ever-present, ~~faith~~ faithful Friend - the Holy Spirit - then we must imitate the ones who were taught by Christ himself - his disciples.

Next let us think together a while about in what ways we can imitate the disciples? One of the first things we should notice about the disciples is that they waited for the Holy Spirit to come upon them before they went out to work for Christ. In Acts 1:4 and 5 we read, "And being assembled together with them, (~~meaning~~ meaning Jesus) commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me: For John truly baptized with water; but ye shall be baptized with the holy Ghost not many days hence". So we ~~ar~~ see that Jesus wants his apostles to wait for the gift of the Holy Spirit before trying to work for him. Have you received the gift of the Holy Spirit? Do you think our "Fujinkwai" has received the gift of the Holy Spirit? If we have not can we expect to work acceptably for Christ? If we do not have the Holy Spirit can we get ready for the "Domeikwai" this fall? R.A. Torrey, the author of "How to Bring Men to Christ", tells us of an experience he had once. Torrey believes that God not only gave the Holy Spirit to the apostles but that in the same way He gives the Holy Spirit to present day Christians if they really want it. Acts 2:38-39: "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him". As proof of this Torrey gives this experience in these words: "I shall never forget one night in Chicago Avenue Church. The ministers of the city had been holding meetings at noon in the Young Men's Christian Association preliminary to

an expected coming to the city of Mr. Moody. At one of these noon meetings, one of the ministers of the city sprang to his feet and said, "Brother Torrey, what we need in Chicago is an all night prayer-meeting of the ministers." "Very well, Brother E.," I replied, "if the ministers of Chicago wish to have an all-night prayer-meeting, let them come to Chicago Avenue Church at ten o'clock next Friday night, and if God keeps us there all night, we will stay all night."

"At ten o'clock the following Friday night some four or five hundred people gathered in the vestry of Chicago Avenue Church. They were not all ministers, though there were many ministers. Indeed, they were not all men; there were some women.

"Were you ever in a prayer-meeting where the devil made a dead set to spoil the meeting? Well that was the kind of a meeting it was for the first two hours. To begin with three men got down by chairs near the door, and commenced to pound on the chairs and shout until some of our heads were nearly splitting, and when some one went to them and protested that things should be done decently and in order, they swore at the man who made the protest. Later still a man jumped up in the midst of the meeting and proclaimed that he was Elijah. He was not to blame. He was a lunatic. But these things disturbed many and they began to think of going home. But ~~it~~ it is a poor prayer-meeting that the devil can spoil, and hundreds of us were there with the determination to stay until we got the blessing.

"About midnight God gave us complete victory, and for two hours there was such ~~prayer~~ prayer in the Spirit as I have seldom heard. A little after two in the morning while we were all kneeling in prayer, suddenly there fell upon us an awful hush. Nobody could speak, nobody could sing, nobody could pray. All you could hear was the subdued sobbing of joy unspeakable and full of glory.

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The very air seemed tremulous with the presence of the Holy Ghost. It seemed to me as if, if I had looked up, I could almost have seen the Holy Spirit there visibly. I do not know how long we were held there in this awed silence before the presence of God. It was now Saturday morning. The following Sunday morning one of my deacons came to me and held out his hand and took mine and gave it a mighty grip and said, with choking voice, "I shall never forget yesterday morning the longest day I live."

"In the early morning hours, one business man went out of that meeting and took an early train for Missouri to transact some business. When the business was done, he said to the hotel proprietor, "Is there any meeting going on in this town?" "Yes", he said. "There is a meeting going on in the Cumberland Presbyterian Church". He was a Cumberland Presbyterian himself and went to the meeting. When the meeting was opened, he stood up and asked if he might say a few words. The permission was readily given, and with the power of the Holy Spirit upon him, he poured out his soul to the people. In a few days I received a paper from that town saying that fiftyeight persons were converted while he spoke.

"A young man went out from that meeting to Baraboo, Wis., and in a few days I received a letter from Baraboo, Wis., saying that thirty-eight men and boys had been converted in Baraboo. That same man afterwards laid down his life in South Africa after a brilliant record as a missionary there.

"Another young man went out in the early hours and took a train to Wisconsin, and I soon began to receive letters from Methodist ministers and others near Milwaukee asking if we had in our Institute a young man named Sam J., and adding that a young man, giving that name, had appeared among them and was holding meetings in schoolhouses and churches and the soldiers' home, and wherever he

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~~xxxx~~ went there seemed to be conversions. But they knew nothing about him, and he said he was a student of the Bible Institute.

"Men and women went from that meeting to the uttermost parts of the earth with the power of God upon them. As I have gone around the world and visited China, Japan, India and Australia and other lands, I think in every land I visited, I have found some one who was present that morning when the Holy Ghost fell upon us." The best way we could get ready for our "Domeikwai" would be to have an all night or all day meeting and pray until we receive the Holy Spirit. If you are really in earnest and want to have a meeting and stay until we receive the gift of the Holy Spirit in great power I would be glad to have it at my house.

The next thing we want to notice about the disciples is that after they received the Holy Spirit they did not sit still and do nothing. They at once started to testifying for Christ. They preached and did personal work. Since we are women one of the best ways for us to imitate the work of the disciples would be by doing personal work. Acts 1:8: "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth". I think that if Christ were speaking in person to you today He would say, "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Fukuoka, and in Kyushu, and in all Japan, and unto the uttermost part of the earth." Often it is a little difficult to know how to go about personal work. I want to make a suggestion along this line which is a very strong conviction with me. If you would adopt the circle plan in your "Fujinkwai" it would enlarge your "Fujinkwai" and also enlarge your opportunities for personal work. Especially at this time it is very important for us to do something to make our "Fujin-

kwai" prosperous, because we want to be able to look after the spiritual needs of the "Domeikwai" as well as the physical needs. First we ought to pray until we have the gift of the Holy Spirit in great power, then divide up into circles and get to work for Christ. Let us try to make the next "Domeikwai" the best we have ever had.

Another way that we should imitate the disciples is in prayer. We can never work successfully for Christ unless we really pray often. Do you know why D.L. Moody became a world-wide evangelist? I want to tell you what Moody himself said about it. In 1872 when his church lay in ~~xxxx~~ ashes, and while his new church in Chicago was being built, Moody went to London to listen to others who, he thought could preach better than he could preach. One Sunday he was prevailed upon to preach. He got up that Sunday morning and tried to preach. In talking about this experience I will give you Moody's own words. He said: "I never had such a hard time preaching in my life. Everything was perfectly dead. I said to myself as I tried to preach, 'What a fool I was to consent to preach. I came here to listen, and here I am preaching'. As I drew towards the end of my sermon, I felt a sense of relief that I would be through in a few minutes. Then the awful thought came to me, 'You have got to do it again to-night'. I tried to get out of my night meeting, but I could not. I had promised to preach that night and I must keep my word.

"I went back to preach that night. The building was packed with people. There was a new atmosphere. The powers of an unseen world seemed to have fallen upon the audience. As I drew towards the close, I became emboldened to give out an invitation; so when I finished my sermon, I said, 'If there is a man or woman here who will to-night accept Jesus Christ, please stand up.' About five hundred people arose to their feet. I thought there must be some mistake, and I asked the

people to be seated. Then I repeated the invitation in a stronger form and they all arose again. Again I asked them to be seated, still thinking there must be some mistake. 'Now', I said, 'if there are any of you who really mean to accept Christ to-night, please pass into the vestry and your pastor and I will meet you there'. They commenced to stream in through the two doors. I said, 'Mr. L., who are these people?' He said, "Don't know'. 'Are they your people, Mr. L.?' 'Some of them'. 'Are they Christians?' 'Not so far as I know'.

"We went into the vestry and I stood up and gave out a stronger invitation, and I asked all that really meant to accept Christ then and there to stand up. They all arose, about five hundred of them. I asked them to be seated again. I still thought there must be some mistake, so I said, 'I am going to leave London to-morrow for Dublin, but your pastor will be here to-morrow night. If you really mean it come back and meet him'. I went to Dublin. No sooner had I got there than I received a telegram from Mr. L. It was Tuesday morning and he said, 'There was a bigger crowd out Monday night than Sunday. A great revival has broken out in my church. You must come back and help me.'"

Mr. Moody hurried back to London. There was a wonderful revival there and hundreds of souls were added to the churches there. That was before he went to London for his great work in 1873. Now I want to give you Moody's own words as to why the Lord used him in this wonderful way in London. He says: "There was a woman in the congregation that morning who had an invalid sister. She went home and said to her, 'Who do you think preached for us this morning?' and her sister guessed all the preachers who were in the habit of exchanging with Mr. L., and she said, 'No, Mr. Moody from Chicago'. When she said that, the invalid turned pale. She said, 'What, Mr. Moody from Chicago? I read

about him some time ago in an American paper, and I have been praying God to send him to London and to our church. If I had known he was going to preach this morning, I would ~~[illegible]~~ have eaten no breakfast. I would have spent the whole time in prayer. Now, sister, go out of the room, lock the door, send me no dinner; no matter who comes, don't let them see me. I am going to spend the whole afternoon and evening in prayer".

Moody felt that he made a failure in the morning, but that night in the same church he was greatly used of God. Why? Because one bed-ridden Christian woman was holding him up in prayer before God. Now I want to make another suggestion to you. I do not believe God wants us to be aroused and have great impulses to do good without going out and putting them into practice. Therefore I want to suggest to you that we make our new pastor who is to begin preaching for us soon a great evangelist. Let us pray for him and prepare the way for him. I hope he will never stand before us to preach a single time without the definite earnest prayers of every member of our "Fujinkwai". All pastors always need the constant prayers of their people. If our new pastor ever stands before us and there is a lack of power in his message let us not blame the pastor but let us ask ourselves if we have prayed for that sermon enough.

The fourth way that I would suggest for us to follow the disciples would be in standing firm in the faith even if we are persecuted. In Japan there are many instances of people who have been persecuted because they are Christians. Many cannot stand the test of persecution. Because of their weak faith they drift away and give up their Christian life. But it grieves the heart of our Saviour when that happens. He wants us to follow the example of the disciples and stand firm in the faith and continue our work for him regardless of persecution.

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I have already taken up too much of your time but I want to say briefly a few things about what will be some of the results if we do imitate the disciples. The first thing I want to say is that one can derive more personal joy and real soul satisfaction from serving Christ than in any other way. My parents both died when I was a child so my mother's oldest brother became my guardian. After I graduated from college and went home I never will forget the first day I was at home. This uncle of mine called me off to myself and said he wanted to talk to me alone. He told me that he did not want me to go any where to teach or do any work of any kind. He said he wanted his home to always be my home and that all he would ask of me was just to obey him like his other children. Now it was a very easy matter to obey that uncle because he is a very devoted, earnest Christian. There was absolutely no trouble about the money side of this offer because this uncle is worth a million dollars. It was my privilege to stay in this home of ease and wealth. I left it only because I wanted to become a full time worker for Christ. First I went to a distant large city and worked among the poor and later came to Japan. I have a great deal more joy in my soul in trying to teach people about Christ than I did in enjoying personal ease. So I want to testify to you that the only life of real joy and soul satisfaction is the life of service for Christ. If we imitate the disciples we not only get personal joy but we are able to win many to Christ. If we as a "Fujinkwai" will imitate the disciples, our "Fujinkwai" will flourish and our church will grow and develop. If the Christians in the Baptist churches in Japan would really imitate the disciples of Jesus in a very short time all of the Christian work now being carried on in Japan could be well carried on without a penny of American money.

The most important result of all would be that our Father in Heaven would be pleased. Re-

10. Imitating the Disciples.

cently after learning of the illness of Mrs. Mizumachi's sister's little boy I prayed that he would soon be restored to health. With no suggestion from me at all my little boy prayed that he would not only get well but become an earnest Christian and later if possible become a pastor. It pleased me very much for my little boy to pray that way because it showed that he was interested in winning people to Christ. We are all much dearer to our Father in Heaven than any earthly child can be to any earthly parent. How much more pleased our Heavenly Father is ~~pleased~~ to see us imitating the disciples? Let us each one of us try our best to please this wonderful all-wise Heavenly Father of ours who is giving us so many blessings every day of our lives.

Mi Deshi ni Naraite.

Watakushi ga o-hanashi wo hajimemasu mae ni, kono tabi watakushi ni mo "Fujinkwai no hanashi no jumban wo o-atae-kudasatta koto wo o-rei mōshi-agemasu. Watakushi no yō na heta-na mono ga o-kuni no kotoba de o-hanashi itashimashite go-seichō wo wazurawashimasu koto wa, mina sama ni totte sazokashi go-meiwaku-na koto to zonjimasu. Dōzo o-yurushi kudasaimase. Watakushi no mazui Nihongo wo o-kiki ni natte go-meiwaku de mo gozaimashō ga, moshi watakushi ga o-hanashi wo itashimasen naraba watakushi ni totte motto kurushū gozaimashō. Watakushi wa Nihon no kuni ni Kirisuto no ōkoku wo kizuku tame, watakushi no dekiru dake no koto wo itashitai to nozonde orimashita kara, moshimo watakushi ga Kirisuto no tame o-hanashi suru no wo o-kotowari itashimashita naraba, atode hijō ni kokoro-gurushiku kanzuru de arō to kangaemashita no de, watakushi no kokoro no naka ni aru Kirisuto no tame hanashitai to iū osaeru koto no dekinai netsubō wo, go-meiwaku to wa shiritsutsu mo o-hanashi itashimasu shidai de gozaimasu.

Watakushi ni kudasatta o-hanashi no dai wa "Mi Deshi ni Naraite" de gozaimasu. Taihen uruwashii dai de gozaimasu node, kono dai wo kansha itashite orimasu. Watakushi no o-hanashi mōshitai koto wo mittsu ni wakete mitai to zonjimasu. Dai ichi wa, Naze watakushidomo wa deshitachi ni narawaneba naranu ka? Dai ni, Donna fū ni deshitachi ni narō beki ka? Dai san wa, moshi watakushidomo ga deshitachi ni narau to sureba, sono kekkwa wa donna fū ni naru-nara deshō ka? to iū koto de gozaimasu. Saisho ni watakushidomo wa naze deshitachi ni narō beki ka? to iū koto wo go-issho ni kangaete mitai to omoimasu. Naze subete no Kurisuchan ga Kirisuto no deshitachi ni narawaneba naranu ka to iū hitotsu no riyū wa deshitachi wa Kirisuto no go-zaisei tōji mottomo chikashii tomo de atta to iū koto de gozaimasu. Karera wa tare yori mo Kirisuto ga watakushidomo ni motometamō koto ga nani de aru ka wo yoku shitte orimasu. Moshimo watakushidomo ga deshitachi ni narō naraba issō Kirisuto-rashii mono to naru tasuke to narimashō. Mata moshi de-

shitachi no gotoku naru yō ni kokoromiru naraba Seirei wo yorokobashimeru koto to narimashō. Aru toki hitori no seinen ga Nichiyōbi no ban karuta-asobi wo suru yō ni susumeraremashita keredo, sore wo suru naraba o-kaasan no kokoro wo itameru koto ni naru to omōte kotowarimashita. Tabitabi hito wa nani ka wo suru baai, o-kāsan wo shimpai sasete wa naranai tom iū kangae kara, sono koto wo shinai yō ni naru koto ga gozaimasu. Shikaruni tadashii michi kara kiwamete wazuka soreru yōna koto de, tatoe hahaoya wa shimpai shinai yō na chiisana koto demo, mi-kokoro wo itameru kata ga hoka ni gozaimasu. Sore wa Seirei de gozaimasu. Seirei wa watakushidomo no yuku tokoro ni wa doko ni mo yukitamaimasu. Mata watakushidomo no nasu koto wa nanigoto demo goran nasaremasu. Mata watakushidomo no iū koto wa nanigoto demo kiite oidenasaimasu. Watakushidomo ga kiwamete chisai warui kangai ya okonai wo shite mo fukaku kanashimitamaimasu. Moshimo watakushidomo ga itsudemo watakushidomo to tomo-ni-imasu chūjitsuna tomo, sunawachi Seirei wo yorokobashimen to suru naraba, Kirisuto go-jishin kara jiki ni oshierareta deshitachi ni narawaneba narimasen.

Tsugi ni dō iū hōhō de deshitachi ni narōbeki ka-ni-tsuite shibaraku go-issho ni kangaemashō. Mazu dai ichi ni deshitachi ga Kirisuto no tame hataraki ni dekakeru mae ni Seirei ga karera no ue ni kudaru koto wo matte ita to iū koto wo chūi shinakereba narimasen. Shitogyōden isshō shisetsu oyobi 5 setsu ni, "Mata karera to tomo ni atsumari ite meijitamō, Erusaremu wo hanarezushite, ware (sunawachi Kirisuto) yori kikishi Chichi no yakusoku wo mate. Yohane wa mizu nite baputesuma wo hodokoshi shi ga, nanjira wa hinarazushite Seirei nite baputesuma wo hodokosan," to gozaimasu. Kore wo miru to Shu Iesu wa deshitachi ga Shu no tame hataraki wo nasu mae ni Seirei no tamamono wo matsu yō ni motomete oraremasu. Mina sama wa Seirei no tamamono wo o-uke nasaimashita deshō ka? Watakushidomo no Fujinkwai ga Seirei no tamamono uketa to o-kangae nasaimashō ka? Moshimo watakushidomo ga sore wo ukete inai naraba Kirisuto no tame mi-

3. Mi Deshi ni Naraite.

kokoro ni kanau yō na hataraki wo kitai suru koto ga dekimashō ka? Moshimo watakushidomo ga Seirei wo ukete inai naraba watakushidomo wa kono aki no Dōmeikwai no tame jumbi ga dekimashō ka? "Ikanishite hitobito wo Kirisuto ni tsure kitarubeki ka?" to iū shomotsu no chosha R.A. Tōrrey sensei wa katsute go-jibun ga keiken nasatta koto wo kaite orimasu. Tōrrey sensei wa Kami Sama ga deshitachi ni nomi Seirei wo ataetamawazu shite moshimo hontō ni sore wo kokoro kara nozomu naraba Kami Sama wa konnichi no Kurisuchan nimo o-atae kudasaru to iū shinkō wo motte orimashita. Shitogyōden 2 shō 38 setsu oyobi 39 setsu ni, "Petero kotō, nanjira kuiaratamete onōono tsumi no yurushi wo en tame ni Iesu Kirisuto no Na ni yorite baputesuma wo ukeyo. Saraba Seirei no tamamono wo uken. Kono yakusoku wa nanjira to nanjira no kora to subete toki mono, sunawachi warera no Kami no meshitamō mono to ni tsuku nari", to arimasu ga, kono yakusoku no gotoku Tōrrey Sensei wa tsugi no gotoki kotoba wo motte sono keiken wo shirushite orimasu. "Watakushi wa Shikago Ōdōri Kyōkwai ni okaru aru ban no koto wo wasureru koto wa dekimasen. Shikago no bokushitachi wa yūmei-na Mūdei-Shi ga sono machi ni koraruru no de jumbi no atsumari wo o-hiru Seinen Kwaikwan de mamotte orimashita. Aru hiru no atsumari no toki hitori no bokushi ga tobi-agatte iū ni wa, "Tōrrey Kun, Shikago de hitsuyō-na mono wa bokushitachi no yo-dōshi-no-kitōkwai desu yo," to mōshimasu kara, watakushi wa sono hito ni mōshimashita, "Iitomo, E-Kun, moshi Shikago no bokushitachi ga yodōshi-kitōkwai wo hossuru naraba, tsugi no kinyōbi no ban jū ji ni minna Shikago Ōdōri Kyōkwai ni atsumaru yō ni shite kuretamae. Moshi Kami Sama ga yodōshi bokura wo mamotte kudasaru naraba, bokura wa yodōshi todomarō."

Tsugi no Kinyōbi no yoru jū ji ni shi-go-hyaku no hito ga Shikago Ōdōri Kyōkwai no shōkwaidō ni atsumarimashita. Sono hitobito wa mina bokushi de wa nakatta keredo, bokushitachi mo takusan atsumatte ori; mata mina otoko bakari de wa naku fujin mo arimashita. R.✓

4. Mi Deshi ni Naraite.

Mina San wa akuma ga atsumari wo jama suru tame totsuzen chūshi saseta kitōkwai ni shusseki shita koto ga gozaimasu ka? Chōdo saisho no ni-jikan bakari no atsumari ga sono yōna mono de arimashita. Sannin de hajimeru tame ni to no chikaku no isu no waki wo orite yuki, isu wo tataitari sakendari shite, aru omonaru hito nado wa ayauku warai dasō to suru hodo de arimashita. Soshite aruhito ga karera no tokoro ni itte, gyōgi yoku chitsujo wo tamotsu yōni shinakereba ikenu to kotowatta tokoro ga, karera wa sono kotowatta hito ni akkō wo mōshimashita. Tsuini hitori no hito ga atsumari no chūō ni tobidashite kite, kare wa Eriya de aru to sengen itashimashita. Kare wa betsu ni hinan-saremasen deshita. Kare wa kichigai de atta node arimasu. Konna koto de atsumari ga samatagerarete, ōkuno hitobito wa ie ni kaeru hō ga yoi to kangaeru yōni narimashita. Keredomo sore wa akuma ga jama suru koto no dekiru yōna hinjaku-na kitōkwai de arimashita ga, sūhyaku no hitobito wa Kami Sama no megumi wo ukuru made wa soko ni todomaru to kataku kesshin itashimashita.

Yonaka-goro ni natte, Kami Sama wa watakushidomo ni kwanzen-na shōri wo o-atae kudasaimashita. Sōshite ni-jikan hodo wa watakushi ga mareni shika kikanai yōna Seirei ni miteru inori de arimashita. Sono asa watakushidomo wa mina inori no tame hizamazuite ita toki totsuzen ogosokanaru chimmoku ga osōte mairimashita. Tare mo kataru koto dekizu, utō koto dekizu, mata inoru koto mo dekimasen. Tada kikoyuru mono wa yorokobi ni musebi, meijō shi gatai eikō ni michita koe nomi de arimashita. Sono ba no kūki wa Seirei no genzai de furugete iru yōni miemashita. Sono toki moshimo watakushi ga ue wo muita naraba Seirei wo manoatari miru koto ga dekita de arō to omowareru hodo de arimashita. Kami Sama no imasu mae ni aru yōna kono sōgonna chimmoku ga dorekurai nagaku tsuzuita ka watakushi wa shirimasen deshita. Sono toki wa Doyōbi no asa de arimashita Yokujitsu Nichiyōbi no asa, waga kyōkwai no shi-

tsuji no hitori ga te wo dashi, watakushi no te wo totte kataku nigiri nagara ikizumaru yōna koe de "Watakushi wa isshō no uchi de ichiban nagai to omōta kinō no asa no koto wo wasureru koto ga dekimasen to mōshimashita.

Asa hayaku aru jitsugyōka ga sono atsumari kara dete-kite, asa no kisha ni nori, shigoto wo shori-suru tame ni Mizori Shū ni mairimashita. Shigoto ga owatta toki kare wa ryokan no shujin ni mukai "kono machi ni atsumari wo shiteiru tokoro ga arimasu ka", to tazuneta tokoro, shujin wa "Kambārando Chōrō Kyōkwai ni atsumari ga gozaimasu", to kotaemashita. Kare wa tsugōyoi koto niwa Kambārando-ha no kaiin de arimashita kara sono atsumari ni mairimashita. Atsumari ga hajimatta toki kare wa tatte sukoshi kanwa wo sashite kudasaimasen ka to negaimashita. Kyoka sareta kare no ue ni Seirei ga kudari, kare wa kwaishū ni kare no magokoro wo ~~inter~~ toro itashimashita. Sūjitsu no nochi watakushi wa sono machi no shimbun wo moraimashita ga, sore ni yoreba kare ga hanashita node 58 nin no hitobito ga kuiaratameta to iū kiji ga arimashita.

Aru seinen ga sono atsumari kara Wisukonshin Shū no Barabū to iū tokoro ni yukimashita. Ni san nichi nochi sono machi kara kita tegami ni yoru to otona to kodomo to ga 38 nin kuiaratameta to kaite arimashita. Nochi ni sono seinen wa Minami Afurika no dendō ni isshin wo sasage senkyōshi toshite kagwashii seiseki wo ageru yōni narimashita.

Hoka no aru seinen ga asa hayai kisha de Wisukonshin Shū ni mairimashita. Suruto mamonaku watakushi wa Miruwōkī no Mesodesuto no bokushitachi to sonota no hitobito kara tegami wo moraimashita. Sore ni wa watakushidomo no Seisho Gakkō ni Sam. J. to iū namai no hito ga aru ka to iū koto wo tazune, nao sono namai no hito ga sono chi ni itte gakkō ya kyōkwai ya gunjin hōmu nado de atsumari wo hiraki, kare no yuku tokoro ni oite kesshinsha wo ete-oru to iū tegami de arimashita.

6. Mi Deshi ni Naraite.

Shikashi sono machi no hitobito wa kare ni tsuite wa nani mo shirazu, kare wa tada jibun wa Seishō Bakuhō no gakusei de aru to mōshimashita.

Sono atsumari kara ōkuno danjo ga karera ni ataerareta Kami no chikara wo motte chikyū no hatebate made yukimashita. Watakushi ga sekai wo mawatte Shina, Nihon, Indo, Osutorariya oyobi sono ta no shimajima ni itta toki ni, soko niwa Seirei ga kudatta ano asa no atsumari ni shusseki shita hitobito wo miidasu koto ga dekimashita". Dōmeikwai no jumbi toshite mottomo yoki hōhō wa watakushidomo ga Seirei wo ukeru made yodōshi-ka mata wa ichinichijū no atsumari wo hiraku koto de arimasu. Moshi minasama ga hontō ni kō iū atsumari wo hiraki, Seirei wo ukeru made wa todomarō to iū nesshin na go-kibō ga o-ari-nasaru-naraba, watakushi wa yorokonde watakushi no ie wo sono tame ni teikyō itashitai to omoimasu.

Tsugi ni go-chūi wo o-negai mōshitai to zonjimasu koto wa, mi-deshira ga Seirei wo uketa nochi karera wa kesshite shizuka ni suwatte ori katsu nani mo sezu-ni-wa inakatta to iū koto de gozaimasu. Karera wa tadachi-ni Kirisuto no tame akashi sentoshite shuppatsu itashimashita. Karera wa sekkyō wo shitari kojindendō wo shitari itashimashita. Onna de are watakushidomo ni totte mottomo yoi hōhō no hitotsu wa deshitachi no hataraki ni narōte kojindendō wo nasu koto de gozaimashō. Shitogyōden issho 8 setsu ni, "Saredo Seirei nanjira no ue ni nozomu toki nanjira chikara wo uken. Shikashite Erusaremu, Yudaya zenkoku, Samariya oyobi chi no hate made waga shōnin to naran" to gozaimasu. Moshi Shu Kirisuto ga konnichi mina sama ni kojinteki ni o-hanashi nashi-nasaru to sureba, sore wa "Saredo Seirei nanjira no ue ni nozomu toki nanjira chikara wo uken, shikashite Fukuoka, Kyūshū, Nihon Zenkoku oyobi chi no hate ni made waga shōnin to naran" to ōserareru koto to zonjimasu. Mochiron kojindendō wo ikani-nasubeki ka to iū koto wa tashō no konnan ga gozaimashō. Watakushi wa kono

ten ni tsuki watakushi no tsuyoi kakushin to natte iru koto ni tsuite go-sankō ni ichigen mōshiagemashō. Sore wa moshimo mina sama ga Fujinkwai de kumikai no hōhō wo go-saiyō nasaru-naraba Fujinkwai ga kakudai sare, mina sama no kojindendō no kikai ga kakudai sareru koto to narimashō. Koto ni Fujinkwai no ryūsei wo hakaru tame, Dōmeikwai wo seishinteki hitsuyō wo mitasu koto ga taisetsu de aru to dōyō ni busshitsuteki hitsuyō wo mitasu tame nimo nanika no shigoto wo itasu yō ni shitai to zonjimasu. Soreniwa mazu Seirei no tamamono wo uketete ōinaru chikara wo itadaku made inori wo nashi, sorekara kumikai ni wakarete Kirisuto no tame shigoto wo itashitai to omoimasu. Kaku-nasu koto-ni-yotte konnen no Dōmeikwai wa imada katsute minakatta yōna sairyō no Dōmeikwai to nashitai to omoimasu.

Watakushidomo ga mi-deshi ni narawaneba-naranu ta no michi wa kitō de gozaimasu. Watakushidomo ga moshi kokoro kara tsune-ni inoranakereba Kirisuto no tame seikō-suru hataraki wo nasu-koto wa dekimasen. D.L. Mūdei-shi ga dōshite sekaiteki ni yūmei-na dendōsha to nattaka wo goshōchi de gozaimashō ka? Watakushi wa Mūdei-shi ga jibun-ni-tsuite iūta koto wo o-hanashi mōshimashō. Kigen sen-happyaku nanajū ni nen Mūdeishi no kyōkwai ga yakete, atarashii kwaidō wo kenchiku-chū Eikoku ni watari, jibun yori mo rippana yūbenka de aru to omō hitobito no sekkyō wo kikō mono to Rondon ni mairimashita. Aru Nichiyōbi kare wa sekkyō wo tanomareta node, sono asa okite sekkyō wo shiyō to itashimashita. Kono toki no keiken wo Mūdei-shi jishin no kotoba wo motte mōshimasu to, kare wa kō mōshite orimasu. "Watashi wa shogaichū konnani konnan wo kanjita koto ga arimasen deshita. Subete no mono wa kwanzen ni shinde orimashita. Watakushi wo sekkyō shiyō to shita toki ni jibun jishin ni kō mōshimashita. Watakushi ga sekkyō shiyō nado to shōchi shite nante baka datta deshō. Watakushi ga Rondon ni kita no wa kiku tame de atte kataru tame de wa nakatta. Watakushi ga sekkyō no owari no kotoba wo iwō toshita toki, watakushi wa sū fun kan ni

owaru node aru to iū kangae ga ukande mairimashita. Sono toki osoroshii kangai ga osōte kite, 'Omae wa konya mo mata sekkyō suru hazu de aru'. Jitsu wa watakushi wa sono ban no atsumari wo nogaretai to omoimashita keredo dekimasen deshita. Watakushi wa sono ban sekkyō suru yakusoku wo itashite orimashita kara kanarazu jikkō shinakereba narimasen deshita.

Sono yoru watakushi wa sekkyō ni mairimashita. Chōshū wa kwaidō ni afure, atarashii fun-iki ni michi, miezaru sekai no chikara ga chōshū no ue ni kudatte iru no ga miraremashita. Ketsuron ni tasshita toki watakushi wa daitan ni kesshin wo unagashimashita. Sekkyō ga owatta toki watakushi wa chōshū ni mukai, moshi konya Shu Iesu Kirisuto wo ukeireyō to suru kata ga arimasu naraba go-kiritsu wo negaimasu to mōshimashita. 500 mei bakari no danjo ga tachiagarimashita. Watakushi wa kore wa nanika no machigai de arō to omōte hitobito ni suwaru yōni negaimashita. Soko de watakushi wa tsuyoi kuchō de kesshin wo unagashimashita tokoro chōshū wa mina futatabi kiritsu itashimashita. Watashi wa mada karera ga gokai-shite-iru-node-arō to omoitsutsu, mata karera ni suwaru yōni negaimashita. Sōshite mōshimashita, 'moshi shokun no uchi de konya hontō ni kokoro kara Kirisuto wo ukeiren to suru kata ga arimasu naraba shōkwaidō no hō ni oide kudasai. Sochira de tō-kyōkwai no bokushi to watakushi to ga gomenkai itashimashō'. Karera wa futatsu no iriguchi kara sono shitsu ni haitte yukimashita. Watakushi ga mōshimashita. L-San kono hitobito wa donna katagata desu ka? Bokushi ga mōshimasu niwa, 'Zonjimasen ne'. 'Sonnara kono hitobito wa kaiin desu ka, L-San.' 'Arumono wa sō desu.' 'Kurisuchan desu ka?' 'Watakushi no shitta kagiri ni oite wa wakarimasen.' R.

Watakushi wa shōkwaidō ni hairi, tatte yori-tsuyoi susume wo nashi, atsumatta hitobito ni 'Shokun wa hontō ni kokoro kara Kirisuto wo ukeiruru kangai ka? moshi sō naraba kiritsu shite kudasai to iūta. Karera wa minna kiritsu shita. Sono kazu yaku 500 nin arimashita. Wataku-

shi wa futatabi karera wo suwarasemashita. Watakushi wa kono hitobito wa mada gokai-shite-iru-node wa nai ka? to kangaemashita. Sokode, 'Watakushi wa myōnichi wa Rondon wo shuppatsu shite Daburin ni mairimasu. Bokushi wa myōnichi mo koko ni orimashō kara, moshi hontō ni shokun ga Kirisuto wo ukeireru to iū no naraba myōnichi koko ni kite Bokushi ni-ōte-kudasai' to mōshimashita. Sōshite watashi wa Daburin ni mairimashita. Sempō ni tōchaku suru-ya-inaya, bokushi kara dempō wo uketorimashita. Sore wa Kayōbi no asa de arimashita ga bokushi no iūni ni wa, Getsuyōbi yoru no atsumari wa Nichiyōbi yori mo ōku, dai-ribaibaru ga waga kyōkwai ni okorimashita. Shikyū o-kaeri kudasatte o-tasuke wo negaimasu,' to iū koto de gozaimashita.

Mūdei-shi wa isoide Rondon ni kaerimashita. Odorokubeki ribaibaru ga okori, sūhyaku no hitobito ga shokyōkwai ni kuwawarimashita. Kono koto wa Mūdei-shi ga 1873 nen ni daiundō wo nasu tame ni Rondon-ni-itta mae no koto de arimashita. Watakushi wa nani ue Kami Sama ga Mūdei-shi wo o-mochiinasarete, kono odorokubeki hataraki wo Rondon ni oite nashitamōta-ka wo Mūdei-shi jishin no kotoba ni yotte mōshiagemashō. Mūdei-shi no iwaruru niwa, sono asa no atsumari ni hitori no fujin ga orimashita. Sono fujin niwa byōki ni kakatte iru imōto ga arimashita ga, sono fujin ga ie ni kaette imōto ni iū niwa, 'Kesa sekkyō shita hito wa donata to omoimasu ka' to tazuneru to, imōto wa L bokushi ga yoku kōdan wo kōkan-suru bokushi no na wo shuissatsu-shite iūta node arimasu ga, fujin ga mōsu niwa 'Minna chigaimasu. Shikago kara Mūdei to iū kata ga korareta no desu'. Sore wo kiku to imōto wa kaoiro wo kae, 'Nandesutte! Mūdei-shi ga Shikago kara?' 'Itsuka watashi wa Amerika no zasshi de Mūdei-shi no koto wo yonda koto ga gozaimasu. Watakushi wa Kami Sama ni Mūdei-shi wo Rondon ni o-tsukawashi kudasatte, waga kyōkwai de sekkyō shite kudasaru koto wo inotta koto ga arimasu. Moshi mo watashi ga konchō Mūdei-shi ga go-sekkyō nasaru to iū koto wo shitta-naraba watashi wa kesa danjiki shite

inori-no-tame jikan wo mattaku sasageru hazu deshita. Neisan sumimasen ga heya wo dete, to-ni kagi wo kakete kudasaimasen ka? Sore kara shokuji wo motte-kite-kudasaimasen yō ni, o-hito ga irashite-mo awasenai yōni-shite-kudasaimase. Watashi wa gogo mo ban mo inori-no-tame minna jikan wo mochiimashō'.

Mūdei-shi wa asa wa shippai-shita to kangaemashita ga, sono ban onaji kyōkwai de Kami Sama ni ōini mochiirareta node arimasu. Naze de gozaimashō ka? Byōshō ni yokotawatte iru hitori no fujin no Kurisuchan ga Kami Sama no mae ni inori wo motte Mūdei-shi wo sasaete-ita tame de arimasu. Watakushi wa watakushidomo ga tada kanshin-shitari mata wa ōinaru shōdō wo ukeru nomi de jikkō wo tomonawanai yōna koto wo Kami Sama ga hosshitamō to wa shinjimasen. Soreueni watakushi wa chikai uchi ni watakushidomo no bokushi to natte sekkyō nasaru atarashii sensei ga daidendōsha to naru yōni shite-agetai to iū koto wo tejan itashimasu. Watakushidomo wa shimbokushi no tame inotte, sensei no tame michi wo sonaeru yōni itashimashō. Watakushi wa sensei ga watakushidomo no tame sekkyō nasaru-toki-ni fujinkwai-no-kwaiin mina-sama ga sadamatta nesshin-na kitō wo sensei no tame sasagezu-shite sekkyō nasaru yōna koto no naiyō-ni shite agetai to omoimasu. Subete no bokushi wa shinjatachi no fudan no kitō wo hitsuyō itashimasu. Moshi shimbokushi ga watakushidomo no mae ni o-tachinasaru toki-ni sono sekkyō ni chikara ga tarinai to satoru toki ga atta naraba watakushidomo wa bokushi wo semezu shite, watakushidomo jishin ga sensei no go-sekkyō no tame jūbun-na kitō wo shite ageta ka dōka to iū koto wo kaerimineba-narimasen.

Dai shi ni watakushidomo ga deshitachi ni narō tokoro no hōhō toshite mina sama ni o-susume mōshitai koto wa tatoe watakushidomo ga hakugai wo ukeru yōna koto ga atte-mo shinkō ni kataku-tatsu to iū koto de gozaimasu. Nihon dewa Kurisuchan ~~taru~~ taru-gayue ni hakugai wo ukeru to iū baai ga ōku gozaimasu. Ōkuno hitobito wa

kono hakugai no shiren ni taemasen. Karera no shinkō ga yowaiyue ni karera no Kurisuchan seikwatsu wo suteru node arimasu. Shikashi kono koto wa watakushidomo no Sukuinushi no mi-kokoro wo itame-tatematsuru koto de gozaimasu. Shu wa watakushidomo ga deshitachi no rei ni narōte, kataku shinkō ni tachi, hakugai wo monotomosezu, Shu no tame nintai-shite hataraku-beki koto wo nozonde irasshaimasu.

Watakushi wa amari nagaku jikan wo chōdai itashimashita ga kantan-ni mi-deshi ni narōta kekka dō iū fū ni naru-ka to iū koto wo ni san mōshi-nobetai to zonjimasu. Mazu dai ichi ni mōshitai koto wa Kirisuto ni hōshisuru koto wa ta no ikanaru hōhō yorimo kojinteki no yorokobi ya tashikana tamashii no manzoku wo kachiuru to iū koto de arimasu. Watakushi no ryōshin wa watakushi no kodomo no toki eimin itashimashita no de, haha no ichiban ue no niisan ga watakushi no kōkennin to narimashita. Watakushi wa kareiji wo oete, ie ni kaerimashita. Ie ni kaetta saisho no hi wo dōshitemo wasureru koto ga dekimasen. Ojisan wa watakushi wo yonde, jikini o-hanashi shitai to mōshimashita. Sore wa watakushi ni mō korekara kyōshi ni nattari mata wa hoka no shigoto wo suru tame yoso ni itte kureruna to iū koto de gozaimashita. Ojisan no ie wo jibun no ie to omoi, ojisan no kodomora ga ojisan no kotoba ni shitagō yōni, watakushi nimo sōshite kureru yōni to mōsaremashita. Ojisan wa taihen shinkōbukai nesshin-na shinja de arimashita kara shitagō koto wa tayasui koto de arimashita. Sōshite o-kane no hō no koto naraba ojisan wa hyakuman chōja de arimashita kara sono shimpai wa zettaiteki ni gozaimasen deshita. Yue ni konna anrakuna kanemochi no katei ni oru koto wa watakushi no tokken de atta node gozaimasu. Keredomo watakushi ga sono katei wo deta no wa Kirisuto no tame sennin no dendōsha to naritai kara de gozaimasu. Sokode saisho watakushi wa tōi okii machi de himmin no tame no hataraki wo nashi, nochi Nihon ni maitta node gozaimasu. Watakushi wa jibun hitori no anraku wo tanoshimu yori wa hitobito ni

12. Mi Deshi ni Naraite.

Kirisuto no koto wo oshiyuru noga watakushi no tamashii ni totte ōinaru yorokobi de gozaimasu. Yue ni watakushi wa hontō no yorokobi to tamashii no manzoku to wa Kirisuto no tame hōshi-suru shōgai de aru to iū koto wo akashi shitai to omoimasu. Moshimo watakushidomo ga mi-deshi ni narau-naraba kojinteki no yorokobi wo ajiwau koto ga dekiru nomi-narazu, ōkuno hitobito wo Kirisuto ni michibiku koto ga dekimasu. Moshimo watakushidomo ga Fujinkwai toshite mi-deshi ni narō naraba, watakushidomo no Fujinkwai wa sakanni nari, kyōkwai mo seichō hattatsu itashimashō. Moshimo Nihon no kuni ni aru Baputesuto kyōkwai no shinjatachi ga hontō ni Kirisuto no deshitachi ni narō-naraba kiwamete mijikai uchi ni Nihon ni okeru hataraki wa Amerika kara issen no o-kane mo hojo wo ukezu ni, rippani dendō ga dekiru to omoimasu.

Subete no uchi de mottomo-taisetsu-na kekka wa Zaiten no Chichi naru Kami Sama ga o-yorokobinasaru to iū koto de arimasu. Chikagoro Mizumachi San no o-imōto san no o-ko san ga go-byōki to o-kiki-shimashita node watakushi wa o-ko san ga sugu yoku o-nagri-nasaru-yō ni Kami sama ni o-inori itashimashita. Nanno anji-mo mattaku itashimasen deshita ga uchi no kodomo wa tada yokunaru-bakari-de-naku nesshin-na Kurisuchan to nari, atode dekiru-naraba bokushi ni naru yōni to inorimashita. Watakushi wa kodomo ga hitobito wo Kirisuto ni michibiku koto ni tsuite kyōmi wo kanjite-iru yōna inori wo sasageta node taihenni ureshiku omōta koto de gozaimasu. Watakushidomo wa chijō no ryōshin ni shin-ai de aru-yori ijō ni Ten ni imasu Chichinaru Kami Sama ni shinrai de gozaimasu. Watakushidomo ga deshitachi ni narōte iru no wo goran-nasareru Zaiten no Kami Sama no o-yorokobi wa ikabakari de arimashō ka? Watakushidomo wa dekiuru-kagiri no chikara wo tsukushite watakushidomo wo aishi, higoto ni ōkuno megumi wo ataetamō ten no Chichinaru Kami sama wo yorokobashime-tatematsuru yōni tsutome yōdewa arimasen ka? ✓✓ R.

What Christ Means to Me and What He Can Mean to You.

When I was a child I learned that all people everywhere are sinners and that all will be lost unless they believe on Christ and trust Him to save them. I had never done anything wrong in my life morally speaking, but when I learned that it was a sin simply not to believe on Christ I confessed my sin and confessed my belief in Christ and asked for baptism into the church. One of the main reasons I did this was because I felt the need of some power outside of myself. I want to tell you that through all these years I have found that Christ satisfies my every need. Christ has brought peace and joy to my soul.

Christ has meant so much to me that I want to tell all the other people I can about him. As soon as I became a Christian I talked to my little playmate until I got her to give her heart and life to Christ. Ever since then I have been doing all I can to teach people about my Saviour. While I was in college I talked to the girls who were not Christians and tried to get them to ~~bree~~ become Christians. As I tried to explain the plan of salvation to people and lead them to accept Christ as their Saviour I realized that I did not know my Bible like I should. Ever since I was a tiny child I had studied the Bible in Sunday School and at home. The college I attended was a Christian college which had a splendid Bible course. I studied every bit of the Old and New Testaments there. However I was not satisfied with that,- I wanted to go to a Bible school so I could study intensively. I also wanted to study about the different countries of the world to see where God wanted me to go to teach people about him. When I graduated from this Bible school I wanted to come to Japan to teach people about Jesus, but our Foreign Mission Board would not send me because they thought my body too weak to be sent so far from home. After they would not let me come to Japan or any foreign country, I went to a large wicked city in America and

started a settlement like the one Kagawa San has in Kobe. I went to the wickedest and poorest section of the city and started my settlement. I spent all day every day teaching and visiting the people. I suppose you wonder why I taught the poorest people. My friends in America wondered and asked me about it. This is very rude of me to tell you but unless I tell you, you will not know how much Christ means to me. When I graduated from this Bible school I had other offers for work. One offer was a very much higher position with more money. The reason why I selected the poor people to work for was because I thought I could do more personal work there and be a greater blessing to humanity. While I was working for those poor people I had many other offers for better places. The largest, richest church in the city where I was working tried to get me to work in their church. They said they would give me more salary and give me three months vacation every summer. Most of the people of that church were wealthy. When I refused to give up the poor people to work for the wealthy people those who were not deeply spiritual could not understand it. The reason I continued to teach the poor was because I wanted to give my life to be used where it could count for the most in building up God's kingdom on earth.

You may wonder why I left my settlement in America and came to Japan. The reason I wanted to come to Japan was because I heard that there were more people in Japan who were not Christians than there were in America. I came because I thought that if I would give my life in working for Christ in Japan I could win more people to Christ than I could in America. Absolutely the only motive I had in coming to Japan was to win people for Christ. Some Japanese have very strange ideas about why we come to Japan. I was very much surprised once when a Japanese said to me that she thought that I came to Japan because I could better my condition by coming. When I left America for Japan I knew that as missionaries we would receive a smaller salary than any

one in our family. I also knew that no matter how well we worked or how many years of service we gave that our salary would not be raised because of years of service. I came knowing that all my life I would have less than any one in my family. Just before I left America I was asked to work in a church in a distant state and they told me that they wanted me so much that they would give me any salary I named. Please forgive me for telling you these personal things. I would not tell you were it not for the fact that I want to make you understand what Christ means to me. I love my native country and my relatives and friends. In America my circumstances in life were very pleasant and happy. If I had thought of my own personal pleasure I would never have left America. But because Christ means more to me than my own native land, my friends and even more than my dear relatives, I have left all and have come out here to teach you about Christ. Wont you please decide today that you will study the plan of salvation so that when you understand it you can give your life to Christ.

If you will believe on Christ and trust Him to save you, you will be able to live a happy, triumphant life. When you have problems or trials you can take them to Christ and He will always help you. If you become a Christian you can be a better wife and mother. You can also be a better friend. Your whole life will be enriched and broadened. By becoming a Christian you have every thing to gain and nothing to lose. Of course I gave up some worldly possessions by coming to Japan to teach people about Christ, but the joy I have in knowing that I am teaching about Christ far outweighs all that I gave up. It will be the same with you. Even though you should give up some thing or be persecuted, the joy Christ will put in your heart will out weigh all of that. Even though we suffer a little persecution in this world it will not seem like much when we understand that if we believe on Christ and trust him

4. What Christ means to me .....

as our Saviour he will give us a happy home in heaven with him for all eternity. I hope every one of you will decide to come every time to our Bible study class. We are very fortunate in having Kuriya Sensei to lead you in this Bible Study.

Kirisuto wa Ware ni Torite Nani wo Imi Suru Ka, Mata Kare wa Anatagata ni Taishite Nani wo Imi Shi uru Ka.

Watakushi ga mada kodomo no toki doko no kuni no hitobito mo mina tsumibito de, moshi karera wo o-sukui nasaru tokoro no Kirisuto wo shinji, kare ni tayoranai-naraba mina horonde shimō to iū koto wo manabimashita. Watakushi wa dōtokuteki ni iūte watakushi no seikatsu ni oite nanra warui koto wo shinakatta node arimasu ga, sono koto wo manande, Kirisuto wo shinjinai dake demo tsumi de aru to iū koto wo shiri, watakushi wa jibun no tsumi wo kokuhaku shi, Kirisuto wo shinzuru shinkō wo iiarawashi, kyōkai ni nyūkai suru tame ni baputesuma wo negaimashita. Watakushi ga kore wo nashita omonaru riyū no hitotsu wa jibun igai no mono kara aru chikara no hitsuyō wo kanjita kara de arimashita. Watakushi wa imamade no watakushi no shōgai wo tōshite kirisuto wa watakushi no subete no hitsuyō wo mitashite kudasatta to iū koto wo o-hanashi mōshi-agetai to omoimasu. Kirisuto wa watakushi no tamashii ni heiwa to yorokobi to wo mochikitashitamaemashita.

Kirisuto wa watakushi ni totte watakushi wo jibun no dekiuru kagiri subete no ta no hitobito ni kare ni tsuite zehi Kataranakereba naranai to iū yōna kata to narimashita. Watakushi wa Kurisuchan ni naru ya inaya jibun no chiisai o-todomodachi no tokoro ni itte kano-jo ga sono kokoro to shōgai to wo Kirisuto ni sasageru made kirisuto no koto ni tsuite o-hanashi itashimashita. Sono toki kara watakushi wa watakushi no sukuinushi no koto ni tsuki, hitobito ni oshiuru tame ni watakushi no dekiuru kagiri wo tsukushite mairimashita. Watakushi wa daigaku ni ita toki, mada Kurisuchan ni natte inai o-tomodachi wo kurisychan ni shitai to omōte hanashimashita. Watakushi wa hitobito ni sukui no go-keikaku ni tsuite ~~xxxxxxx~~ setsumei shiyō to shita toki, mata Kirisuto wo sukuinushi toshite shinzuru yō ni karera wo michibiku toki ni watakushi wa Seisho wo jūbun ni shiranakatta to iū koto wo satorimashita. Wata-

kushi wa honno chiisai kodomo no toki kara Nichiyō Gakkō ya katei de Seisho wo manabimashita. Watakushi no nyūgaku-shita-no-wa Kirisuto shugi no daigaku de, rippana Seishoka mo gozaimashita. Watakushi wa sokode Kyūyaku Seisho mo Shinyaku Seisho mo mina manabimashita. Keredomo watakushi wa sorede manzoku ga dekimasenx-deshita-node shingakkō ni itte neshin ni Seisho wo benkyō itashimashita. Watakushi wa mata Kami Sama ga watakushi wo doko ni o-tsukawashi ni natte, Kami Sama ni tsuite hitobito wo oshie-tamawan-to-suru kao shiru tame ni sekai no ~~kxxi~~ kuniguni no koto ni tsuite shiritai to omoimashita. Watakushi wa sono shingakkō wo sotsugyō shita toki, watakushi wa Nihon ni itte ~~xi~~ Nihon no hitobito ni Iesu no koto ni tsuite hanasu tame ni yukitai to omoimashita. Keredomo gaikoku dendō kaisha wa kokoku wo hanarete tōku dendō ni yuku niwa karada ga yowasugiru to iū node, watakushi wo Nihon ni okutte kudasaimasen. Watakushi wa dendō kaisha ga watakushi wo Nihon-ni-mo mata hoka no kuni-ni-mo okutte kudasaranai to shitta node watakushi wa Amerika no aru ōkina warui machi ni yuki, sokode Kagawa San ga Kōbe de yatte oraruru yō-na settorumento jigyō ni jūji itashimashita. Watakushi wa sono machi de ichiban fūgi no warui mata ichiban himmin no sunde iru chihō ni settorumento jigyō wo hajimemashita. Watakushi wa mainichi asa kara ban made hitobito wo oshiuru koto to hōmon suru koto ni tsutomemashita. Mina sama ga naze watakushi ga himmin no tame ni hatarata ka to go-fushin ni o-omoi nasaru-kamo-shiremasen. Amerika no o-tomodachi mo sore wo fushigi gatte watakushi ni o-tazune nasaimashita. Jibun no koto wo mōshiageru no wa hanahada shitsurei-na koto de gozaimasu ga, moshi watakushi ga sore wo o-hanashi shinakereba mina sama wa Kirisuto ga watakushi ni totte ikanaru imi wo yūsuru kao o-wakari nasaimasumai. Watakushi wa kono shingakkō wo sotsugyō shita toki, hoka ni mo shigoto ga gozaimashita. Sono hitotsu wa ichi mo takaku, katsu hōkyū mo ō gozaimashita. Shikaruni naze watakushi wa himmin no tame no

hataraki wo eranda ka to mōshimasu to, sore wa watakushi wa sokode motto kojinteki no hataraki ga deki, katsu jindō ni taishite issō ōinaru shukufuku to naru koto to omōta kara de gozaimasu. Watakushi ga himmin no tame hataraite-ita-toki-nimo, ta kara ōku no motto-yoi hataraki-guchi ga atta-node arimasu. Watakushi ga hataraite oru machi de ichiban ōkii mata ichiban yūfuku-na kyōkai ga watakushi wo sono kyōkai ni shōhei shiyō to shi, motto ōku no hōkyū to, natsu ni wa san-ka-getsu no kyūka wo mo ataeru to iū koto de gozaimashita. Sono kyōkai no kaiin no ōku wa kanemochi no hito de gozaimashita. Watakushi ga himmin no tame no hataraki wo yamezu, kanemochi no hitobito no tame hataraku koto wo shazetsu-shita toki, fukai seishinteki hōmen ni rikai wo motte inakatta sorera no hitobito ni wa fushigi-ni omowareta node gozaimashō. Naze watakushi wa himmin no tame no hataraki wo tsuzuketa-ka to mōshimasu to, chijō ni Kami no kuni wo kensetsu-suru niwa soko ga ichiban taisetsu de aru to kangaete, watakushi no shōgai wo soko ni sasage yō to omōta kara de gozaimasu.

Watakushi ga naze settorumento jigyō wo yamete Nihon ni maitta ka wo fushigi ni o-omoi nasaru-ka-mo-shiremasen ga, watakushi ga Nihon ni maitta wake wa Nihon ni wa Amerika yori mo Kurisuchan-de-nai-kata ga ōi to iū koto wo kiita kara de gozaimasu. Watakushi ga mairimashita no wa moshi watakushi ga watakushi no shōgai wo sasagete hataraku-nareba watakushi wa Amerika ni oite yori-mo Nihon ni oite issō ōku no hitobito wo Kirisuto ni michibiku koto ga dekiru de arō to omōta kara de arimashita. Watakushi ga Nihon no kuni ni mairimashita yuitsu no mokuteki wa zettaiteki ni tada hitobito wo Kirisuto ni michibiku tame de gozaimasu. Aru Nihon no o-kata no uchi ni wa naze watakushidomo ga Nihon no kuni ni maitta ka to iū koto ni tsuite myōna o-kangae wo motte orarurū kata ga gozaimasu. Watakushi ga Nihon no kuni ni maitta no wa nanika issō yoi jōken ga atta node arō to aru

go-fujin kara mōsareta no wo o-kiki shite hijō ni odoroita koto ga gozaimashita. Watakushi wa Amerika wo tatte Nihon ni mairimasu toki, senkyōshi toshite ukuru hōkyū wa watakushidomo no kazoku no tare yori mo sukunai hōkyū de aru koto wo shitte orimashita. Mata watakushidomo ga donnani yoku hataraite mo, mata nannen hataraite mo, nenkō ni yotte hōkyū ga fueru node nai to iū koto wo shitte orimashita. Watakushi wa kazoku no uchi de tare yori mo tsumaranai mono de aru to kangaetsutsu mairimashita. Watakushi ga Amerika wo shuppatsu suru magiwa ni aru tōi shū no kyōkai ga watakushi no konomu dake no hōkyū wo dasu yue ni, zehi kite hataraite kudasai to negawareta koto mo gozaimasu. Jibun no koto wo konnani hanashimashita koto wo o-yurushi kudasai. Watakushi wa Kirisuto ga watakushi ni totte nani wo imi suru ka wo mina sama ni wakatte itadakitai to omōte jijitsu wo mōshi-ageta-ni sugimasen. Watakushi wa watakushi no shōgoku ya shinrui ya o-tomodachi wo aishite orimasu. Amerika ni okeru watakushi no seikatsu no jōgyō wa hijō ni yukai de katsu kōfuku de gozaimashita. Moshi watakushi wa jibun no kojinteki kōfuku no koto wo kangaeta naraba watakushi wa kesshite Amerika kara mairimasen deshita. Keredomo Kirisuto wa watakushi-ni-totte-wa watakushi no shōgoku ijō de ari, tomodachi ijō de ari, shitashiki shinrui ijō de arimasu kara watakushi wa kuni wo satte o-kuni ni maitte Kirisuto no koto ni tsuite mina sama ni o-oshie suru wake nanode gozaimasu. Konnichi mina sama wa sukui no go-keikaku ni tsuite go-kenkyū nasaru koto wo go-kesshin nasatte kudasaimasen ka? Sō nasaru-to sore ga o-wakari-ni-nareba mina sama wa go-shōgai wo Kirisuto no tame sasageru koto ga o-deki ni narimasu.

Moshi mina sama ga mina sama wo sukū tame ni Kirisuto wo shinji katsu tayoru-naraba, mina sama wa kōfuku-na shōri no seikatsu wo o-okuri-nasaru koto ga o-deki nasaimasu. Mina sama ga go-konnan ga ari kokoromi ga o-ari no toki Kirisuto ni sore wo motte yukururu-naraba Kirisuto wa tsuneni

mina sama wo o-tasuke kudasaimasu. Moshi mina sama ga Kurisuchan ni o-nari-ni-natta-nareba mina sama wa yoki tsuma ya yoki haha to o-nari-nasaru koto ga deki, mata issō yoki tomo to naru koto ga dekimasu. Kakushite mina sama no go-isshō wa hōfu ni nari, katsu hiroku narimasu. Kurisuchan ni naru koto ni yotte mina sama wa subete no mono wo e, ushinō tokoro wa hitotsu mo gozaimasen. Mochiron watakushi wa Nihon no kuni ni maitte Kirisuto ni tsuite hitobito ni oshiuru yō ni natta tame kono-yo-teki no moteru mono wo suteta node gozaimasu ga, watakushi wa Kirisuto ni tsuite oshiteiru to iū koto wo shitte watakushi ga suteta mono yori mo haruka-ni masatta yorokobi wo motsu koto ga dekimashita. Kono koto wa mina sama ni totte-mo dōyō de gozaimashō. Mina sama ga aru mono wo sute aruiwa hakugai wo ukeraruru tomo Kirisuto ga mina sama no o-kokoro no naka ni iretamō yorokobi wa, sorera no subete no mono wo oginai tamaimasen. Tatoe kono yo ni oite wazuka no hakugai ni ōte-mo watakushidomo ga Kirisuto wo shinji, watakushidomo no sukuinushi toshite kare ni tayoru-naraba eien ni Kirisuto-to-tomo-ni Ten ni aru kōfuku naru katei wo o-atae-kudasaru-to-shiru-toki, sono shibaraku no karoki-kurushimi wa nandemo-naku-naru-de-gozaimashō. Watakushi wa mina sama ga kono Seisho kenkyūkai ni mai-tabi go-shusseki nasaru koto wo go-kesshin kudasaru yō kibō-itashimasu. Kuriya Sensei ga kono Seisho kenkyūkai wo go-shidō-kudasaru koto wo hijō ni kōfuku ni zonjimasu.

THOSE WHO BRING GLAD TIDINGS OF GOOD THINGS.

The real purpose of our "Fujinkwai" is to take glad tidings of good things to all who do not know of Christ. Realizing the importance of the fact that "in union there is strength" we have organized our "Fujinkwais" all into our "Fujin Domeikwai". In the last twelve years in our "Fujin Domeikwai" work we have learned to work together, and thus in a more effective way take the glad tidings of Christ and his love for all mankind to those about us. I am deeply grateful for the wonderful work that has been done in the past twelve years. Our recent meeting was an inspiration to me. There are many things for which we should be thankful but instead of spending our time in simply talking of the blessing we received at the "Domeikwai" lets talk of what we are going to do because of the inspiration. The inspiration was fine but unless we put our good emotions into immediate action other things will crowd in and we will forget, then our "Fujinkwai" will go on in the same way. What are we going to do to put into practice some of the good ideas we got at the "Domeikwai"? Because this is the very first meeting we have had after the "Domeikwai" this is the time to begin. For this first meeting after the "Domeikwai" I think it is very appropriate for our two Fukuoka "Fujinkwai" to meet together. We can profit by each other's ideas and suggestions as we plan for our work for another year. We all know that the best way to make a good "Domeikwai" is to have good local "Fujinkwais". Therefore my suggestion would be that we get to work at once and make our local "Fujinkwai" the best possible and in that way we will be helping to make our next year's "Domeikwai" better than this one.

The subject that you have assigned for this first meeting after the "Domeikwai", - "Those Who Bring Glad Tidings of Good Things", Romans 10:15, - is a most appropriate subject I think. Therefore I would like to ask you to

think with me about this subject for a little while.

What kind of persons do you think those who bring glad tidings of good things should be? Before we consider the qualifications of the messenger we ought to think about what kind of glad tidings is to be carried. We can think of various kinds of glad tidings. Suppose your child were to get sick with what was thought to be an incurable disease, then suppose some one came and told you that they knew a doctor who could cure the child. That would be glad tidings. You would be so glad to have your child's life saved. But these glad tidings I want to speak to you about are more wonderful and important than saving the life of any child. The glad tidings I want to talk about are tidings that tell of a wonderful Doctor who can save all people not simply for life in this world but in the life to come. The doctor here in this world can give us medicine which will make us well and thus prolong our life in this world but no doctor can keep us from eventually dying. But Christ our Great Physician can cure our sins and give us eternal life. When we think of the wonder and greatness of our glad tidings which we have to carry to all mankind we are almost overcome as we try to think of what qualifications the bearers of these glad tidings should be. The bearers of these glad tidings represent the One who is altogether wise and perfect, the most wonderful being in the universe, the One above all others. The glad tidings which this wonderful being gives are the most important that will ever come to man for this life and for all eternity. In the light of these facts what qualifications do you think the bearers of these wonderful glad tidings should have? God has entrusted these glad tidings to the Christians and asked all Christians to become his messengers. What qualifications should Christians have? One of the first qualifications is earnestness. Why don't more

people in Japan want to become Christians? One of the main reasons is because of the lack of earnestness on the part of those of us who are Christians. God does not have any patience with lukewarm Christians. He wants us to have earnestness and force about us. In Revelation 3:16 Jesus Christ says, "So then because thou art lukewarm, and neither cold or hot, I will spue thee out of my mouth." When Christ was on earth he was very earnest. We read in Luke 22:44 where Luke in speaking of Christ says, "And being in a agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." Another qualification is faithfulness. So often we find a lack of faithfulness in our church members. They join the church and attend only a short time afterwards. How long do you think Christ wants people to be faithful in attending church and serving him? Christ tells in Revelation 2:10 when he says, "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." A third qualification which we Christians should have is that we should be people who study our Bibles. In II Timothy 2:15 Paul tells us to "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." A fourth qualification for the ones who carry these glad tidings is prayer. The only way for us to keep in close touch with our Great Physician for whom we are taking this message is through prayer. By prayer we need to stay as close to God as we can. Sometimes our message becomes vague and without power because we let sin crowd in and influence us. In Mark 14:38 we read, "Watch ye and pray lest ye enter into temptation. The spirit truly is ready but the flesh is weak." Another qualification of a Christian is that they should do personal work.

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There are no two people on earth exactly alike,- not even twins are exactly alike. When God made us He made us all different. That is one reason why we should do personal work. Another reason is because Christ who is our example did personal work. In the 4th chapter of John we read where Jesus talked to the woman at Jacob's well. In the third chapter of John we read about Jesus teaching Nicodemus. Still another qualification for the bearers of these glad tidings is that they should be as nearly perfect as it is possible for human beings to be. In Matthew 5:48 Christ tells us to "Be ye therefore perfect, even as your Father which is in heaven is perfect". Christ does not expect us to reach this perfect state in this world but he wants us to try to reach it here so that in the world to come we can really reach it. In Philippians 3:13,14, Paul tells us "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." As individuals bearers of these glad tidings we should forget the things which are behind and press toward the mark for the prize of the high calling of God in Christ Jesus". Also in planning for our work for the coming year as a "Fujinkwai" we should do this. The last qualification which I would like to mention for Christians is that they should put first things first. In Japan I think we are entirely too indirect in our Christian work. When Christianity was first brought to Japan it was probably necessary to have drawing cards such as cooking, sewing and English classes. Don't you think we have outgrown such methods? If certain methods do not produce results, I believe in changing the methods. By having such things as cooking classes we are apologizing for Christianity. For my part I do not want to apologize for Christianity any longer. We have a wonderful Saviour and a wonderful plan for the salvation of the whole world and I am not ashamed

to teach only that. I am not ashamed to ask people to study how to gain eternal life. In Romans 1:16, Paul says, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth." We should all feel that way about it. Our times have changed in Japan,- the people are now ready for direct, earnest teaching. If we do not put soul-winning first then the people are not going to think it is important enough for them to consider. Therefore in your Christian work I want to beg you with all the earnestness of my soul to put first things first. Many things are good, if we had time we could do many good things but since we cannot do every thing lets put the most important things in the front. As the very first and most important of all your "Fujinkwai" work for this next year I want to plead with you to please make it soul-winning. Go out and win others to Christ whether you do any other "Fujinkwai" work or not. My earnest prayer is that we will all work together to win as many souls as possible before our next "Domeikwai".

Yoki koto wo Tsugeru mono. Rom 10:15

Those Who Bring Glad Tidings of Good Things.

Waga Fujinkai no hontō no mokuteki wa yoki koto no tanoshiki otozure wo imada Kirisuto wo shiranu subete no hitobito ni tsutaeru koto de gozaimasu. "Gōdō wa chikara nari" to iū jijitsu no taisetsu-na koto wo jitsugen shite, watakushidomo wa subete no Fujinkai ga Fujindōmeikwai ni kanyū itashita node arimasu. Kaku 12 nen kan ni okeru Fujidōmeikwai no jigyō ni oite watakushidomo wa itchi-shite tomo ni hataraku-beki koto to, motto yūkōna hōhō de Kirisuto no yorokobashiki otozure to sono ai to wo watakushidomo no mawari ni aru subete no jinrui ni tsutō beki koto wo manabimashita. Watakushi wa kako 12 nen kan ni nasareta odorokubeki jigyō ni taishite fukaku kansha shite orimasu. Kono aida no watakushidomo no o-atsumari wa watakushi ni totte hitotsu no kangeki de gozaimashita. Dōmeikwai de uketa megumi ni tsuite kansha subeki ōku no koto ga gozaimashita keredo, sore ni tsuite o-hanashi shite jikan wo tsuiyasu yori wa, dōsureba sono kangeki ni itaru koto ga dekiru-ka ni-tsuite hanashita hō ga yoi to omoimasu. Kangeki wa rippana mono de gozaimashite mo, sassoku kōi ni sore wo arawashi, yoki kanjō wo sore ni ire-nakereba, hoka no mono ga sono naka ni irikonde, tsui ni wa wasurete shimō koto ga yoku arimasu. Fujinkwai no koto mo dōyō de aru to omoimasu. (Tetsu wa nesshite iru toki ni ute to iū nowa, kō iū koto wo mōshita node aru to omoimasu) Watakushidomo ga Dōmeikwai de eta yoi kangai wo jikkō ni arawasu niwa dō sureba yoi deshō ka? Kono kwaigō wa Dōmeikwai chokugo no dai-ichi no o-atsumari de gozaimasu kara, kore kara hajimeru toki de gozaimasu. Kono Dōmeikwai chokugo no dai-ichi no kwaigō no tame Fukuoka ni aru futatsu no Fujinkwai ga tomo ni atsumaru to iū no wa taihen tekisetsuna koto de aru to kangaimasu. Watakushidomo wa o-tagai no kangai wo toroshi, atarashii nendo ni okeru watakushidomo no jigyō ni tsuite no keikaku ni tsuite anji wo uru eki ga gozaimasu. Dōmeikwai wo yoriyoki mono to nasu sairyō no hōhō wa chihō ni aru Fujin-

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kwai ga yoku naru koto de aru to iū koto wa donata demo wakatte oru koto de gozaimasu. Sokode watakushi no teian wa tadachini jigyō wo kaiishi suru koto to, kakuchi no fujinkwai wo shite dekiuru dake sairyō no mono tarashi-me, kakushite konnen no yori mo rainen no Dō-meikwai wo issō yoku suru yō ni shitai to iū koto de gozaimasu.

Dōmeikwai chokugo no kono daiichi no atsumari no tame ni o-erabi nasatta Rōma sho jis (10) shō 15 setsu, "Aa ~~uruwashiki~~ uruwashiki kana, yoki koto wo tsuguru mono no ashi yo" to iū dai wa mottomo tekisetsuna dai de aru to omoimasu. Yue ni watakushi wa kono mondai ni tsuite minasama to go-issho ni shibaraku kan-gaite mitai to omoimasu.

Yoki koto wo tsuguru mono to iū nowa donna hito de aru to o-kangai nasaimasu ka? Mazu sono shisha no shikaku wo kangaeru mae ni tsutaeraru-beki yoki otozure to iū nowa ikana-ru mono ka wō kangae-neba-narimasu-mai. Yoki otozure niwa iroiro no shurui ga aru to omoi-masu. Tatoeba, o-ko sama ga fuji no yamai ni kakarareta to shimasu toki ni aru hito ga kite sono o-ko sama no byōki wo naosu koto no dekiru o-isha wo shitte iru to iū naraba, sore wa yoki otozure de gozaimashō. O-ko sama no inochi ga tasukeru node gozaimasu kara donnani o-yo-rokobi nasaru-ka shiremasen. Shikashi wata-kushi ga mina sama ni o-hanashi mōshi-agetai to omoimasu yoki otozure wa tanni kodomo no inochi ga tasukaru to iū yō na koto yori mo motto fushigi-na, motto taisetsu-na mono de gozaimasu. Watakushi no o-hanashi mōshiagetai to omō yoki otozure to iū nowa tada ni kono yo ni okeru inochi nomi-narazu kitaran to suru inochi wo mo sukuu koto no dekiru odorokubeki o-isha sama ni tsuite no otozure de gozaimasu. Kono yo ni okeru isha wa watakushidomo wo yoku shi katsu kono yo ni okeru watakushidomo no inochi wo nagaku suru koto no dekiru kusuri wo ataete kuremasu ga, shinu beki mono to ki-matta byōnin wo tasukete kureru isha wa hitori

mo gozaimasen. Keredomo warera no ōinaru isha de aru Kirisuto wa warera no tsumi wo iyashi, kagirinaki inochi wo o-atae nasaru koto ga dekimasu. Watakushidomo wa zen-jinrui ni tsutaen toshite iru tokoro no yoki otozure no chikara to idai naru koto ni tusite kangaeru toki, kakaru yoki otozure wo tsuguru mono wa ikanaru shikaku wo yūsu beki mono ka to kangae yō to suru to, hotondo appuku sare sō de arimasu. Kakaru yoki otozure wo tsuguru mono wa chie ni oite mo chikara ni oite mo kwanzen naru mono de ari, uchū ni oite mottomo odorokubeki mono, bambutsu ni masaru mono wo daihyō shite orimasu. Kono odorokubeki mono ga ataetamōta tokoro no yoki otozure wa kono yo ni oite mo mata kagirinaki kano yo ni oite mo, ningen ni kitaru mono no uchi dewa mottomo taisetsuna mono de arimasu. Korera no jijitsu ni terashite kakaru yoki otozure wo tsuguru mono wa ikanaru shikaku wo yūsu-beki hazu to o-kangae nasaimasu ka? Kami Sama wa korera no yoki otozure wo Kurisuchan ni yudanetamōte, subete no Kurisuchan wa Kami Sama no shisha to naru yō ni motomete oide nasaimasu. Kurisuchan wa ikanaru shikaku wo yūsu beki hazu de-gozaimashō ka? Dai-ichi no shikaku no hitotsu wa nesshin de gozaimasu. Naze Nihon no hitobito wa motto Kurisuchan ni narō to shinai-nodeshō-ka? Sono omonaru riyū no hitotsu wa Kurisuchan de aru watakushidomo no hō ni nesshin ga taranai kara de gozaimasu. Kamisama wa namanurui Kurisuchan wo gaman shikire-naku-natte-oraremasu. Kamisama wa watakushidomo ga nesshin to chikara to wo motsu koto wo nozonde irasshaimasu. Mokushiroku 3 shō 16 setsu ni oite, Shu Iesu wa "kaku atsuki nimo arazu, hiyayaka nimo arazu, tada nuruki ga yue ni, ware nanji waga kuchi yori haki-idasan" to mōshite orimasu. Kirisuto wa kono yō ni imaseshi toki wa hijō ni go-nesshin de gozaimashita. Rukaden 22 shō 44 setsu ni, Ruka wa Shu Iesu Kirisuto no koto wo shirushite "Iesu kanashimi semari, iyoiyo chi no setsu ni inori-tamaeba, ase wa chijō ni otsuru shizuku no gotoshi" to mōshite orimasu. Tsugi no shikaku wa chūjitsu de arimasu. Watakushidomo wa shibashiba kyōkwaiin no chūjitsu no tarenai koto wo

hakken itashimasu. Karera wa kyōkwai ni nyū-kwai-shi, shibaraku wa shusseki itashimasu. Kirisuto wa shinja ni mukatte karera ga chū-jitsu ni kyōkwai ni shusseki-shi katsu Kami ni hōshi-suru koto wo itsumade nagaku nozonde oide nasaru to o-kangae nasaimasu ka? Moku-shiroku 2 shō 10 setsu ni Shu Iesu wa, "Nanji uken to suru kurushimi wo osoru na. Miyo aku-ma nanjira wo kokoromin tote, nanjira no uchi no arumono wo hitoya ni iren to su. Nanjira tō-ka no aida nayami wo uken. Nanji shi ni itaru made chūjitsu nare. Saraba ware nanji ni inochi no kammuri wo ataen", to mōshite orimasu. III Warera Kurisuchan ga motsu-beki dai-san no shikaku wa warera wa Seisho wo kenkyū suru tokoro no hito to naranakereba-naranu to iū koto de gozaimasu. Temote Kōsho 2 shō 15 setsu ni Pōro wa, "Nanji shinri no kotoba wo tadashiku oshie, hazuru tokoro naki hatarabito to narite Kami no mae ni rentatsu-seru mono to naran koto wo hageme", to watakushidomo ni mōshite orimasu. IV Kakaru yoki otozure wo tsu-taeru mono no dai-shi no shikaku wa kitō de go-zaimasu. Watakushidomo ga shimei wo ukete iru ōinaru isha to missetsuna kwankei wo tsunaide yuku yuitsu no hōhō wa kitō wo tōshite de ari-masu. Kitō ni yotte watakushidomo wa dekiru dake Kami Sama ni missetsu ni chikazuku koto ga dekimasu. Tokidoki watakushidomo no shimei ga aimai to nari, chikara ga naku-naru no wa, tsumi wo watakushidomo no naka ni-ire sore ni kanka-sareru kara de arimasu. Marukoden 14 shō 38 setsu ni, "Nanjira madowashi ni ochiiranu yō me wo samashi, katsu inore. Geni kokoro wa nessuredomo nikutai yowaki nari" to arimasu. V Kurisuchan no ta no shikaku wa kojin-dendō wo nasu hazu de arimasu. Yononaka niwa chōdo aihitoshiki mono wa futari arimasen. Futago-de-sae mo chōdo onnaji dewa gozaimasen. Kami Sama ga watakushidomo wo o-tsukuri nasaru toki subete chigau yō ni o-tsukuri nasaimashita. Kore ga naze watakushidomo ga kojindendō wo shinakereba-naranu-ka to iū hitotsu no riyū de, mō hitotsu no riyū wa Kirisuto wa kojindendō wo nashitamōta wareware no jitsurei de aru kara de

gozaimasu. Yohaneden 4 shō ni Shu Iesu wa Yakobu no ido no hotori de Samariya no fujin to o-hanashi wo nasareta koto ga ~~ga~~ shirusarete arimasu. Yohaneden 3 shō niwa Shu Iesu ga Nikodemo ni oshiete oide ni naru kiji ga gozaimasu. Kono yoki otozure wo tsutōru mono no ta no shikaku wa ningen toshite dekiru dake mottomo kwanzen ni chikaki mono to naru tame de ~~gozz~~ gozaimasu. Mataiden 5 shō 48 setsu ni Kirisuto wa watakushidomo ni "Saraba nanjira no ten no chichi no mattaki ga gotoku nanjira mo mattakare," to mōshite oraremasu. Kirisuto wa kono yo ni oite watakushidomo ga kwanzen-na jōtai ni tassuru to wa kitai shite irasshaimasen keredo, sore ni tassuru yō ni kokoromiru koto wo hosshite oide nasaimasu. Sōsuruto kitaran to suru sekai ni oite wa tashikani sore ni tassuru koto ga dekimasu. Piripi 3 shō 13, 14 setsu ni, Pōro wa "Kyōdai yo, ware wa sudeni torareteri to omowazu, ~~tada~~ tada kono ichiji wo tsutomu. Sunawachi ushiro no mono wo wasure, mae no mono ni mukaite hagemi, meate wo sashite susumi, Kami no Kirisuto Iesu ni yorite ue ni meshitamō meshi ni kakawaru hōbi wo en tote kore wo oi motomu", to mōshite orimasu. Kojin toshite yoki otozure wo tsuguru warera wa ushiro no mono wo wasure, mae no mono ni mukaite hagemi, ~~meate~~ meate wo sashite susumi, Kami no Kirisuto Iesu ni yorite ue e meshitamō meshi ni kakawaru hōbi wo entote kore wo oimotome-neba-narimasen. Fujinkai toshite rainen no jigyō wo keikaku suru ni atattemo mata kore wo shinakereba narimasen. Watakushi ga mōshiagetai to omō Kurisuchan hi totte no saigo no shikaku wa daiichi no koto wo daiichi ni shinakereba naranu to iū koto de gozaimasu. Watakushi no omoimasu noni Nihon dewa watakushidomo no Kirisutokyō jigyō wa mattaku amari ni kansetsuteki de aru to iū koto de gozaimasu. Saisho Kirisutokyō ga Nihon ni torai-shita tōji niwa tabun ryōrikai toka, saihō toka Eigo-kyōju toka ga hitsuyō de attaka-mo shiremasen ga, watakushidomo wa mohaya sō iū hōhō wo suru niwa ōki-sugite-oru-towa o-kangae nasaimasen ka? Moshi aru hōhō ga kekka ga nai

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to sureba sono hōhō wo kaeru hitsuyō ga aru to omoimasu. Ryōrikwai no yō-na koto wo nashita koto ni taishite watakushidomo wa Kirisutokyō ni owabi wo shite-orimasu. Watakushi toshite wa Kirisutokyō ni taishite-mo kono ue owabi wo kasanetai to omoimasen. Watakushidomo wa odorokubeki Sukuinushi wo yūshi, katsu zensekai no sukui no tame ni odorokubeki keikaku wo motte orimasu. Shikashite watakushi wa tada sore hitotsu wo oshiuru koto wo haji to itashimasen. Watakushi wa ikanishite kagirinaki inochi wo ubeki kawo manabu yō ni hitobito ni o-negai suru koto wo haji to itashimasen. Roma sho 1 shō 16 setsu ni Pōro wa "Ware wa fukuin wo haji to sezu. Kono fukuin wa Yudayabito wo hajime Girishiyabito nimo subete shinzuru mono ni sukui wo asasuru kami no chikara tarebanari", to mōshite orimasu. Sore ni tsuite watakushidomo wa mina sono hōhō wo kangae-nebanarimasen. Nihon ni-oite jidai wa henka shite orimasu. Hitobito wa ima chokusetsuteki ni-shite nesshin-na oshie wo matte-orimasu. Moshi watakushidomo ga tamashii no sukui wo dai-ichi ni shinai-nareba hitobito wa sore wo sonnani taisetsu-na mono de aru to kangae naku-naru de arimashō. Yue ni watakushi wa watakushi no magokoro yori no nesshin naru o-negai wa, minae sama ga Kirisutokyō jigyō wo nasu ni atari dai-ichi no mono wo dai-ichi ni oite itadakitai to iū koto de gozaimasu. Takusan yoi mono ga gozaimasu. Moshi watakushidomo ga jikan ga areba takusan yoi koto wo suru koto mo dekimashō ga, shikashi sō iū mono wo ichiban taisetsuna mono no saki ni dasu koto wa dekimasen. Rainendo no Fujinkwai no ōku no jigyō nom uchi daiichi ni shite mottomo taisetsu-na mono wa tamashii no sukui de aru to iū koto wo mina sama ga o-kangae nasaru yō ni netsubō itashimasu. Sonota no Fujinkwai no jigyō wa aruiwa shinaku-tomo, soto ni idete ta no hitobito wo Kirisuto ni michibiku tame ni hatarakanebanarimasen. Watakushi no nesshin-naru-inori wa watakushidomo dekiuru kagiri no chikara wo tsukushite rainen no Dōmeikwai made ni ōku no hitobito no tamashii wo sukū tame ni tomo ni chikara wo awasete-hatarakitai to iū koto de gozaimasu.

Thanks to God for the Hope of Resurrection and Eternal Life.

Let us think together for a few minutes about "Thanks to God for the Hope of our Resurrection and Eternal Life." In connection with this thought let us read Daniel 2:23. From this verse we should notice especially that Daniel gave God all the thanks and praise for what he was able to do . He said "I thank thee and praise thee O thou God of my fathers, who hast given me wisdom and might." Because Daniel gave God the first place in his heart and life he was a great and wise man. Jesus has saved us from our sins and has given us this hope of our resurrection and eternal life. Just as Daniel gave God all the thanks and praise for his wisdom and might so ought we to give Jesus all the thanks and praise for our hope of resurrection and eternal life. How can we best show our thanks to Jesus for this hope of eternal life. First of all as Christians we should keep ourselves pure and true like Daniel did. In Daniel 1:8 we read, "But Daniel purposed in his heart that he would not defile himself with the king's danties, nor with the wine which he drank." Second we should give God the first place in our hearts and lives. Does God have the first place in our Fujinkwai? I am ashamed to say so but I think we have too often left God out of our work here in Japan. Too often we labor and work over problems and try to settle them ourselves instead of giving God the first place. If we Christians would always get self and selfishness out of the way and put God first in our lives and work I am sure God would bless our work in Japan more than it has been blessed in the past. It is our fault that we do not have God's spirit in great power. It is our fault that more souls are not born into the kingdom of God. It is my hope and prayer that from now on we Christians will do all in our power to put God absolutely first in our lives. I hope we will really and truly show our thanks to God for our hope of eternal life by winning more people for Christ than we have ever won before in all our lives.

Thanks to God for the Hope of Resurrection and Eternal Life.

"Warera no yomigaeri to kagirinaki inochi no nozomi ni tsukite Kami ni kansha se yo", to iū koto ni tsuite shibaraku kangaemashō. Kono shisō ni kwanren shite Danieru 2 shō 23 setsu wo o-yomi itashimasu. Kono seiku kara watakushidomo wa Danieru ga subete kansha wo Kami sama ni sasage, katsu kare ga nashi uru yō ni natta koto ni tsuite Kami Sama wo hometataete-iru koto ni chūi suru koto ga dekimasu. Danieru no mōshimasu ni wa, "ware ni chie to chikara to wo tamae, ima warera ga nanji ni koi motometaru tokoro no koto wo ware ni shimeshi-tamaeba, ware kansha shite nanji wo hometatō", to. Nazenaraba Danieru wa Kamisama wo kare no kokoro to seikwatsu no daiichi ni okimashita yue, kare wa idainaru chie aru hito de arimashita. Shu Iesu wa watakushidomo no tsumi kara watakushidomo wo sukui, katsu warera no fukkatsu to kagirinaki inochi no nozomi wo ataete-kudasaimashita. Danieru ga subete kansha wa Kami Sama ni sasage, chie to chikara to wo ataetamōta Kami Sama wo hometataeta yō ni, watakushidomo mo subete kansha wo Shu Iesu ni sasage, watakushidomo no yomigaeri to kagirinaki inochi no nozomi wo ataetamōta Kirisuto wo hometatō-beki hazu de arimasu. Mazu daiichi kurisuchan toshite watakushidomo wa mizukara wo Danieru no gotoku kiyoku katsu tadashiku mamoraneba narimasen. Danieru sho 1 sho 8 setsu ni, "Shikaruni Danieru wa Ō no mochiuru kuimono to Ō no nomu sake to wo mote onore no mi wo kegasu maji to kokoro ni omoisadametareba, onore no mi wo kegasazarashimen-koto wo jijin no kashira ni motomu". Dai ni ni watakushidomo wa mazu Kami Sama watakushidomo no kokoro to seikatsu ni oite daiichi no basho ni okaneba-narimasen. Watakushidomo no fujinkai ni oite Kami Sama wa dai ichi no basho ni okarete orimashō ka? Watakushi wa sō mōsu koto wa makoto ni hazukashii koto de gozaimasu ga, Nihon ni okeru watakushidomo no hataraki ni wa Kami Sama wo nuki ni shita koto ga tabitabi aru to omoimasu. Tabitabi

watakushidomo wa Kami Sama wo dai ichi ni okazu ni, mondai ni tsuite rōshi, matawa hataraki, aruiwa kaiketsu wo hakatte-orimasu. Moshimo watakushidomo kurisuchan ga tsune ni jiko matawa rikoshin wo torinozoki, Kami Sama wo watakushidomo no seikatsu to jigyō no daiichi ni oku-naraba, watakushidomo no Nihon ni okeru jigyō wa, kako ni oite Kami Sama no megumi wo kōmutta yori mo issō ōinaru megumi wo kōmuru koto to narimashō. Watakushidomo ga Kami Sama no mitama no ōinaru chikara wo motte inai to iū koto wa ayamari de ari, mata Kami no kuni ni motto ōku no tamshii ga umarekawaranai to iū no wa watakushidomo no ayamari de gozaimasu. Imakara watakushidomo kurisuchan wa nanigoto wo nasu ni mo mazu Kami Sama wo watakushidomo no seikatsu no daiichi ni oite shinakereba naranu to iū koto wa watakushi no kibō de ari katsu kitō de arimasu. Watakushi wa imamade yori-mo ōku watakushidomo no seikatsu chū de katsute mi-nakatta yōna ōkuno hitobito wo Kirisuto ni michibiku koto ni yotte, kagirinaki inochi no nozomi ni taishi, kokoro kara wareware no kansha wo Kami Sama ni sasageru yō ni itashitai to zonjimasu.

The Help of the Holy Spirit.

The subject which was assigned to me is "The Help of the Holy Spirit", but I would like to ask your permission to change it a little and make it,"How We Can Help the Holy Spirit."

First of all I want us to think together about what the Holy Spirit really is. Many people make a great mistake by thinking that the Holy Spirit is merely some mysterious and wonderful power that we in our weakness and ignorance are some how to get hold of and use. The Holy Spirit is not merely a power or influence but is a Divine Person. There are many passages in the Bible which prove very clearly that the Holy Spirit is a Person. Of course the Holy Spirit does not have a body but our body is not our personality. We have all seen people who have bodies but who have no personality. A real person is a person who thinks, feels and wills. I want to give you some passages from the Bible which show that the Holy Spirit thinks, feels and wills. Romans 8:27: "And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." We see by this passage that mind is ascribed to the Holy Spirit. We know that if He has a mind He has thought and feeling. I Corinthians 12:11: "But all these worketh the one and the selfsame Spirit, dividing to every man severally as He will." Here "will" is ascribed to the Spirit and we are taught that the Holy Spirit is not a power that we get hold of and use according to our will but a Person of sovereign majesty, who uses us according to His will. I want to repeat that - The Holy Spirit is not a power that we get hold of and use according to our will, but a Person of sovereign majesty, who uses us according to His will. Many Christians never fully comprehend that fact and for that reason the Holy Spirit does not use them.

Next let us think a little about how we can help the Holy Spirit. First let us realize

that we are not the center around which things revolve. We must remember that the Person of the Holy Spirit existed and was carrying on His divine work together with God the Father and Son before we were born. When these bodies of ours have turned to dust the Person of the Holy Spirit will still be carrying out God's will according to His plan for the ages. We are only a very tiny part of this great universe. Therefore if we want to help the Holy Spirit during our short existence in this body we must first of all get the right attitude towards this wonderful Divine Personality. The first thing we must do is to "pray in the Spirit". We read in Jude 20, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost," and in Ephesians 6:18, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." We should pray in the Spirit in order to find out the will of God. While we are praying in the Spirit we must make a full surrender of all we have, all that we are and all that we hope to be. By making this full surrender we get ourselves in a condition to be used by the Holy Spirit. When we reach this state that is the time when the Holy Spirit takes us and uses us. That is the way we can help the Holy Spirit. Then it is that frail human beings though we are, we are privileged to have a little part in God's great plan of the redemption of mankind. In addition to this praying in the Spirit, and this absolute surrender we must have faith. No matter how much we pray and how fully we surrender we cannot help the Holy Spirit unless we exercise faith in God, Jesus and the Holy Spirit. We all know we must have faith. Some of us have read it in the Bible and heard it preached all our lives. As far as our mind is concerned we have fully grasped the fact that we must have faith; but how many of us, really exercise this child-like faith in our Heavenly Father in

the way in which we ought to exercise such faith?

If we are to help the Holy Spirit then we must first know what the work of the Holy Spirit is. It is the work of the Holy Spirit to convict us of our own sins. When the Holy Spirit convicts us of our sin then if we want to help the Holy Spirit the thing for us to do is to trust Jesus to save us from our sins. If we do that then we are saved. The Holy Spirit does not simply save us but He brings forth in us Christ-like graces of character. In Matthew 12:33 we read, "For the tree is know by his fruit." If we have a peach-tree, its work is to produce peaches; if a pear-tree, pears etc. Do you want to know whether you are working with the Holy Spirit or not? What fruit does the Holy Spirit produce? Do you produce the same fruit that the Holy Spirit produces? In Galatians 5:22,23 we read, "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance." If you want to know whether a person or movement is working with the Holy Spirit or not find out whether it bears this fruit of The Spirit or not. The Holy Spirit seeks to bring forth this fruit in the lives of each of us. That is a part of His work. Will we not help the Holy Spirit by giving Him control of our lives so He can bring forth this fruit in us.

The Holy Spirit not only convicts us of our sin, leads us to trust Jesus and brings forth in us Christ-like fruit, but if we will let Him He uses us to win others. While it is the work of the Holy Spirit to convict people of their sins, still He uses human beings to prepare the hearts of people so that the convicting power of the Holy Spirit can enter. If we really earnestly desire to win souls for Christ the Holy Spirit will help us. You ladies ought to take your Bibles and go out and work with the Spirit to win souls for Christ.

4. The Help of the Holy Spirit.

It is my earnest hope and prayer that I can inspire many of you to become soul-winners. When you realize that you have the privilege of working with the Holy Spirit you ought to have faith that together with the Spirit you can win souls. If you are afraid you cannot remember the right scripture to use, just do the best you can and trust the Spirit to bring it to your remembrance. John 14:26, "But the Comforter which is the Holy Ghost, whom the Father will send in My Name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." John 16:12,13 ought also to be a great comfort to us as we try to work with the Spirit in soul-winning. Here Jesus says, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He shall guide you into all the truth." God says, "My word will not return unto me void." Therefore I want to plead with you to take God's word and go out and teach it to the people. Teach it in faith trusting the Holy Spirit to convict them of their sins and lead them to accept Christ as their Saviour and Lord. Thus let us help the Holy Spirit in His wonderful work of leading mankind to our Divine Friend and Saviour Jesus Christ.

The Bible teaches us that when people become Christians they must trust the Holy Spirit to help them live as nearly like Christ as possible. It is very hard for us to always live as we should. We have many difficulties and problems to face. So far my talk has been mostly in the abstract. Now I want to give you a real experience I had myself when the Holy Spirit used me. Before I came to Japan I was employed by the Woman's Missionary Union of Georgia. I traveled over the state working with the women and children in our churches. I want to tell you about one experience I had while doing this work. I want to give this experience because it shows what the Holy Spirit did through me under very trying circumstances.

5. The Help of the Holy Spirit.

I was invited to visit the ladies of a Baptist Church in Ellajay. They said that they wanted me to make a talk to the "Fujinkwai" and tell them how they could improve their "Fujinkwai". I went and spoke to them Sunday afternoon. They seemed very much interested and asked questions and appeared to be intending to put what I had suggested into practice at once. After it was all over a lady from the back of the church slipped quietly up to me and said she was very much impressed with my talk. She saw that I had talked and not read my talk so she did not know whether or not I could give it exactly the same way again; but she said she was a member of another Baptist Church in the same town and that if possible she wanted me to give exactly the same talk to her ladies that night. It was my duty to speak in as many churches as possible so I at once said I would be glad to give the same talk as nearly as possible to her ladies. After that I left the church and started to the home of this lady for the evening meal. On the way to this lady's home we were overtaken by another automobile. They stopped our automobile and called me off to myself to talk to me. They told me they were a committee from the church where I had just spoken and that they had come to say to me that their church requested me not to speak in the other church that night. I did not know about it because it was the first time I had ever been to that place; but the two churches had once been one church but they had had a terrible quarrel and had split. Because of that there was much jealousy and hatred between the two churches. When I found that out you can imagine how completely I was at a loss to know what to say or do. They even told me that I would not only get myself in great trouble but that my speaking in the other church would kill all of my influence in their church and more than that it would fan the flames and make worse all the trouble they had already had. There I was in the road between the two automobiles. I was

shocked and dazed and absolutely helpless. Because I so forceably realized my helplessness I prayed for help. Just in a moment the Holy Spirit impressed me as to what to say to the committee. I asked for a pencil and two pieces of paper. I wrote the same on both pieces of paper. Here is what I wrote: "I will not go to either church tonight, but will spend the time in my room at the hotel in prayer. I will speak to the ladies of both churches tomorrow afternoon at the school building." I am sure the Holy Spirit had me to write that because personally I wanted to leave that town on the first train I could get on. That night I had what I had written read in both churches. When I got to my room in the hotel and was alone I was completely helpless. I did not know what effect my saying that I would speak to the ladies from both churches would have on the two churches. They had not spoken to each other or met together for years. I did not know whether any of them would come or not and if they did come I did not know what to say to them. That night I prayed a I had never prayed before. I was obliged to have Divine help at all cost. My conscience would not let me run away from a wonderful opportunity to help those struggling Christians. They had let strife and quarreling wreck and ruin their church. Oh, they had two nice church buildings and both churches were well attended because one would not let the other get ahead of it. But the Holy Spirit was not with them. God was not blessing them. After crying and praying almost all night I fully surrendered my life and my all to God's service. That night I promised to go to any foreign country God wanted me to go to. After I had fully surrendered my all to God, the Holy Spirit came and calmed and comforted me and gave me the message from God's word to give to the ladies the next afternoon at the school building. The ladies came in great numbers from both churches. In a very weak trembling way I stood before the ladies and gave them the parts of the Bible on unity and

love which the Holy Spirit had taught me the night before. The Holy Spirit was present with great power. After I finished my talk and prayer the ladies went to each other and confessed and cried and forgave each other. No one questioned the fact that the Holy Spirit was there in great power. After I came to Japan I read in our Georgia Baptist paper that the two churches had united. It is my earnest hope and prayer that we will all re-surrender ourselves to God so that the Holy Spirit can use us. There never was a time in the history of the world when the Holy Spirit was more needed than it is now. Southern Baptist work in Japan was never in greater need of the presence and power of the Holy Spirit than it is now. Won't you be the channels through which the Holy Spirit will bring peace and unity to our Southern Baptist ranks?

Seirei no Tasuke.

Watakushi ni ataerareta dai wa "Seirei no Tasuke" to iū no de gozaimasu keredo, o-yurushi wo negatte "Warera wa ikani shite Seirei wo tasukeru koto ga dekiru ka? to iū dai ni sukoshi kaetai to omoimasu.

Mazu hajime ni watakushi wa go-issho ni Seirei to iū no wa hontō ni ikanaru mono de aru ka to iū koto ni tsuite kangaete mitai to omoimasu. Ōku no hitobito wa Seirei to iū no wa tan ni aru shimpiteki-na matawa fushigi-na chikara de aru yō ni kangae, watakushidomo ga yowaku katsu muchi de aru baai ni sore wo dōka shite waga mono toshite mochiuru mono de aru kano gotoki ayamari wo nashite orimasu. Seirei wa tannaru chikara toka matawa kanka to iū beki mono de naku, sore wa Shinsei wo yūsuru Jinkaku de gozaimasu. Seirei wa jinkaku de aru to iū koto wo akiraka ni shōmei shite iru tokoro wa Seisho ni takusan shirushite arimasu. Mochiron Seirei wa karada wo motte wa orimasen. Mata watakushidomo no karada mo watakushidomo no jinkaku de wa gozaimasen. Watakushidomo wa mina karada wa atte mo jinkaku wo motte inai hitobito wo mite orimasu. Shin no jinkaku wa kangaetari, kanjitari, ishi no hataraki wo yūsuru tokoro no ningen de gozaimasu. Watakushi wa Seirei wa kangaeru mono de ari, kanzuru mono de ari, katsu ishi suru mono de aru to iū koto wo Seisho kara inshō itashitai to omoimasu. Rōmasho 8 shō 27 setsu "Mata hito no kokoro wo kiwametamō mono wa mitama no omoi wo mo shiritamō. Mitama wa Kami no mi-kokoro ni kanaite Seito no tame ni torinashitamaeba nari", to arimasu ga, watakushidomo wa kono seiku ni yotte "Seishin" ga Seirei no zokusei de aru koto ga wakarimasu. Seishin wo yūsuru mono wa kangae katsu kanzuru koto wa tōzen de gozaimasu. Korinto zensho 12 shō 11 setsu ni wa, "Subete korera no koto wa onaji hitotsu no mitama no hataraki ni shite, mitama sono kokoro ni shitagaite onōōno ni wakeataetamō nari". Kono tokoro ni "Sono kokoro ni shitagaite" to ari-

masu ga, sunawachi ishi wa Seirei no zokusei-de gozaimasu. Yue ni Seirei wa watakushidomo ga sore wo wagamono toshi, matawa waga kokoro no mama ni mochiin to suru ga gotoki chikara de wa naku, kaette sono mi-kokoro no mama ni watakushidomo wo mochii, saikō no shuken wo yūshitamō jinkakusha de arimasu. Watakushi wa Seirei to iū mono wa watakushidomo ga sore wo wagamono toshi mata wa waga kokoro no mama wo nasashimen to suru chikara de wa naku, kaette sono mi-kokoro no mama ni watakushidomo wo mochiuru Saikō no Shuken wo yūshitamō jinkakusha de aru to iū koto wo kurikaeshite mōshiagemasu. Ōku no Kurisuchan wa kono jijitsu wo jūbun ni etoku sezu, katsu sono tame Seirei wa karera wo mochiitamawanai no de arimasu.

Tsugi ni watakushidomo wa ikanishite Seirei wo o-tasuke suru koto ga dekiru ka ni tsuite sukoshiku kangaemashō. Saishō ni watakushidomo wa kaiten suru mono no chūshin de wa nai to iū koto wo jitsugen shitai to omoimasu. Watakushidomo wa Seirei no jinkaku wa sonzai suru koto to, sono O-hataraki wa warera no umareshi izen ni Chichi naru Kami, Ko naru Kami to tomo ni keizoku sarete iru to iū koto wo shiraneba narimasen. Watakushidomo no karada ga chi no chiri ni kaeru toki ni mo Seirei no jinkaku wa nao Kami Sama no mi-kokoro wo sono go-keikaku dōri eien ni keizoku itashimashō. Watakushidomo ningen wa kono kōdai naru uchū ni taishite wa kiwamete bishō naru ichibubun ni shika sugimasen. Yue ni moshi kono karada ni oite mijikai seizon chū ni Seirei wo o-tasuke shitai to omō naraba, watakushidomo wa mazu kono odorokubeki Shinseinaru Jinkakusha ni taishite tadashiki taido wo motanakereba narimasen. Watakushidomo ga daiichi ni shinakereba naranai koto wa "rei ni yorite inoru" koto de arimasu. Yudasho dai 20 setsu ni, "saredo aisuru mono yo, nanjira wa onoga ito kiyoki shinkō no ue ni toku wo tate, Seirei ni yorite inori" to ari, mata, Epesosho 6 shō 18 setsu ni wa, "tsune ni samazama no inori to negai to wo nashi, mitama ni yorite inori, mata me wo samashite subete no seito no tame nimo negaite

umazare", to gozaimasu. Watakushidomo wa Kami Sama no mi-mune wo miidasu tame ni Seirei ni yotte ~~iyaru~~ inoru beki hazu de arimasu. Seirei ni yotte inoru toki wa warera no moteru subete no mono, warera ga aru subete no mono, warera ga aran koto wo nozonde iru subete no mono wo mattaku hiki-watasanakereba narimasen. Kono mattaki fukujū wo nasu koto ni yotte watakushidomo wa Seirei ni mochiiraruru jōken wo uru wake de gozaimasu. Watakushidomo ga kono jōtai ni itatta toki wa Seirei ga watakushidomo wo tori, watakushidomo wo mochiitamō toki de arimasu. Kore ga watakushidomo ga Seirei wo o-tasuke suru koto no dekiru hōhō de gozaimasu. Watakushidomo wa makoto ni tsumaranai ningen de wa arimasu keredomo jinrui no sukui to iū Kami Sama no ōkina go-keikaku ni oite hitotsu no chiisana bubun wo tsutomuru tokken wo yūsuru mono de gozaimasu. Seirei ni yotte inoru to iū koto ni kuwōru ni, kono zettaiteki fukujū ni wa watakushidomo wa shinkō wo motaneba narimasen. Ikani ōku inotte mo mata ikahodo fukujū shite mo Kami, Shu Iesu, oyobi Seirei ni okeru shinkō wo jikkō shinakereba Seirei wo tasukeru koto wa ~~dekimasen~~ dekimasen. Watakushidomo wa mina shinkō ga nakereba naranu to iū koto wo shitte orimasu. Arukata wa sono koto wo Seisho de o-yomi ni nari, mata sekkyō de o-kiki ni natta deshō. Watakushidomo ga kanarazu shinkō wo motanakereba naranu to iū jijitsu wo aru teido made jūbun ni nigitta to omōte orimasu ga, shikashi ikunin ka ga hontō ni Ten no Chichi naru Kami ni okeru kono kodomo no gotoki shinkō wo jikkō shite orimashō ka?

Moshimo watakushidomo ga Seirei wo tasuken to suru naraba mazu watakushidomo wa Seirei no on-hataraki wa ikanaru mono de aru kao shiranakereba narimasen. Watakushidomo jishin no tsumi wo watakushidomo ni satorashimuru no ga Seirei no on-hataraki de gozaimasu. Seirei ga watakushidomo no tsumi wo watakushidomo ni satorashimuru toki moshi watakushidomo ga Seirei wo tasuken to omō naraba, watakushidomo no nasubeki koto wa tsumi kara watakushidomo wo o-sukui nasaru Shu Iesu ni o-makase suru koto de gozaimasu. ~~Moshi~~ ~~wataku~~

4. Seirei no Tasuke.

Moshi watakushidomo ga sōsuru naraba sukuwaremasu. Seirei wa tanni watakushidomo wo osukui nasaru nomi narazu, Kirisuto no gotoki hinsei no megumi wo watakushidomo ni shōzeshimetamaimasu. Mataiden 12 shō 33 setsu ni "Ki wa mi ni yorite shirareru nari" to gozaimasu. Moshi watakushidomo ga momo no ki wo motte iru naraba sono kekka wa momo wo shōji, nashi no ki de aru naraba nashi wo shōjimasu. Anata wa Seirei to tomo ni hataraite iru kā dōka wo o-shirinasaritai to omoi o-omoi nasaimasu ka? Seirei wa ikanaru mi wo musubu deshō ka? Anata wa Seirei no musubu mi to onaji mono wo musubu deshō ka? Garateya sho 5 shō 22, 23 setsu ni "Saredo mi-tama no mi wa ai, yorokobi, heiwa, kwanyō, nasake, zenryō, chūshin, nyūwa, sessei nari" to gozaimasu. Moshi anata wa aru hito mata wa undō ga Seirei to tomo ni hataraite iru ka dō ka wo shiritai to omoi nasaru naraba, mazu kono Seirei no musubu mi wo musunde iru ka dō ka wo shirabete goran nasai. Seirei wa watakushidomo onōno no seikatsu ni oite kono mi wo musubu koto wo motomete orimasu. Sore wa Seirei no on-hataraki no ichibubun de gozaimasu. Watakushidomo wa jibuntachi no seikatsu wo seigyo shi Seirei ni sasageru koto ni yotte Kare wo tasukete ageyō de wa arimasen ka? Sō suruto Seirei wa watakushidomo no uchi ni kono mi wo shōzeshimetamaimasu.

Seirei wa watakushidomo ni sono tsumi wo satorashime, Shu Iesu ni shinrai suru yō ni michibiki, katsu Kirisuto no gotoki mi wo warera no uchi ni musubitamō nomi narazu, moshi watakushidomo ga Seirei ni makaseru naraba Kare wa watakushidomo wo mochiite ta no mono ni katashimetamaimasu. Seirei no hataraki wa hitobito ni kakuji no tsumi wo satoraseru mono de aru to dōji ni, ningen wo mochiite sono kokoro wo jumbi seshimete shikarunochi tsumi wo satorashimuru Seirei no chikara ga sono kokoro no naka ni hairu no de arimasu. Moshimo watakushidomo ga hontō ni nesshin ni hitobito wo Kirisuto ni michibiku koto wo netsubō suru naraba Seirei wa wareware wo tasuketamaimasu.

5. Seirei no Tasuke.

Mina Sama wa Seisho wo o-mochi ni nari, hōmon wo nashi, hitobito wo Kirisuto ni michibiku tame ni Seirei to tomo ni hataraku beki hazu de gozaimasu. Watakushi wa minasama tasū no kata ga kyūreisha to nararuru yō ni kobu shōrei shitai to iū no ga watakushi no nesshin-na kibō de ari mata inori de gozaimasu. Anatagata ga Seirei to tomo ni hataraku tokken wo motte iru to o-satori nasaru toki wa Seirei to tomo ni hito wo sukuu koto ga dekiru to iū shinkō wo motaneba narimasen. Moshimo minasama ga osoretari chūcho nasattari-suru-naraba tadashiki Seisho wo mochiuru koto wo omoidasu koto ga dekimasen. Yue ni saizen wo tsukushi katsu anatagata no go-kioku ni sore ga ukabu yō Seirei ni shinrai nasaraneba narimasen. Yohaneden 14 shō 26 setsu ni, "Tasukenushi, sunawachi waga na ni yorite Chichi no tsukawashitamō Seirei wa nanjira ni yorozu-no-koto wo oshie, mata subete waga nanjira ni iishi koto wo omoi idasashimubeshi", to arimasu. Yohaneden 16 shō 12,13 setsu wa mata watakushidomo ga hito no tamashii wo sukuwan to suru ni atari Seirei to tomo ni hatarakan to suru watakushidomo ni totte ōinaru nagusame to naru ni chigai arimasen. Shu Iesu no iwaruru ni wa, "Ware nao nanjira ni tsugubeki koto amata aredo, ima nanjira e taezu. Saredo Kare sunawachi shinri no Mitama kitaran toki, nanjira wo michibikite shinri wo kotogotoku satorashimen". Mata Izayasho ni oite Kami Sama wa, "Waga kuchi yori izuru kotoba mo munashiku wa ware ni kaerazu" to ōserareshita. Yue ni watakushi wa mina sama nitangan itashitai koto wa minasama ga Kami Sama no mi-kotoba wo kataru, hoka ni oide nasatte, hitobito ni sore wo ō-oshie nasaru koto de gozaimasu. Seirei ni shinrai shi, shinkō wo motte oshie, hitobito ni onōono no tsumi wo satorasete Kirisuto ni michibiki, Kirisuto wa hitobito no sukuinushi de ari, katsu Shū de aru koto wo oshiete kudasai. Kakushite jinrui wo, warera no Kaminaru tomo ni shite katsu sukuinushi naru Iesu Kirisuto ni michibikan to suru odorokubeki hataraki wo nashitamō Seirei wo tasuketai to omoimasu.

6. Seirei no Tasuke.

Seisho wa hito ga Kurisuchan ni naru toki, karera wo tasuketamō Seirei ni shinrai subeki koto to, dekiuru dake Kirisuto ni chikai seikatsu wo shinakereba naranu koto wo oshiete orimasu. Mochiron sono yō-na seikatsu wo tsune ni nasu koto wa watakushidomo ni totte hijō ni konnan-na koto de gozaimasu. Watakushidomo wa ōku no konnan-na koto ya mondai ni chokumen shite orimasu. Watakushi no hanashi wa hotonde chūshōteki de gozaimashita. Sorede watakushi wa Seirei ga watakushi wo mochiitamōta jijitsu wo, watakushi no hontō no keiken-jō kara o-hanashi mōshi-agemashō. Watakushi wa Nihon ni mairimasu mae wa, Jōjiya-shū Fujin Senkyōkai Dōmei ni yatowarete orimashita. ~~Watakushi Watakushi~~ Watakushi wa waga Baputesuto sho kyōkai ni okeru fujin ya kodomo no tame hataraku koto to natte, Jōjiya-shū wo achi-kochi to ryokō itashimashita. Sono tōji no hitotsu no keiken wo o-hanashi mōshi-agemashō. Watakushi ga kono keikendan wo mōshi aguru no wa, Seirei ga donnani watakushi wo tōshite o-hataraki nasareta kao shimesu yoi jitsurei de aru kara to omōte no koto de gozaimasu. Aru hi watakushi wa Erajei to iū machi no Baputesuto kyōkai no fujin wo hōmon suru yō ni manekareta koto ga gozaimasu. Watakushi wa kono Fujinkai ni nani ka hanashi wo suru yō ni, katsu fujinkai ga dōsureba kaizen suru koto ga dekiru ka ni tsuite hanasu yō ni irai sareta no de gozaimasu. Watakushi wa aru Nichiyōbi no gogo ni o-hanashi wo itashimashita. Fujintachi wa taihen kyōmi wo okoshita yō de, ironna shitsumon wo nashi, mata watakushi ga teian shita koto wo sassoku jikkō shite miyō to iū fū de arimashita. Sono atsumari no owatta atode, aru hitori no go-fujin ga kyōkai no ushiro no hō kara shizukani watakushi no hō ni chikazuite kite, watakushi no hanashi ni taihen kandō shita to mōshimashita. Sono fujin wa watakushi ga sōkō wo rōdoku shita node naku, tada hanashita no wo mita node, ima hanashita koto wo seikaku ni onaji yō ni mata hanasu koto ga dekiru ka dōka wakarimasen deshita. Keredomo sono go-fujin wa onaji machi

no betsu-na Baputesuto kyōkai no kaiin de arimasu ga, jibun no kyōkai ni kite, fujintachi ni kyō no hanashi to onaji hanashi wo shite kurenai ka to negawareta no de gozaimashita. Dekiru dake ōku no kyōkai ni hanashi wo suru to iū no ga watakushi no shimei de mo ari, mata gimu de mo gozaimashita kara, sassoku watakushi wa, yorokonde, gogo no hanashi to onaji yō-na hanashi wo itashimashō to mōshimashita. Watakushi wa sono kyōkai wo de, go-fujin ni manegarete, yūshoku wo itadaku tame ni fujin no o-uchi ni mairimashita ga, sono tochū, watakushidomo no jidōsha ga hoka no jidōsha ni oi-kosareta no de gozaimasu. Betsu no jidōsha no katagata ga watakushidomo no jidōsha wo todome, watakushi ni dake hanashitai koto ga aru kara to iū node, watakushi wo jidōsha kara oroshite iū ni wa, watakushidomo wa senkoku no kyōkai no iin de arimasu ga watakushi ga konya ta no kyōkai de hanashi wo shinai yō ni shite kudasai to iū koto wo iū tame ni kita node aru to mōshimashita. Watakushi ga soko ni maitta no wa hajimete no koto de atta no de, donna jijō ga aru no ka chitto mo wakarimasen deshita. Shikashi kono futatsu no kyōkai wa moto hitotsu no kyōkai de arimashita ga, tsui ni daisōron no kekka, bunretsu-shita no de arimashita. Sonna wake de ryō-kyōkai no aida ni wa shitto ga ari, tagai ni ashizama ni iūte ita no de arimasu. Watakushi wa kono jijō ga wakatta toki, dōsureba yoi mono ka, mattaku komatte shimatta koto wa minasama ga go-sōzō ga o-deki-de-gozaimashō. Kono koto wa watakushi jishin ga hijōni komaru-nomi-narazu, moshimo watakushi ga ta no kyōkai de hanashi wo suru to, watakushi ga kyō gogo kyōkai ni atateta kanka sae sukkari muda ni natte shimai, katsu ryō-kyōkai no kankei ga izen nimo mashite waruku nari, sore wa hi ni takigi wo kuwaeru yō-na mono de aru to sae mōshimashita. Watakushi wa ima futatsu no jidōsha no aida ni tatte iru no de gozaimasu. Watakushi wa ōinaru shōdō wo uke, memai suru yō-ni nari, mattaku motte konwaku itashimashita. Watakushi wa jibun ga zenzen muryoku-naru koto wo satorimashita no de, Kami Sama no o-tasuke wo inorimashita. Sono shunkan

8. Seirei no tasuke.

Seirei wa watakushi ni mukatte, iin ni nanto kotō beki ka o shimeshitamaimashita. Watakushi wa empitsu to ni-mai no kami-kire wo morai, ryōhō ni onaji koto wo kaki-shirushita no de arimasu. Sunawachi, "Watakushi wa konya wa dono kyōkai ni mo mairimasen, yadoya no watakushi no heya de inorimashō. Myōnichi gogo gakkō de ryō-kyōkai no fujintachi ni o-hanashi mōshimashō," to iū no de gozaimasu. Watakushi wa jitsu wa jibun de wa yokuchō ichiban no kisha de sono chi wo shuppatsu suru tsumori de ita no de arimasu keredo, Seirei ga watakushi wo shite ijō no yō-ni kami-ni kakashimetamōta no de gozaimasu. Sono ban watakushi wa watakushi ga ryō-kyōkai ni kaita-ageta yō-na itashimashita. Watakushi wa yadoya no jibun no heya ni kaetta toki ni mattaku hitori-potchi de, mattaku muryoku de aru to iū koto wo shirimashita. Watakushi wa yokujitsu watakushi no hanasu koto ga, ryō-kyōkai no fujintachi ni donna eikyō wo ataeru ka mattaku shirimasen deshita. Ryō-kyōkai no fujintachi wa sūnenkan tagai ni hanashi-au koto mo mata issho ni kaigō suru koto mo gozaimasen deshita. Watakushi wa yokujitsu dochira no kyōkai no fujintachi ga kuru ka, mata wa konai no ka, aruiwa kuru ni shite mo, watakushi wa karera ni nanto kataru-beki ka mo shirimasen deshita. Watakushi wa sono yoru wa watakushi ga imada katsute inotta koto ga nai yō-ni inorimashita. Watakushi wa zenryoku wo motte Kami Sama no o-tasuke wo negawaneba narimasen deshita. Watakushi no ryōshin wa kakunogotoku ai-arasōte iru Kurisuchan wo tasukeru odorokubeki kōkikai wo isseshimen to wa shimasen deshita. Karera wa ai-arasoi kenka shiōte, kyōkai wo hakai shite kōhai ni kiseshimen toshite orimashita. Futatsu no kyōkai wa tomo ni rippana kaidō wo mochi, mata tagai ni makete wa naranai to iū harjōte, atsumari mo sōtō ni gozaimashita. Keredomo Seirei wa karera to tomo ni itamaimasen deshita. Kami Sama wa karera wo shikufuku nashitamaimasen. Hotondo yodōshi ~~sakebi~~, inotta nochi, watakushi wa mattaku watakushi no shōgai wo Kami Sama no go-yō

no tame ni sasaguru koto ni itashimashita. Sono yoru watakushi wa Kami Sama ga yōshitamō naraba donna gaikoku ni de mo yukō to yakusoku itashimashita. Watakushi wa watakushi no subete wo Kami Sama ni mattaku sasageta nochi, Seirei ga watakushi ni kitari watakushi no kokoro wo heiwa ni shi, katsu nagusametamai, katsu myōnichi gogo gakkō de fujintachi ni kataru beki Kami Sama no mi-kotoba wo tsutōru shimei wo ataerareta no de gozaimasu. Yokujitsu ryō-kyōkai kara fujintachi ga takusan mairimashita. Watakushi wa yowaku, ~~furu~~ furugru yō-na arisama de, fujintachi no mae ni tatte, karera-ni mai-no-ban Seirei ga watakushi ni tsugetamōta tokoro no itchi to ai to ni tsuite no Seisho no oshie ni tsuite mōshimashita. Seirei wa hijō-na chikara wo motte sono atsumari ni genzai shitamaimashita. Watakushi ga hanashi wo oe, kitō wo nashita nochi, fujintachi wa tagai ni kokuhaku shi, sakebi, o-tagai ni yurushi-ōta no de gozaimasu. Tare mo Seirei ga soko ni hijō-na chikara wo motte genzai shitamō koto wo utagō mono wa gozaimasen deshita. Watakushi ga Nihon-ni mairimashita nochi, Jōjiya-shū no Baputesuto-kikanshi de, ryō-kyōkai wa tsuni itchi shita to iū koto wo yonda no de gozaimasu. Watakushidomo wa mina Kami Sama ni mizukara wo futatabi sasageru koto ni yotte, Seirei ga watakushidomo wo mochiitamō yō-ni naritai to iū no ga watakushi no nesshin-na kibō de ari, mata kitō de gozaimasu. Sekai no rekishi ni oite konnichi yorimo Seirei ga hitsuyō naru jidai wa go-zaimasen deshita. Nihon ni okeru Nambu Baputesuto no hataraki wa konnichi hodo Seirei no genzai to chikara to wo hitsuyō suru koto wa arimasen deshita. Mina sama wa waga Nambu Baputesuto no shakai ni Seirei ga heiwa to itchi to wo mochikitasu tokoro no suiro to naru yō ni nozonde irasshaimasen deshō ka?

One Lord, One Faith, and One Baptism.

The subject given me for today is, "One Lord, One Faith and One Baptism". It is a subject with very deep and timely meanings. With all my heart I believe that there is "One Lord, One Faith and One Baptism". For that very reason I left America and came to Japan. Now that I am here for this purpose I am indeed happy that you have asked me to speak to you on this subject. I do not know exactly how you want this subject treated, but I have given a very broad interpretation to it. The "one Lord" I am using to mean the one to whom Christian allegiance is directly due. "One faith" we will think of as the faith essential to salvation. "One baptism" is that act of obedience in which the Christian binds himself in terms of lasting allegiance to the "one Lord" in a profession of the "one faith".

In Revelation 1:8 we read, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." We see by this that God was in existence before the beginning of time or the creation of man. In Genesis 1:1 we read, "In the beginning God created the heaven and the earth". After creating everything upon the earth we read in Genesis 1:27, "God created man in His own image". As you know Adam was the name given to this first man God created. God did not create man so that he had to do one certain way, but He gave man the privilege of choosing between good or evil. Adam sinned and had to be driven out from God's presence; but God did not leave him alone to die in his sin. God tried to bring mankind back to Him to worship and serve him. As men have multiplied upon the earth it has always been God's plan to have certain men go about over the earth teaching people about the one true God and his plan to save them from their sins. In olden times the men whom God chose to teach people the true way of life and to bring them

back to God were called Judges or Prophets. Deuteronomy 18:18-19: "I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Enoch was among the first prophets we read about. In Jude 14-15 we read, "And Enoch also, the seventh from Adam, prophesied of these saying, Behold, the Lord cometh with ten thousands of his saints to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him". Noah was another righteous man. In II Peter 2:5 we are told that God "Spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the ungodly." In Genesis 20:7 we are told that Abraham was a prophet. God used him to teach righteousness to the people. Moses was the greatest prophet. Deuteronomy 34:10-12: "And there arose not a prophet since in Israel like unto Moses whom the Lord knew face to face, In all the signs and the wonders which the Lord sent him to do in the land of Egypt to Pharaoh and to all his servants, and to all his land, And in all that mighty land and in all the great terror which Moses shewed in the sight of all Israel." After Moses there were many other prophets and judges. In Judges 4:4 we read of a woman who was a judge: "And Deborah a prophetess, the wife of Lapidoth, she judged Israel at that time." Miriam, the sister of Moses, was also a prophetess. Samuel was a great prophet. He was second only to Moses. I Samuel 3:19-20: "And Samuel grew and the Lord was with him, and did let none of his words fall to the ground. And all Israel, from Dan even to Beersheba, knew that Samuel was established to be a prophet of theLORD." Samuel was the

fifteenth of the judges, and the last. Samuel anointed Saul to become king of Israel. As Samuel anointed Saul he said to him: "The Lord has anointed you to be prince over his land and his people." After Saul two other gr great kings who ruled over God's people were David and Solomon. During their time and up to about 430 B.C. there were many other prophets. David himself was a prophet and there were many others whose names are very familiar to us: such as, Elijah, Elisha, Jonah, Isaiah, Jeremiah, Ezekiel and Daniel. We will not have th time to name all of the ones whom God has chosen down through the ages to keep bringing the people back to him, but the point which I want to bring clearly to your minds and hearts is that all down through the ages God had a plan and men and women who were teaching the people and trying to lead them away from their sins back to God. The main theme of the prophets of the Old Testament is that of a Saviour who was to come to this world and give His life to save all who would believe on him. If the people had studied the old Testament and had known all the prophecies of Christ coming and then had understood how exactly Christ fulfilled all of the prophecies, they would have had no difficulty in accepting and believing on Christ at once. Down through the ages God used righteous men to teach other men about himself. Finally God's love for mankind was so great that He sent His only begotten Son down to this earth so as to better reveal Himself to mankind. The last prophet we have any record of lived about 430 B.C. From that time until Christ came the people fell away into sin. They wandered far from God and were very wicked. Because of God's loving kindness and tender mercies God looked down and saw their great need. He sent Jesus Christ to the world because only Christ could save the world. Christ is the one perfect revelation of God to m man. Since Christ has come to the world and has taught mankind and has left His own words with us there is now no reason why all men every

where cannot know and serve the one true God. While Christ was on earth he chose twelve disciples to be with Him and learn from Him how to teach others of His Father, the true God. Christ told His disciples that His plan was for them to tell others and for those others to tell still others until all men and women and children in the years to come throughout the wholeworld would know about and serve the one true God.

I want to give you a personal testimony as to my conviction about the "one Lord, one faith and one baptism". First of all I was convinced that the only means for the salvation of my own soul was through belief in God and His Son, Jesus Christ. I believed with all my heart that Jesus is the Way, the Truth and the Light. The Way to God as revealed through Christ was soul satisfying to me. As soon as I trusted God through Christ and gave my heart to Him there came over me a great longing to tell others. At first I told others who were near me. The first one I ever led to Christ was my little play-mate. As time went on and I heard about other lands where many, many of the people had never heard of the true God, I became deeply concerned about their chance to hear. I wish it were in my power to cause you to understand the real motives of my coming to Japan. When I left America, it was like a funeral in my family. Of course the family was glad for me to tell others of Jesus but the parting was as painful as a funeral. I dreaded to cross the ocean. I dreaded for the time to come when the last sight of my native land would be lost to my view. I did not like to think about being away out on that big body of water all alone. Only because I knew Christ would go with me and protect me I decided to leave all and come to Japan. The best that was in me brought me to Japan. My motives were pure and unselfish. I came because of the burning conviction that it was my duty to keep alive the belief in the one God, one faith

and one baptism. I have tried to live and ~~to~~ teach my faith in the one true God. I came because I believed with all the earnestness of my soul that if I did not come some people in Japan would never hear of and believe in the true God and would therefore be everlastingly lost. I did not want any one to fail to have a chance to know of the "one God, one faith and one baptism". It is a great disappointment to me that I have not been able to pass on to more people this burning conviction that all people every where must believe in and trust the one true God or be forever lost. I thank God for this another chance to try to make Him known to you ladies. With all the strength that I have I want to beseech all of you who have not yet given your hearts to the true God to do so today. Won't you put your trust in him and profess your faith in Him by being baptized and joining the church. To put your trust in God is the only way to obtain salvation and eternal life.

Do you know what caused the world depression we are having today? I do. It is my firm conviction that this depression has come upon us because people have gotten away from God. The people of the world have gone wild after propserity, wealth, fame, pleasure seeking and such things. They have forgotten the one true God and are worshiping at the feet of a god of their own making - the god of wealth, fame, propserity, pleasure or something of the kind. They are so self centered and have so far forgotten the teachings of God that they do not even understand why we are having this depression. Some say we need a better social order. That is so we do; we do need a better social order, but the only way we can have a better social order is by having the people of the world to come to a belief and practice in the "one Lord, one faith and one baptism."

Seven years ago when we were in America

on furlough we were in Louisville, Kentucky. At that time the women of that section of Kentucky had a meeting in the largest Baptist church in Kentucky. This meeting was for the purpose of studying the condition of Baptist work through out the world. The ladies thought they could find out about true conditions of the countries where Baptists are doing work by having ~~having~~ the nationals, from as many countries, as possible to come and speak. Japan and China and several of the smaller countries in Europe were represented. Each of the nationals in turn spoke about their own country. When the young man from Japan spoke he said something which displeased one of the ladies present. As soon as Komaki San sat down this lady got right up and rushed up to the front and spoke. She was the wife of a United States Naval officer who had lived in Honolulu. Komaki San had said he hoped that the American people would come to the time when they would treat the Japanese people better. This naval officer's wife said she had lived in Honolulu among the Japanese and she knew what she was talking about. She said they did not deserve to be treated any better than they were treated and several other things. I was very much embarrassed and humiliated that one of my fellow country-women would speak in such a way. I was very much surprised and shocked that such things would he said so of course I was not prepared to reply. However because I was the only missionary from Japan present I prayed hard for God to give me something to say to those people when she finished. As soon as the lady sat down I went straight up to the front and spoke. This is what God gave me to say: "First of all I want to say that before we left Japan we decided that we would not at any time discuss politics. Our work in Japan has been to teach Christ and not to study politics. However I feel that I must say a word now. Next I want to tell you that I love my country as much as the lady who has just spoken or as any one else in America. We have only

one little son and just as soon as he was born we had him registered in Washington, D.C., so that he is an American citizen. I love America very much but I love Japan also. But more than I love America or Japan or any thing else in the world I love Christ. Now I want to ask all who are present a question. I am not going to ask you to answer it out loud or hold up your hands or any thing of that kind but I want you to answer it in your own hearts. Here is the question: In your hearts have you had a Christ-like attitude toward the Japanese and Japan?" After asking that question without saying another word I sat down. Even though this was a meeting for religious services and it is not customary to applaud at such meetings, as I sat down a loud wave of applause swept the audience. The ladies were very much relieved to have what was about to develop into a heated discussion on the political relation of the United States and Japan changed by lifting up the Christ. I take no credit to myself for what I said. It was all under the leading of the Holy Spirit. By the power of the Holy Spirit the people saw Christ as I lifted Him up before them in those few simple words. For the rest of that meeting the hearts and minds of those present were centered on how to make Christ known to the countries of the world. That is what we Christians must ever be ready to do - take peoples' minds off of the harassing problems of the day and lift up the Christ before them. If we could keep before the world the vision of the Christ the national, international and personal problems could all be easily solved. If the people of the world would turn from the complexities of the modern world to the simple faith in the one true God and would show their allegiance to the one God by putting on Christ in baptism, then this old world would become a wonderful place in which to live. The depression would be over at once. It is my hope and earnest prayer that from now on we Christians will do all in our power to bring as many as possible to a belief in the One Lord, One Faith and One Baptism.

Shu wa Hitotsu, Shinko wa Hitotsu, Baputesuma wa Hitotsu.

Konnichi no o-hanashi no tame ni watakushi ni kudasatta dai wa, "Shu wa hitotsu, shinkō wa hitotsu, baputesuma wa hitotsu" to iū no de gozaimasu. Kono dai wa imi shinchō de, katsu jigi ni tekishita mono de gozaimasu. Watakushi wa magokoro kara, "Shu wa hitotsu, shinkō wa hitotsu, baputesuma wa hitotsu" to iū koto wo kataku shinzuru mono de gozaimasu. Kono riyū de watakushi wa Amerika wo sari o-kuni ni maitta no de gozaimasu. Kono mokuteki no tame ni watakushi wa koko ni oru no de gozaimasu kara, watakushi ga kono mondai ni tsuite mina sama ni o-hanashi mōshiageru yō ni go-irai wo ukemashita koto wo k makoto ni kōfuku to omōte orimasu. Watakushi wa mina sama ga kono mondai wo donna fū ni noberu koto wo o-nozomi nasaru ka wa zonjimasen ga, watakushi wa kiwamete hiroi kaishaku wo toritai to omoimasu. "Shu wa hitotsu" to iū seiku wo, watakushi wa, Kurisuchan ga chokusetsu ni chūjun wo harōbeki kata wo imi shi, "Shinkō wa hitotsu" to iū go woba, tsumi no sukui ni taishite, honshitsuteki naru shinkō no i ni kaishi, tsugi ni "Baputesuma wa hitotsu" to iū go oba, "shinkō wa hitotsu" to iū sengen ni okeru "hitotsu no Shu" ni sasaguru kōkyūteki chūjun to iū go wo motte, Kurisuchan ga jishin wo kessokusuru jujun no kōi de aru toshite mitai to omō no de gozaimasu.

Mokushiroku isshō no hassetsu ni, "Ima imashi, mukashi imashi, nochi kitaritamō Shunaru zennō no Kami iitamō,'Ware wa arupa nari, omega nari'", to arimasu ga; kono seiku ni yoreba, Kami sama wa jikan no kigen no mae, sunawachi, ningen no sōzō no mae ni arareta kata de aru to iū koto ga wakarimasu. Sōseiki isshō issetsu ni, "Hajime ni Kami tenchi wo tsukuritamaeri", to ari, chijō ni okeru arayuru mono ga tsukurareta nochi, Sōseiki isshō 27 setsu ni aru yō ni, "Kami sono katachi no gotoku ni hito wo tsukuritamaeri", to gozaimasu. Go-shōchi no tōri Kami sama ga o-tsukurinasareta dai-ichi no hito ni Adamu tom iū na ga atagrarremashita. Kami sama wa ningen wo o-tsu-

2. Shu wa hitotsu, shinko wa hitotsu, baptesuma wa hitotsu.

kuri-nasaru ni atari, aru hitotsu no michi ni nomi yuku yōni otsukuri nasatta no de wa naku, zen-aku wo sentaku suru koto ga dekiru tokken wo atae-tamōta no de gozaimasu. Adamu wa tsumi wo okashi, Kami Sama no mae kara oi-idasaremashita keredo, Kami Sama wa kare wo sono tsumi no tame ni shi-seshime tamawazu, jinrui wo shite Kami wo haishi, Kami ni tsukae-shimen tote karera wo hikimodosan to nashitamaemashita. Jinrui ga chijō ni fueta toki, Kami Sama wa aru hitobito wo mochii, chijō wo mawari-aruki, makoto no hitori no Kami ni tsuite jinrui ni oshie, mata karera jinrui wo sono tsumi yori sukui-tamawan to suru no ga, Kami sama no go-keikaku de gozaimashita. Mukashi wa, makoto no ikubeki michi wo hibito ni oshie, mata karera wo Kami ni hikimodosanga tame ni, Kami Sama ga erabitamōta hitobito wo shishi mata wa yogensha to mōshita no de arimasu. Shimmeiki 18 shō, 18 setsu oyobi 19 setsu ni, "Ware karera kyōdai no uchi yori, nanji no gotoki hitori no yogensha wo karera no tame ni okoshi, waga kotoba wo sono kuchi ni sazuken. Waga kare ni meizuru kotoba wo, kare kotogotoku karera ni tsugubeshi. Subete kare ga waga na wo mote kataru tokoro no waga kotoba ni kiki-shitagawazaru mono wa, ware kore wo tsumisen." Enoku to iū hito wa hajime no yogensha no hitori de gozaimasu. Yudasho 14 setsu 15 setsu ni, "Adamu yori shichidai ni atatu Enoku, karera ni tsukite yogen seri,— Iwaku, Miyo, Shū wa sono seinaru chiyorozu no shū wo hikiite kitari tamaeri. Kore subete no hito no sabaki wo nashi, subete keiken naranu mono no fukeiken wo okonaitaru fukeiken no subete no waza to, keiken naranu tsumibito no Shu ni sakaraite kataritaru subete no hanahadashiki kotoba to wo seme-tamawan tote nari", to gozaimasu. Noa to iū hito wa mata tadashiki hito de gozaimashita. Petero kōsho 2 shō, 5 setsu ni Kami Sama wa, "mata furuki yo wo yurusazu-shite, tada gi no sendensha naru Noa to hoka no hachi nin to wo nomi mamori, keiken naranu mono no yo ni kōzui wo kitarase-tamōta to shirusarete gozaimasu. Sō-

3. Shu wa hitotsu, shinko wa hitotsu, baputesuma wa hitotsu.

seiki 20 shō nana setsu ni wa, Aburahamu wa yogensha de atta to shirushite arimasu. Kami Sama wa kare wo o-mochii nasarete hitobito ni seigi wo oshie shimetamaimashita. Mōse wa saidainaru yogensha de gozaimasu. Shimmeiki 34 shō 10 setsu ika 12 setsu ni, "Isuraeru no uchi ni wa kono nochi Mōse no gotoki yogensha okorazariki. Mōse wa Ehoba ga kao wo awasete-shiritamaeru mono nariki. Sunawachi Ehoba, Ejiputo no chi ni oite kare wo Paro to sono shinka to sono zenchi to ni tsukawashite, moromoro no shirushi to fushigi wo okonawasetamaeri. Mata, Isuraeru no subete no hito no me no mae nite, Mōse sono ōinaru chikara wo arawashi, ōinaru osorubeki koto wo okonaeri" to arimasu. Mōse no nochi hoka no yogensha ya shishi ga arimashita. Shishiki 4 shō 4 setsu ni "Sonokoro Rapidote no tsuma naru yogensha Debora Isuraeru no sabaki-zukasa nariki", to aru gotoku fujin no shishi mo gozaimashita. Mōse no ane Miriamu mo onna-yogensha to yobaremashita. Samueru wa dai-yogensha no hitori de gozaimashita. Kare wa Mōse ni tsugu mono de arimashita. Samueru-zensho 3 shō 19 setsu 20 setsu ni, "Samueru sodachinu, Ehoba kore to tomo ni imashite, sono kotoba wo shite hitotsu mo chi ni ochizarashimetamō. Dan yori Bērushiba ni itaru made, Isuraeru no hito mina Samueru ga Ehoba no yogensha to sadamareru wo shireri," to arimasu. Samueru wa 15 daime de katsu saigo no shishi de arimashita. Samueru wa Isuraeru no ō to naran to suru Sōro ni abura wo sosogimashita. Samueru ga Sōro ni abura wo sosogu toki kare ni mukai, "Ehoba ware wo tsukawashi, nanji ni abura wo sosogite, sono tami Isuraeru no ō to nasashimetari," to mōshimashita. Sōro-ō no nochi Kami no tami wo shihai shita futari no ōinaru ō wa Dabide to Soromon tode gozaimashita. Karera no jidai oyobi sononochi kigenzen 430 nen goro ni itaru made, Isuraeru ni wa ōkuno yogensha ga okorimashita. Dabide jishin mo yogensha de arimashita ga, watakushidomo ni yoku shirarete-iru yogensha wa, Eriya, Erisha, Yona, Izaya, Erimiya, Ezekieru, oyobi Danieru nado de gozaimasu. Kami Sama ga jidai-jidai ni, Isuraeru no hitobito wo Kami sama no moto ni hi-

4. Shu wa hitotsu, shinko wa hitotsu, baptesuma wa hitotsu.

ki-modosashimetamawan to shite o-erabi nasareta ~~kiki~~ hitobito no na wo, ichiichi koko ni mōshiageru jikan ga gozaimasen ga, watakushi ga mina sama no o-kokoro no naka ni, hakkiri to motte-itadakitai to omō ten wa, Kami Sama wa kaku jidai wo tsūji, ōku no danjo wo mochiite jimmin ni Kami no michi wo oshie, katsu karera wo sono tsumi yori manukareshime, Kami ni hikimodosan to shita go-keikaku wo o-mochi nasareta to iū koto de gozaimasu. Kyūyaku-Seisho no yogensha no shuyōna daimoku wa, kono sekai ni kitaritamawan to suru Sukuinushi no koto to, kare ga kare wo shinzuru hitobito wo subete sukuwan ga tame, sono inochi wo sutetamō to iū koto de gozaimashita. Moshimo hitobito ga Kyūyaku-Seisho wo manabi, mata ~~Kiritamawan kitari~~-Kirisuto no kitaritamawan to suru yogen wo shiri, katsu ~~Kiri~~ Kirisuto ga subete no yogen wo jōju shitamō to iū koto wo tashikani rikai shita naraba, Kirisuto wo ukeire katsu kare wo shinzuru koto wa kesshite konnan de wa nakatta no de arimasu. Jirai, kaku-jidai-jidai ni, Kami Sama wa tadashiki-hitobito wo mochiite ta no hitobito ni Kami ni tsuite oshietamōta mo de gozaimasu ga, saigo ni jinrui ni taisuru Kami Sama no ai no kōdainaru koto wa, sono umitamaeru hitorigo wo kono yo ni kudashitamōte, jinrui ni taishi Kami-go-jishin wo yoriyoku arawashitamōta koto de gozaimasu. Kigenzen 4 hyaku 30 nen koro ikite ita saigo no yogensha ni tsuite wa, watakushidomo wa nanra no kiroku wo mo motte orimasen. Sono toki kara Kirisuto no kitaritamōta made, hitobito wa zaiaku no naka ni ochi-itte shimatta no de gozaimasu. Karera wa Kami Sama yori tōku hanare, sōshite hanahadashiku ashiku narimashita. Fukaki ai to yasashiki megumi to no yueni, Kami Sama wa kono yo no arisama wo goran nasare, sono ōinaru hitsuyō wo o-kanji-nasarete, tsuini Iesu Kirisuto wo kono yo ni o-kudashi-nasareta no de arimasu. Nazenaraba, Kirisuto nomi ga kono sekai wo sukuitamō koto ga dekiru kara de gozaimasu. Kirisuto wa jinrui ni taisuru Kami no yuiitsu no

5. Shu wa hitotsu, shinko wa hitotsu, baputesuma wa hitotsu.

kanzennaru mokushi de gozaimasu. Kirisuto ga kono yo ni kitaritemai, jinrui wo oshie, katsu sono mi-kotoba wo warera ni o-nokoshi-nasareta yue ni, ima wa, izuko no mono mo mina hitori no makoto no Kami wo shiru koto ga dekinu toka, tsukae-tatematsuru koto ga dekinu tom iū riyū wa gozaimasen. Kirisuto ga chijō ni oide nasareta toki, 12 nin no o-deshitachi wo o-erabi-nasarete, katawara ni okare, katsu Chichinaru makoto no Kami ni tsuite ikani ta no hitobito ni oshiu-bekika wo manabimashita. Kirisuto wa deshitachi ni mukatte, ta no hitobito ni mukatte oshie wo nashi, sono hitobito ga mata ta no hitobito ni oshie, kakute, tsugi kara tsugi e to, kaku-jidai wo tsūji, otoko mo onna mo kodomo mo, zensekai itaru tokoro no hitobito ga mina yuiitsu no makoto no Kami wo shiru yō ni nasan to suru go-keikaku wo o-tsuge nasareta no de arimasu.

Watakushi wa "Shu wa hitotsu, shinko wa hitotsu, baputesuma wa hitotsu" to iū koto ni tsuki watakushi no kakushin ni tsuki kojinteki no akashi wo itashitai to omoimasu. Mazu hajime ni watakushi wa, watakushi no tamashii no sukui no yuiitsu no michi wa, Kami oyobi on-ko Iesu Kirisuto wo shinzuru shinkō ni yoru hoka naki koto wo kakushin seshimeraremashita. Watakushi wa kokoro no soko kara Shu Iesu wa Michi de ari, Shinri de ari, Kōmyō de aru to iū koto wo shinjimasu. Kirisuto wo tōshite shimesareta Kami Sama e no michi wa, watakushi no kokoro ni manzoku wo ataeru mono de gozaimasu. Watakushi wa Kirisuto wo toshite Kami Sama ni shinrai shi, katsu watakushi no kokoro wo Kami Sama ni sasageru yō ni naru-yaa inaya, ta no hitobito ni kore wo o-tsutae sento suru ōinaru akogare ga watakushi no kokoro ni mitsuru yōni narimashita. Hajime ni watakushi wa go-kinjo no kata ni o-shirase mōshimashita. Watakushi ga saisho ni Kirisuto ni o-michibiki mōshita hito wa watakushi no osana-tomodachi de gozaimashita. Toshitsuki ga tatte nochi, watakushi wa gaikoku ni wa makoto no Kami Sama ni tsuite nanigoto mo kiita koto no nai hitobito

6. Shu wa hitotsu, shinko wa hitotsu, baputesuma wa hitotsu.

ga takusan aru to iū koto wo shirimashita. Dōka sō iū hitobito ga Kami Sama no koto wo o-kiki suru kikai ga ataerareru yō ni nareba yoiga to fukaku kangaeru yō ni narimashita. Watakushi wa mina Sama ga kono koto ga watakushi no Nihon ni kuru yō ni natta hontō no dōki de atta to o-wakari naru yō ni kibō itashimasu. Watakushi ga America wo tatta toki wa marude watakushi no kazoku no sōshiki no yō de gozaimashita. Mochiron kazoku wa watakushi ga hoka no hitobito ni Shu Iesu ni tsuite o-tsutae suru koto wo yorokonde kuremashita keredo, tōku hanarete yuku koto wa sōshiki no yōna kanashiki koto de gozaimashita. Nominarazu watakushi wa Taiheiyō wo wataru koto nimo osore wo idaite orimashita. Mata kyōri ga dandan mienaku-nattekuru toki no koto wo kangaete osoroshiku narimashita. Watakushi wa hateshi mo shiranu ō-unabara ni noridashite, dandan tōku hanarete yuki, mattaku hitori ni natte shimō node aru to kangae taku gozaimasen deshita. Watakushi wa Kirisuto ga watakushi to tomo ni oide kudasari, katsu watakushi wo o-mamori kudasaru to iū koto wo kakushin shite ita kara koso, subete no mono wo sutete, Nihon no kuni ni mairu kesshin wo itashita no de gozaimasu. Watakushi no kokoro no uchi ni atta sairyō no mono ga watakushi wo Nihon ni tsurete kita no de arimasu. Watakushi no dōki wa junsui de katsu shishin wa gozaimasen deshita. R. "Shu wa hitotsu, shinkō wa hitotsu, baputesuma wa hitotsu" to iū shinnen wo ikasu no ga watakushi no gimu de aru to iū moyuru ga gotoki kakushin wo motte watakushi wa mairimashita. Watakushi wa kono yuiitsu no makoto no Kami wo shinzuru shinkō ni ikin toshi, katsu oshien to ita shimashita. Moshimo watakushi ga yukanai nareba, Nihon no kuni no aru hitobito wa tsuini makoto no Kami ni tsuite kiku kikai ga naku, shinzuru koto mo dekizu, sono ue eikyū ni horonde shimau kata mo aru de arō to omoi, watakushi wa magokoro kara nesshin ni sō shinjita yue ni o-kuni ni maitta no de gozaimasu. Watakushi wa "Shu wa hitotsu, shinkō wa hitotsu, baputesuma wa hitotsu" to iū

2. Shu wa hitotsu, shinko wa hitotsu, baputesuma wa hitotsu.

shinkō wo manabu-ori wo hitori de mo ushinau koto wo hosshimasen. Subete izuko no hito mo mina, yuiitsu no makoto no Kami wo shinji, shinrai shinakereba-narazu, shikarazareba kagiri-naku horonde shimau to iū kono moyuru ga gotoki kakushin wo, watakushi ga motto ōku no hitobito ni otsutae-suru koto ga dekinai naraba, watakushi ni totte wa ōinaru shitsubō de gozaimasu. Watakushi wa mina sama ni kono makoto no Kami Sama no koto wo oshirase-suru kikai wo ataerareta koto wo kansha-itashite-orimasu. Watakushi wa zenryoku wo tsukushite, mada makoto no Kami Sama ni kokoro kara o-shitagai mōsanai katagata ni taishite, konnichi Kami Sama ni o-makase suru yō ni naru koto wo osusume-mōshiagemasu. Kami Sama ni o-makase mōshi, baputesuma wo ukete shinkō wo kokuhaku-shi, kyōkai ni go-nyūkai nasaru kata wa gozaimasen ~~kyōkai~~ deshō ka? Kami Sama ni o-makase suru to iū koto nomi ga sukui wo e, katsu kagiri-naki-inochi wo ukuru yuiitsu no michi de gozaimasu.

Konnichi no ~~kon~~ kono sekaiteki fukeiki ga dōshite okotta-ka mina sama wa gozonji de gozaimashō ka? Watakushi wa zonjite orimasu. Sore wa kono fukeiki wa hitobito ga Kami sama kara hanareta tame ni okotta mono de aru to watakushi wa kakushin itashite-orimasu. Sekai no hitobito wa hanei to, tomi to, meiyo to, kairaku to, sono ta no mono wo motometa kekka wagamama ni narimashita. Karera wa yuiitsu no makoto no Kami wo wasure, karera-jishin no tsukutta Kami, sunawachi tomi, meiyo, hanei, kairaku, sonota sore ni ruisuru yō na Kami wo ogande orimasu. Karera wa jiko-chūshin de, Kami Sama no oshie wo shikkari wasure, kono fukeiki ga dōshite okotta-ka saemo shirimasen. Aru hito wa warera wa motto yoi shakaichitsujō wo hoshii to mōshimasu. Sore wa watakushi-domo mo sō mōshimasu. Watakushidomo wa yoriyoki shakai-~~kki~~chitsujō hitsuyō to itashimasu, keredomo yoriyoki shakai-chitsujō wo uru tada hitotsu no michi wa, ~~xxxkki~~ sekai no hitobito ga "Shu wa hitotsu, shinkō wa hitotsu, baputesu wa hitotsu," to iū shinkō wo

8. Shu wa hitotsu, ...

mochi, katsu jikkō suru koto de arimasu.

Shichinen mae watakushidomo ga kyūyō de Amerika ni kaeri, Kentakki-shu no Ruisubiru ni orimashita. Sono toki Kentakki no aru chihō no fujintachi ga, Kentakki-shū de ichiban ōkii baputesuto kyōkai de hitotsu no atsumari wo hirakimashita. Kono atsumari wa sekai-jyū no baputesuto no hataraki no jōtai wo kenkyū suru tame de gozaimashita. Fujintachi wa baputesuto ga hataraite iru kuniguni no hitobito wo dekiuru dake ōku shusseki seshimete sono hitobito ni hanasashita naraba, hontō no baputesuto no jōtai wo shiru koto ga dekiru-de-arō to omōta no de arimasu. Nihon, Shina, sonota Yōroppa no ni-san no shōkoku kara daihyosha ga mairimashita . Karera wa jumban ni, jibun no kuni no jōtai wo o-hanashi itashimashita. Nihon no kata de Komaki to iu seinen ga, seki ni tsuku ya inaya, sono fujin wa sukku to tachi-agari, mae no hō ni tobidashite itte hanashimashita. Kono fujin wa Beikoku no kaigun shikan no tsuma de, katsute Honoruru ni sunde ita koto no aru fujin de gozaimashita. Komaki San wa Beikokujin ga motto shingetsu ni Nihonjin wo taigū subeki toki no kitaran koto wo kibōsuru to iū koto wo mōshita no de gozaimashita. Kono kaigun shikan no tsuma wa Honoruru de Nihonjin no aida ni sunde ita koto ga ari, sono kataru koto wo shitte iru to mōshimashita. Kano-jō wa, Nihonjin ga imamade taigū-sererareta-yorimo, nanra yoriyoku karera wo taigū subeki riyū wa nai to iū yōna koto ya, sonota ni-san no koto wo mōshimashita. Watakushi wa jibun to dōkoku no fujin ga konnafū ni hanasu no wo kiite, taihen kimari ga waruku nari, katsu hazukashiku narimashita. Watakushi wa kono fujin no o-hanashi wo kiite taihen odoroki, katsu tsuyoki shōdō wo ukemashita keredo, mochiron betsuni tōben wo suru jumbi mo gozaimasen deshita ga, shikashi watakushi wa sono kaigō ni shusseki-shite-iru Nihon kara no tada hitori no senkyōshi de gozaimashita no de, watakushi wa Kami Sama ni mukatte, kono fujin ga katari owatta nochi, korera no kaishu

R.

soko ni rosseki-shite-ita aru fujin no yorokobanai yō na koto wo katarimashita. Tokoro ga sono Komaki to iū seinen ga

ni kataru-beki kotoba wo ataatamae to kenmei ni oinori-itashimashita. Sono fujin ga chakuseki suru ya inaya watakushi wa tatte zempō ni susunde-itte-katarimashita. Kami Sama ga watakushi ni o-atae kudasatta o-kotoba wa kō de gozaimasu. "Mazu hajime ni watakushi no mōshi-agetai koto wa, watakushidomo ga Nihon no kuni wo shuppatsu suru ni atari, donna baai ni mo, watakushidomo wa seijijō no mondai ni tsuite wa nanigoto mo kataru-mai to iū koto wo kesshin-itashimashita. Nihon no kuni ni okeru watakushidomo no shigoto wa Kirisuto wo oshieru koto de, seijijō no kenkyū de wa gozaimasen deshita keredo, watakushi wa ima ichigen wo mōshi-age-neba-naranu to omoimasu. Tsugi ni watakushi ga o-hanashi mōshi-agetai koto wa, watakushi wa tadaima o-hanashi-nasareta go-fujin to dōyō ni, mata Beikoku ni orarure nampito to mo onaji yō ni waga-kuni wo aishite orimasu. Watakushi ni wa tada hitori no otoko no ko ga gozaimasu. Sono ko ga umareru ya-inaya, watakushidomo wa Korombiya-shu, Washinton no koseki ni tōroku-itashimashita. Yue ni sono ko mo Beikoku no shimin de gozaimasu. Watakushi wa Beikoku wo kokoro kara aishite orimasu. Shikashi watakushi wa Nihon no kuni-wo mo aishite orimasu. Keredomo watakushi wa Amerika ya, Nihon ya, sono ta sekai ni aru nanimono yorimo issō fukaku Kirisuto wo aishite orimasu. Sate watakushi wa go-resseki no mina sama ni hitotsu o-tazune mōshitai koto ga gozaimasu. Watakushi wa mina sama kara takai o-koe de go-henji wo negattari, matawa o-te wo agete itadaitari, aruiwa nanika sonota no koto de o-kotae wo o-negai wa itashimasen. Tada mina sama ga go-jishin no o-kokoro no uchi ni o-kotae kudasaru yō kibō itashimasu. Watakushi no o-tazune mōshi-agetai to iū koto wa kore de gozaimasu. "Mina sama no o-kokoro no naka ni Nihon oyobi Nihonjin ni-taishite Kirisuto no yōna taido wo o-mochi-natte-irasshaimasu-ka?" to iū koto de gozaimasu. Kono shitsumon wo nashita nochi, watakushi wa ichigon mo iwazu ni seki ni tsukimashita. Sono kai wa shūkyō-jō no atsumari de, katsu kōyū atsumari de wa kassai wo suru to iū shūkan ga gozaimasen keredo, watakushi ga seki ni

tsuku ya inaya, dai-kassai ga zen-kaishū kara dotto okorimashita. Nichi-Bei-kan no seijiteki kankei ni tsuite giron ga futtō sentoshite-ita-toki Kirisuto wo takaku-ageta koto ni yotte, sono kūki wo henka seshime, fujintachi wo sukuu koto ga dekita no de gozaimasu. Mochiron sore wa watakushi no tegara de wa gozaimasen. Sore wa mattaku Seirei no o-michibiki de gozaimashita. Seirei no chikara ni yotte hitobito wa watakushi ga mijikai sūgen de takaku ageta Kirisuto wo mita-node gozaimasu. Sono atsumari no nochi no bubun wa, resseki shita hitobito no seishin ga ikanishite sekai no kuniguni ni Kirisuto wo shirashimeru koto ga dekiru ka to iū koto ni shūchū suru yō ni narimashita. Watakushidomo Kurisuchan wa tsune ni hitobito no kokoro wo konnichi no imawashii, iroiro na mondai kara torisatte, karera wo takaku-agerareta Kirisuto ni tsurete yuku jumbi wo shite inakereba-narimasen. Moshimo wataksuhidomo ga Kirisuto no maboroshi wo sekai no mae ni okunaraba, kokuminteki, kokusaiteki, oyobi kojinteteki mondai nado wa yōi ni kaiketsu-suru ni chigai arimasen. Moshi sekai no hitobito ga kindai sekai no fukuzatsu-sei kara yuiitsu no makoto no Kami ni taisuru kantan naru shinkō ni kawari, mata yuiitsu no makoto no Kami ni taisuru chūjun wo, baputesuma wo ukete Kirisuto ni sosogunaraba, kono furuki sekai wa odorokubeki hodo sumigokochi yoki tokoro to henkasuru koto de arimashō. Shikashite fukeiki nado wa tadachi ni kaishō-suru ni chigai arimasen. Ima-kara-nochi watakushidomo Kurisuchan wa zenryoku wo tsukushite ōku no hitobito wo "Shu wa hitotsu, shinkō wa hitotsu, baputesuma wa hitotsu" no shinkō ni michibiku-yō-ni-itashitai to iū no ga watakushi no kibō de ari mata neshin-na inori de gozaimasu. R.

HŌSHI NO SAIDAINARU MOKUTEKI.

Watakushidomo ga Shinshū no jōkōchi de shizukana kyūka wo okuru koto no dekita koto wa hijōna kansha de gozaimashita. Karuizawa wa taihen suzushiku katsu sōkai de gozaimashita. Watakushidomo wa mata Karuizawa de ōku no yūekina o-atsumari ni shusseki itashimashita. Gozonji ka mo shiremasen ga Nihon ni aru subete no Mission wa mainen natsu Karuizawa ni daihyōsha wo o-kuri Senkyōshi Dōmei no nenkai wo hiraite orimasu. Sūnen-rai no gotoku kotoshi mo nōsondendō no koto ga kōchō sare, sore ni shōrai no kyōekisha yōsei no tame ni kemmei ni shite chūibukai kyōiku no hitsuyō ni tsuite ōku no rongi ga kokoromitareta no de gozaimasu. Senkyōshi Dōmei ni shusseki shita subete no ~~kiki~~ hitobito wa Nihon ni okeru Kirisutokyō wa atarashii seikatsu to nesshin no hijō ni hitsuyōnaru koto wo tsūkan itashita no de gozaimasu. Senkyōshi Dōmei no nenkai no hoka, tani ōkuno yūekina reikan ni michita o-atsumari ga gozaimashita. "Seishin-seikatsu-sakushin-kai" (the Deepening of the Spiritual Life) no sōkai mo gozaimashita. Oxford Group no shūkyō-undō no koto ga rongi sareta toki, kono shūkyō-undō kara wagakuni no Kami-no-Kuni Undō ~~ni~~ no tame, nanika sankō to narubeki mono ga ari wa shinai ka to iū koto wo kenkyū suru kaigō ga gozaimashita. Kagawa San mo oide natte Eigo de go-jibun no o-hataraki ni tsuite o-hanashi nasaimashita. Ijō no yō-na tokubetsu-na atsumari no hoka sadamata maishū no Nichiyō-reihai ya Kitōkai ni ōkuno yoi senseitachi no o-hanashi wo haichō suru koto ga dekimashita. Mai-Nichiyōbi no asa no shūnaru sekkyōsha wa Kanada kara oidenatta yumeina Richādo Robātsu Hakase de gozaimashita. Ijō no yō-na ōku no atsumari ga ari, watakushidomo wa tsutomete ōku shusseki itashimashita keredomo, mata tokidoki shizukana sōshite yoi hon wo yomu tame no jikan wo mo motsu yōni itashimashita. Shigekiteki-na sōshite omoshiroi, "Tada Tsumibito no Tame" to iū A.J. Russell-shi no kaita atarashii hon wo miidashi, mata Sherudon no "Mi-ashi no ato" to iū furui hon wo futatabi yonde taihen yukai ni omoimashita.

2. Hōshi no Saidainaru Mokuteki.

Watakushidomo wa mata Karuizawa kara kembutsu no tame ni shōshō ni mairimashita. Omoshirokatta hitotsu wa Asama-yama no yōgan-shō de gozaimashita. Watakushi wa Aso mo Sakurajima mo kembutsu itashimashita keredo, Asama yama kara deta yōganryū to kuraberu to Aso mo Sakurajima mo kurabemono ni narimasen. Asama no yōgan-shō wo goran nasaru naraba zenson ga sono shita ni uzumatta koto ga o-wakari ni narimashō. Watakushidomo ga kembutsu shita uchi de mottomo kirei-na tokoro wa Nunobiki-no-tera de gozaimashita. Iwayama wo ue ni noboru to iwa no kage ni e no yō-na chiisai o-tera ga tatte arimashita. Jūyonen mae, watakushidomo ga kekkon shite sugu nochi soko ni mairimashita ga, sono toki kara kotoshi no natsu made ichido mo mairimasen deshita. Kono natsu soko ni mairimashita toki jūyonen mae no koto wo kawaisō-shite watakushidomo no wakasa wo atarashiku itashimashita. Watakushidomo wa kokoro-yuku-bakari yama no bi wo ajiwai, Kami Sama no idai wo kangaeru koto ga dekimashita. Sate watakushidomo wa ima mina sama no tokoro ni kaeri, Shu Iesu no tame hataraku shigoto ni jūjisuru tame modotte mairimashita ga, saru Shichigatsu o-wakare shita toki yori mo motto yoku hōshisuru koto ga dekiru yōni kibōshite orimasu. Kono aki no Fujinkai no hataraki wo hajimeru ni atari, watakushi ni o-atae kudasatta "Hōshi no Saidainaru Mokuteki" to iū dai ni tsuite go-issho ni kangaeru koto wa taihen tekitō-na koto de aru to zonjimasu.

Go-issho ni kangaete Hōshi no saidainaru mokuteki wa nande aru ka to iū koto wo kimeru yōni itashitai to omoimasu. Watakushidomo ga komatte iru toki, donata ka go-shinsetsu-na koto wo nashite kudasaru naraba hijōni kandō suru mono de gozaimasu. Itsuka uchi no kodomo ga byōki wo itashimashita toki o-tomodachi ga o-mimai wo motte kite kudasaimashita. Watakushi wa taihen kansha itashimashita. Sono toki watakushi wa shinsetsu-na kōi ni taishite wa taredemo kansha suru mono de aru to iū koto wo manabimashita. Shinsetsu-na kōi wa hōshi toshite hijōni neuchiaru mokuteki de aru to iū

3. Hōshi no saidainaru mokuteki.

koto wo kangaeru yōni natte kara, watakushi wa yorokonde, byōki ni kakatte iru kata ni o-hana wo motte-age, mata wa o-kane wo Fujinkai ni agete byōki no hito ni o-hana wo agete itadaku yō ni shite orimasu. Shikashi shinsetsuna kōi wa hōshi no saidainaru mokuteki de aru to o-omoi nasaimasu ka? →Shinsetsu-na→kotoba wa ikaga de gozaimashō? Shingen 25 shō, 11 setsu ni, "Ori ni kanaite kataru kotoba wa gin no horimono ni kin no ringo wo hametaru ga gotoshi", to gozaimasu. Watakushidomo wa mina ori ni kanōta kotoba ga kanjō ni gekishita giron wo yawarageru kikai to natta koto wo ōku keiken suru mono de gozaimasu. Yue ni watakushi wa shinsetsu-na kotoba wo ta no neuchi aru hōshi no mokuteki toshite kazoetai to zonjimasu. Shikashi watakushidomo no mondai wa saidainaru, saikōnaru mokuteki de gozaimasu. Sōshite watakushi wa shinsetsunaru kotoba mo sore ni ataisuru mono towa omoimasen. Hōshi no saidainaru mokuteki toshite, shigoto, jigyō ni tsuite donna fū ni o-kangae nasaimasuka? Watakushidomo no kyōkai no tame ni mata Sukuinushi Iesu no tame ni ikani ōkuno hataraki ga nasareta kao omoi, mata watakushidomo no bokushi san ya bokushi-fujin, sonota katsudōtekina kaiin no katagata ga, yorokonde konoshu no hōshi wo nasaru no wo miru toki ni, tokidoki ni Shu Iesu no tame no hataraki koso masashiku hōshi no saidainaru mokuteki de aru to kangaeru yō-na koto ga gozaimasu. Keredomo moshi mina sama ga shinkoku ni o-kangae nasaru naraba hataraki yori mo ōinaru hōshi no mokuteki ga aru to iū koto wo hakken nasaru de gozaimashō. Hōshi no saidainaru mokuteki toshite sekkyō wo donna fū ni o-kangae nasaimasu ka? Rōmasho 10 (jis-) shō no 14 setsu ni, "Saredo imada shinzenu mono wo ikade yobimotomuru koto wo sen, imada kikanu mono wo ikade shinzuru koto wo sen. Nobetsutōru mono nakuba ikade kiku koto wo sen", to gozaimasu. Watakushidomo wa kono koto kara Kami Sama no mi-kotoba wo sekkyōsuru koto wa hijō ni taisetsu de aru to iū koto wo suichi suru koto ga dekimasu. Sore wa tashikani hijōni neuchi aru hōshi no mokuteki de gozaimasu. Shikashi

4. Hōshi no saidainaru mokuteki.

sekkyō sore dake nomi de wa Hōshi no saidainaru mokuteki to iū koto wa dekimasen. Nazenareba sekkyō dake de wa hito wo sukū koto ga dekimasen. Sekkyōsha ga jibun no sekkyōsuru koto wo jikkō shinakereba hitori mo sukū koto ga dekimasen. Sono hoka hōshi no mokuteki toshite neuchi aru mono ga ta ni mo mada mōshiageru koto ga dekimashō. Keredomo moshi mina sama ga eikyūteki no kachi ni tsuite fukaku katsu tsūsetsuni o-kangae nasaru naraba, "Soul Winning", tamashii wo sukū koto koso Saidainaru hōshi no mokuteki de aru to iū ketsuron ni tasseraruru koto to shinjimasu. Watakushidomo wa shinsetsu-na kōi ya shinsetsu-na kotoba ya sekkyō, sono hoka no shudan de tamashii wo sukū koto ga dekiru deshō keredomo "Hōshi no saidainaru mokuteki" wa kyūrei, "soul-winning" de aru to iū naraba subete no hōhō ga sono kotoba no naka ni mōra saruru koto to narimasu.

Tsugini watakushi wa kyūrei no hitotsu no hōhō ni tsuite sukoshi mōshiagetai to omoimasu. Watakushi wa kyūrei no sairyō no hōhō no hitotsu wa kōgōshii jinkaku wo tōshite kitaru mono de aru to shinjimasu. Kono koto wa iū koto wa yōi de gozaimasu keredo kōgōshii jinkaku wo tsukuriidasu to iū koto wa kesshite yōina koto de wa gozaimasen. Kōgōshii jinkaku ni wa iroiro-na shikaku ga hitsuyō de gozaimasu. Mottomo komponteki naru mono no hitotsu wa Kirisuto ni mattaku fukujū suru koto de gozaimasu. Kirisuto ni mattaku fukujū suru to iū koto ga imi suru dake no mono wo jitsugen sasuru koto wa watakushidomo ni totte hijō ni konnan na koto de gozaimasu. Moshi aru hito ga sono katei, sono kazoku, sono kyōri wo suteta koto wo motte Kirisuto ni mattaku fukujū shita to kangaeru koto wa yōi-na koto de gozaimasu. Keredomo watakushi wa sore ijō no mono wo imi suru to shinjimasu. Kirisuto ni issai fukujū suru ni wa karera no seikatsu wo Kirisuto ni fukujū shinakereba narimasen. Mainichi maifunkan Kurisuchan seikatsu wo nasu koto wa zaisan ya kazoku wo suteru yori mo motto konnan de gozaimasu. Kurisuchan seikatsu ni okeru hitotsu no ōinaru kompon wa shinjitsu de

gozaimasu. Watakushidomo wa mazu daiichi ni jibun-jishin ni taishite zettaiteki ni shinjitsu de ari, sorekara watakushidomo ni kankei aru hito ni taishite subete shinjitsu de nakereba narimasen. Shinjitsunaru hito wa hito wo hikitsukeru mono de arimasu. Dai ni taisetsuna koto wa kenson de atte jibun no nashita ayamari ya tsumi wo yorokonde kokuhaku seneba narimasen. Jibun ga ayamatte iru to iū koto wo mitomeru koto no dekinu hito wa kesshite yoki kyūreisha to naru koto ga dekimasen. Kōgōshii jinkaku wo motan koto wo nozomu hito wa yakume ya takai ichi wo motomete wa narimasen. Marukoden 9 shō 35 setsu ni Shu Iesu wa "zashite, jūni deshi wo yobi, kore ni iitamō. Hito moshi kashira taran-to omowaba, subete no hito no shirie to nari, subete no hito no ekisha to narubeshi", to mōsarete orimasu. Subete no mono no shirie to nari, subete no mono no shimobe taru koto wo hossuru mono de nakereba shōri no seikatsu wo okuri mata kyūrei no daiichininsha to naru koto ga dekimasen. Sosuru koto wa sukoburu mutsukashii koto ni wa chigai gozaimasen keredomo, moshi watakushidomo ga watakushidomo no atama wo motage, shūi ni aru hitobito no me ni massugu ni mitomerare, soshite hontōni shōri aru kōgōshii jinkaku wo ento hossuru naraba, subete no hito ni taishite, hi-rikoteki de nakereba narimasen. Watakushidomo wa katei ni oitemo, kyōkai ni oitemo, hataraki ni oitemo, dokodemo hi-rikoteki de araneba narimasen. Watakushi wa tabitabi taihen onjun ni mie, rikoteki-na fū naku, taihen hi-rikoteki taru koto wo yosōte iru hito wo mikakeru koto ga gozaimasu ga, keredomo donata mo sore wa hommono de nai to iū koto wo mōshimasu. Watakushi no iū koto wa magokoro kara mōshi ageru no de, hontō no hi-rikoteki de nakereba naranu to iū imi de gozaimasu. Hi-rikoteki naru koto wo yosō hito wa kesshite shōri aru, kōgōshii jinkaku wo tsukuri-idasu koto wa dekimasen.

Kono shōri aru kōgōshii jinkaku ni tassuru ta no futatsu no kompon wa Seisho no kenkyū to kitō de gozaimasu. Watakushidomo wa Seisho wo jibun de kenkyū seneba narimasen. Mochiron Sei-

6. Hoshi no saidainaru mokuteki.

sho no sensei toka bokushi wa Seisho wo rikai suru tame ni taihen watakushidomo no tasuke to narimasu. Watakushidomo wa dekiru dake ōku no hōmen kara tasuke wo enakereba narimasen. Keredomo sore ni kuwaete watakushidomo wa Seirei wo watakushidomo no annaisha oyobi kyōshi toshi keiken naru kokoro wo motte hitori de Seisho wo kenkyū subeki hazu de arimasu. Mata watakushidomo wa warera no negai wo Kami Sama ni o-shirase mōsu tame ni kitō wo nashi mata Kami Sama no mae ni shizukani machitsutsu kitō subeki hazu de arimasu. Sōsuru koto ni yotte Kami Sama wa watakushidomo ni warera hibi no seikatsu ni taishite mi-kokoro wo o-arawashi kudasaimasu. Moshimo watakushi ga mōshiageta korera no koto wo mina okonai nasaru naraba tashikani shōri aru kōgōshii-jinkaku wo o-mochi nasaru koto ga o-deki nasaru to shinjimasu. Sōshite moshi kono shōri aru kōgōshii jinkaku wo o-mochi nasaru hito ga arimasu naraba, hoka no kata ga sore wo mite sono shōgai wo onaji Shu warera no Sukuinushi naru Iesu Kirisuto ni sasagen to nasaru de arimashō. Soreyue moshi watakushidomo ga kono makotonaru, junsuinaru fukujū no seikatsu wo nasu naraba watakushidomo no shōri aru, kōgōshii jinkaku wo tōshite Hōshi no saidainaru mokuteki taru kyūrei wo nasu koto ga dekimasu. Naniwa tomo are imakara go-issho ni watakushidomo no sairyō no nōryoku wo katamukete kyūreisha to naran to suru yakusoku wo itashitai to omoimasu. Moshimo watakushidomo ga warera no subete wo Kirisuto ni fukujū suru naraba Kare wa watakushidomo wo o-mochii nasarete Kami no Kuni ni ōku no tamashii wo sukui-tamaimashō.

FAREWELL MESSAGE.

(Mrs. Norman F. Williamson to the Fujinkwai of the Seinan Gakuin Baptist Church, March 10th, 1934.)

"I thank my God upon all my remembrance of you, always in every supplication of mine on behalf of you all making my supplication with joy, for your fellowship in furtherance of the gospel from the first day until now, being confident of this very thing, that he who began a good work in you will perfect it until the day of Jesus Christ: even as it is right for me to be thus minded on behalf of you all, because I have you in my heart." Philippians 1:3-7. As I say good-bye, I want to say a few things out of my heart which I hope will be received in the same spirit in which I give them.

Many things in our Christian work in Japan should be changed. Missionaries and Japanese Christians ought to talk, think seriously and pray together and then start all over in our Christian work. I have made many mistakes and so have many people around me. I have thought about it a great deal and I believe the way of starting off our churches in Japan is all wrong. In starting our churches the cart has been put before the horse. The missionaries are trying to push the cart and drag the horse along. We should try to get the horse from behind the cart and put him in front. The horse should be ahead taking the lead and also pulling the load. A church should be started by teaching the Bible and winning a few earnest, self-sacrificing Christians like Kagawa San. If the task were more heroic more men of sterling character would be attracted. A few Christians like that who would go out and teach and live Christianity would be worth more than many of our churches. In starting a church we should never build a church-building and pay the pastor's salary as we have been doing. We make it so easy that worth while people see little in it to challenge the best that is in them. By our present method we make it hard

to win ~~fri~~ first-class Christians. In my opinion the greatest work of the present missionary is to successfully get the horse from behind the cart and permit him to get in front and pull. Up to the present, the Japanese Christians have been like the horse behind the cart. They have been in a very awkward position. What was it that caused this awkward position of having the cart before the horse? To begin with when Christianity first came to Japan, the Japanese people knew nothing about it. The first Japanese Christians had no Christian background. Therefore the ~~m~~ method of carryiny on Christianity in Japan at first necessarily had to be different. Since the Japanese Christians were not capable of getting in front and pulling the load they simply had to join in at the back and push as best they could while Chirstianity got started in Japan. Then we got the cart before the horse. Another reason why we got the cart before the horse was because of the money which came from abroad. How are we to get the horse in front of the cart in our Christian work in Japan? How is that to be brought about? First we must have a trained leadership. For instance, as Southern Baptists we are sadly in need of many trained men for Sunday School superintendents. We need more real leaders among the laymen of our churches to act as deacons. We need more men of out-standing ability among our pastors. Another thing which must be before the Japanese can direct everything, is ~~y~~ that they must ~~xx~~ come to the time when they will use only the money that can be given by Japanese Christians. Still another important thing is that before the Japanese Christians can give enough to support the Christian~~x~~ work in Japan there must be a much larger church membership. Our present Christians should all become soul winners. It is my hope that the Fujin Domeikwai will teach and train the women and young women about soul-winning until every Chris~~ti~~ tian woman will become a soul-winner. If the Domeikwai would really center its energy on soul-winning, it would be the best thing that ~~xxxxxxxx~~ it ~~x~~ could do. In ~~my~~ opinion

the Domeikwai is a splendid example of what Japanese Christians can do. The Mission only payed the whole cost of the Domeikwai one year. Not gradually, but in a short time the ladies have taken it over. That is the way our churches ought to do.

The first missionaries and the first Christians did what was necessary then but the times have changed. It was necessary to start a few churches so the Japanese could see Christianity at work and really know what it was like. But if America or any foreign country keeps up building churches and paying the pastors' salaries it will be a great hinderance to the real progress of a well-rooted Christianity in Japan. There is no denying that the Japanese people are a prosperous enterprising people. Whatever they want to do they are capable of doing it. All the Japanese Christian people need to do is to step out on faith and use their God-given talents to the best of their ability. If the Japanese Christians would every one rise to the best that is in them and really consecrate their talents to Christ, the results would be marvelous. I long to say or do something that will cause the Japanese Christians to get a vision of their possibilities and responsibilities. Seinan Gakuin church knows what it is like to build her own church building. The members got this vision of their possibilities and responsibilities and they built their own church. All of our churches should build their own church buildings. You may say that would be impossible for some but it would not. All of the churches could not build a nice one like yours, but each one ought to build what it can. If a six mat room with a thatched roof is all they are able to build, then they ought to build that or pay their own rent. I think it is wrong for us to rob the Christians of the pleasure of doing for themselves. If the money for the Seinan Gakuin Church had come from America, do you think it would have been possible for the members all to love it like they do. It is an inspiration for me to see the loving inter-

est manifested in the building. No one could watch a member of the church take coal out of that pretty coal box and put it in that nice little stove without knowing that he loved to do it. Christianity will take a much firmer root and will bear much more abundant fruit if the Christians provide for themselves. I am very happy to have had the privilege of attending Seinan Gakuin Church. I would much prefer to attend the Seinan Gakuin Church rather than the Sugamo Church in Tokyo. When we passed through Tokyo we went out and visited our Sugamo Church. It is a beautiful plant with provision for the church, Sunday School and Kindergarten. All of the Southern Baptists in Japan should see it if possible. It is a good ideal towards which to strive when the churches are able to do it themselves. However, even if we could get the money and build a nice plant like that for every Baptist Church in Japan it would be a great mistake to do so. For the future strength of Christianity in Japan the churches should grow by their own effort. Some of our Baptist Churches in Japan were started thirty years or so ago by this "cart-before-the-horse method" and are still dependent on the mission for the most of the pastor's salary. Even though some preaching places have been running for a long time if outside help were stopped they would cease to have meetings as Meinohama has done. Thirty years ago the methods that were used then might have been necessary, but the methods of thirty years ago should not be used now.

There are many other changes that should be made in our Christianity in Japan. We can not make all of the changes suddenly because there will be various problems that will have to be worked out. Nevertheless, we should definitely look forward to the time when the Japanese Christians will entirely support and lead all of the Christian work in Japan. The time should come when no money will be needed from America, and when all missionaries will return to their native lands. I do not know how many years it will be before that can be

be completely realized, but I do know that we have come to the place where we must work toward that as an ideal. Before it is realized we will have to develop a much stronger native leadership than we have so that our churches will all become self-supporting. We must have many soul-winners among our Christians because we must ~~have~~ have a much larger church membership before Southern Baptists in Japan can become independent. The ideal for a church in Japan is too low. If you ask the average church member about the attendance of their church, they seem very proud if they can tell you they have an average attendance of 50. When a church is located in a large city, as most of our churches are, the members should be ashamed to tell of their attendance unless they have an average of 500. Until we have a strong leadership and a large membership, as a denomination, we cannot hope to support our schools, publishing house and such general work as all Christian bodies should carry on.

When we think of all this it all seems very difficult and complicated. Some of you may be wondering why I am talking about this when we are only ladies. You may be thinking that that is the men's work. In a way it is, but we must all feel our responsibility as helpers for our husbands. Besides being helpers we have our own responsibility. In my opinion the real solution to all of our problems in Japan and America or any where is for all Christians to live more Christ like lives and to do a great deal more to win others to Christ. So the reason I have said all I have to you today is because I want to ask you to help solve all of these problems. The way I want to suggest that you help the Southern Baptist cause in Japan is that you try day by day to live as nearly like Christ as possible, and that you do all in your power to win as many as possible to Christ.

In conclusion, I want to speak of one thing which is very dear to my heart. The

things I have talked about above have all been pointing toward building up strong Christian work in Japan. Now I want to ask you to think farther into the future than the time when you will need no more money or missionaries from America. I want you to think of the time when you will be sending Japanese Missionaries to Manchukuo or Formosa or China or whereever they are needed. You will probably think that it will be so long before you can support all of our churches, Seinan Gakuin, Seinan Jo Gakuin and all of the Southern Baptist Interests in Japan that it is out of place to even bring up the subject of sending Japanese missionaries to another country. But I think it is not out of place to bring up the subject, because we can never do this or any thing worth while until we are prepared for it. What I want to speak of today is what I think you should do to begin to prepare to send missionaries. What I want to suggest is that you do more work for the poor in your midst. If churches and individual Christians grow and develop as they should, they must not only become self-supporting, but they must help others. At present, as women, we cannot start an orphans' home or leper hospital or old folks' home or any thing that large. However we can do a little. We have some money in our Fujinkwai Treasury and we each have at least a little time we can use. What we can do we ought to do. In this my parting message I want to ask you to keep it in your plan as a Fujinkwai and as individuals to always do all that you can to help others who are not as fortunate as you are. I am glad the Domeikwai helps Miss Schell's work as much as it does. I hope the day will soon come when it will take over the entire support of the Rinkosha. And I am praying that the day will not be too far in the future when you will start a Rinkosha and other work in Manchukuo, Formosa, China and other places.

O-wakare ni Nozomite

-O-wakare no kotoba -

Kono tabi nidome no kyūka wo emashite kikoku itashimasu ni atari, konnichi wa watakushi ni torimashite, ~~mina~~ minasama ni o-hanashi mōshiageru saigo no kikai de gozaimasu. O-wakare ni nozomi ni-san no koto wo mōshiagete o-wakare no kotoba ni kaetai to zonjimasu. Piripisho isshō no sansetsu kara nanasetsu made wo o-yomikudasaimasu to, tsuginoyōni kaite gozaimasu. "Ware nanjira wo omōgotoni, waga Kami ni kanshashi, tsuneni nanjira subete no tameni, negai no tsudotsudo yorokobite negai wo nasu. Kore nanjira hajime no hi yori ima ni itarumade fukuin wo hiromuru kotoni azukarugayuenari. Ware wa nanjira no uchi ni yokiwaza wo hajimetamaishi monono, Kirisuto Iesu no hi made kore wo mattōshitamōbekikoto wo kakushinsu. Waga kakumo nanjira subete wo omō wa tōzen no koto nari. Waga nawame ni arutoki nimo, fukuin wo benmei shite kore wo katōsuru toki nimo nanjira wa mina ware to tomoni megumi ni azukaruni yorite wagakokoro ni arebanari." Kore wa kyo watakushi ga kokoro kara mōshiagetai kokoro no omoi de gozaimasu.

Nihon ni okeru Kirisutokyōjigyō - dendōjigyō - niwa kaizensarubeki ōku no koto ga aruyōni omoimasu. Sore ni tsuite wa senkyōshi mo shinja mo tomoni sōdanshi, majimeni kangae, inori soshite atarashii ayumi wo hajimeru-beki dewa gozaimasumaika. Watakushidomowa tashikani sono hōhō wo ayamatta to omoimasu. Watakushi wa soreni tsuite iroiro kangaete mimashita ga watakushidomo no kyōkai wa saisho sono shuppatsuten ga warukatta to shinjite orimasu. Tsumari sore wa shuppatsuten ni oite zengo wo ayamatta node atte, tatoete-mōshimasuto chōdo uma no ushiro ni, kurubeki kuruma ga, hantaini mae ni okareta, kuruma no yōna arisama de gozaimasu. Senkyōshitachi wa sono kuruma wo oshite uma wo hikezutte ikō to shite orimasu. Watakushidomo wa, kuruma no ushiro no uma wo hanashite, sore wo kuruma no mae ni, motte kuruhazu de gozaimasu. Sōitashimasuto, sonouma wa sakini tatte, sono niguruma wo hiite mairimasu. Kyōkai wo kensetsu suru to iū koto wa, sono tatemono wo

urukoto yorimo, hontōni nesshin-na, kenshinteki-na shinja - tatoeba Kagawa San no yōna jimbutsu wo, urukoto ga daiichi de aru to omoimasu. Moshi sonojigyō ga, hibana wo chirasuyōna, sakan-na monode areba, soreni rippana jimbutsu ga atsumatte mairimasu. Kirisutokyō wo seimei to shite, ikirutokorono shinja ga, tatoe shōsū demoarukoto wa, kyōkai no ōiyorimo, harukani kachi aru koto de gozaimasu. Rippa-na kyōkaidō to bokushi dake dewa kyōkai wa naritachimasen. Watakushidomo no konnichi no yarikata wa, mottomo yoi shinja wo uru, hōhō de aru to wa mōsaremasumai. Watakushi no kangae dewa, konnichi senkyōshi no nasubeki, ōkina shigoto wa, korede aruto zonjimasu. Sunawachi, ayamatta hōhō wo tadashi, sakihodo mōshiagemashita tōri, kuruma no ushiro ni aru uma wo massaki ni tatete, jōzuni mae e susumaseru koto da to zonjimasu. Konnichi made, shinja wa, chōdō kono kuruma no ushiro ni okareta uma, no yōde atta to iyū koto ga dekiru to zonjimasu. Soredewa dōshite konna yarinikui, konnan-na tachiba ni okareta node gozaimashōka? Hajimete Kirisutokyō ga, Nihon ni kimashitatoki niwa, hitobito wa sore ni tsuite zonjimasenshi, nanra Kirisutokyōteki-haikei ga gozaimasendeshita. Shitagatte sono Kirisutokyō wo hiromeru hōhō wa, kotonatte iruhazude gozaimashita. Shinjatachi ga sentō ni tatsu uma ni natte, niguruma wo hikukoto wo sezu, ato ni tsuite, hikizurareru yōni narimashite irai, kono zengo wo ayamatsu koto ni narimashita. Soiyūfūni natta mōhitotsu no riyū wa o-kane no tamede, sorega gaikoku kara kitakara de gozaimasu. Soredewa dōshitara sono tentō shiteiru junjo wo, naosu koto ga dekimashōka? Mata dōiyū hōhō de, sonokoto wo, susumete ikubeki degozaimashōka?

Mazu watakushidomo wa, kunrensareta shidō wo, shitsuyō to itashimasu. Tatoeba waga seibu baputesuto nimo, Nichiyōgakkō no yoki shidōsha ga, kakete orimasu. Mata watakushidomo no kyōkai ni, shitsuji ni kwatte,

sonokoto no dekiru hito wo, futsūno shinja no aidani, motomerukoto, mata bokushi no aida ni, yoriyoki wo ōku motomeru koto ga shitsuyō de aru to omoimasu. Mōhitotsu no koto wa, Nihon no minasama ga, anataga no teni yotte, erareta kane dake de, o-hataraki ni naru toki ga, konakereba naranai to iyūkoto de gozaimasu. Sōshite, go-jibun no chikara de tsuyoku tachi, masumasu ōki kyōkai to narareru koto de gozaimasu. Sōshite konnichi no shinja no subete ga, tamashii wo sunadoru hito ni, narareru koto wo kibō itashimasu. Shinja no fujin-tachi tachi minna ga, tamashii no kakutokusha to naru tame ni, Dōmeikwai ga chūshin ni natte, ōku no fujin, joshiseinen no katagata wo kunren shidō nasaru koto wa, jitsu ni tōtoi, imifukai koto de arimasu. Watakushi wa, kono Dōmeikai no sonzai wa, minasama no te ni natta hataraki no, yoki hyōhon de aru to omoimasu, "Mission" wa wazukani ikkanen dake, hojo wo shimashita. Soshite hodonaku, fujintachi jishin de, sore wo ohikitsugi ni narimashita. Watakushidomo no kyōkai mo, kōiyū fū ni aritai to omoimasu.

Saisho no senkyōshi ya shinja wa, sono jidai ni ōjita koto wo, shite kita node arimasu ga, dandan jidai ga kawatte mairimashita. Kyōkai ga donna mono de aruka, jissai no Kirisutokyō no hataraki ga, donna mono de aruka wo, sono tōji no Nihonjin ni shiraseru niwa, Kyōkai wo tatete miseru shitsuyō ga gozaimashita. Kyōkai ga sono tatemono ya, bokushi no hōkyū wo sasaeru dake ni, kyūkyū suru rei wa Beikoku nimo, hoka no kuni nimo aru koto desuga, sore wa hontō ni nezuyoi Kirisutokyō no shimpo hattatsu no ue ni, ōkina samatage to narimasu. Nihonno minasama wa, hijō ni shinshu no kishō ni tomi, mata nanigoto mo, owari made yaritogeru kata de gozaimasu. Minasama wa katai shinkō no ueni tachi, jibun jibun no saizen no doryoku wo tsukushite, Kami kara ataerareta chikara wo, omōzombun ni, otsukai ni naraneba narimasen. Hitoribitori ga kenshinteki na hataraki wo nasaimashitara, sono kekka wa, donnani ka subarashii mono de gozaimashō. Watakushidomo no zento niwa, sekinin to kanōsei toni mitasareta,

ryōen na mono ga, aru koto wo, mōshiagetō gozaimasu. Saiwaini, Seinan Gakuin Kyōkai no minasama wa, kanete no yume ga jitsugensarete, gojibuntachi de kyōkaidō wo kensetsu nasaimashita. Sore wa donnani ureshii koto de aruka, minasama ga yoku ajiwatte irassharu to omoimasu. Watakushidomo wa jibuntachi no kyōkai wo motsubeki de gozaimasu. Sore wo, zembu ni nozomu koto wa, fukanō to ossharu kamo shiremasen. Kyōkai no subete ga anatagata no yōna rippana mono wo tateru koto wa dekinai deshō. Keredomo sono onōono ni tekishita mono wo tateru koto ga dekimasu. Tatoeba rokumaijiki no kayabuki no gotoki somatsu na mono demo, jibun tachi de sasaeuru kyōkai wo, tateru koto ga dekimasu. Moshi Seinan Gakuin Kyōkai ga, Beikoku kara no hojo wo aoide, gojibuntachi de otate ni natta mono de nakattara, korehodo made ni, jibun no kyōkai wo aisuru kimochi ni narareta deshōka? Watakushi wa, Seinan Gakuin kyōkai no naka ni, jitsu ni uruwashii sorera no araware wo mirutoki ni, kangai fukai nanimono kaga gozaimasu. Kaiin no hitori ga, sekitan no haitte iru utsukushii hako kara, sekitan wo dashite, kireina kawairashii ano stobu ni, oire ni naru jōkei wa, dare ga mite mo, sō kanjiru deshō. Shinja mizukara ga tatte, subete no sonae wo nasutoki ni, Kirisutokyō wa motto shikkari-shita nezuyosa de, yutakana mi wo musubimasu. Watakushi wa kono Gakuin Kyōkai e shusseki suru tokuten wo motsukoto wo, kōei ni zonjimasu. Watakushi wa, Tōkyō no Sugamo Kyōkai yori mo, kochira no kyōkai e resseki suru koto wo, donnani yorokondeiruka wakarimasen. Watakushidomo wa, Tōkyō wo tōru toki, Sugamo kyōkai e mairimashita. Kyōkai no setsubi to ii, Nichiyō Gakkō, Yōchien no setsubi to ii, jitsuni Seibu Baputesuto no mohanteki no mono de gozaimashō. Shikashi, sotogawa no tatemono ga, ikura rippa demo, soredake wo motte shinno kyōkai to yūkoto wa dekimasen. Watakushidomo wa mazu sono rippa na tatemono wo uru mae ni shin no shinja wo ōku motaneba narimasen. Nihon ni oite, Kirisutokyō no chikara to narumono wa, dokuritsu doppo ni yoru kanzen na hattatsu de arimasu. Warera no Baputesuto Kyōkai no arumono wa, sanjūnen mo mae ni hajimerarete

inagara, kyo mo nao sonomama "uma-no-maeni- kuruma"-shiki no, ayamatta yarikata wo tsuzukete, mada bokushi no hōkyū mo jibuntachi dake de haraezu, dokuritsu no dekinai mono ga arimasu. Mata nagai aida tsuzukerarete iru kōgisho demo, moshi takara no hojo ga nakereba, Meinohama no yōni, tojite shimawaneba naranai tokoro mo arimasu. Sanjūnen mae no yarikata wa, sono jidai ni wa tekitō na hōhō de arimashita ga, sanjūnen go no konnichi niwa tekishimasen.

Iroiro aratamubeki koto ga attemo, kyū ni kaeru koto wa mutsukashū gozaimasu. Shikashi watakushidomo wa, tashika ni, Nihon no shinja no minasan ga, kanzen ni jikyū dokuritsu wo nashi, Nihon no arayuru Kirisutokyō jigyō wo, shidō nasaru toki no kuru no wo, machi nozonde oru mono de gozaimasu. Sono akatsuki niwa, Beikoku kara no hojo mo, senkyōshi mo, fushitsuyō to narimasu. Sore ga mattaku jitsugen sareru niwa, nannen kakaru ka zonjimasen. Keredomo, watakushidomo ga sono risō ni mukatte, susumitsutsu aru koto wa, jijitsu de gozaimasu. Soremadeni, warera no Baputesuto Kyōkai no zembu ga, dokuritsu shi, mottomo kenjitsu na shidōsha no motoni, chikarazuyoi hatten wo shinakereba narimasen. Mata, ōku no tamashii no kakutokusha wo shinja no aida ni fuyashi, kyōkai no kaiin wo fuyasaneba narimasen. Nihon no kyōkai wa iroiro no hōmen ni, mada mada susumubeki yochi ga takusan gozaimasu. Mainichiyōbi no kyōkai shussekisha ga, gojū nin to ieba, seiseki ga yoi to o-omoi ni narukamo shiremasen ga, ~~Beikoku no~~ ōkii machi ni aru kyōkai ~~nado~~ dewa, heikin go hyaku nin yori sukunai no wa, hazukashii to omō ~~tokoro mo arimasu~~ yuranu naritai to omimasu. Kenjitsu na shidōsha to ōku no kaiin wo ete, tsui ni wa, warera no Seinan Gakuin, Jo Gakuin, Fukuin Shokan sonota no Kirisutokyō jigyō dantai wo mo, minasama no chikara de, sasaeru yōni natte itadakitō gozaimasu.

Korera no koto wa, ikanimo konnan na, mendō na koto no yōni omowaremasu. Fujinkai no seki de, ~~nx~~ naze konna koto wo hanasu no darō to o-omoi ni naru kata mo gozaimashō. Kore wa ~~mimmmm~~ minna danshi no shigoto no yōdesuga,

fujin mo otto no naijosha to shite, sekinin no ikubun wo kanjiru hazu de gozaimasu. Sorebakari de naku, fujin mo sekinin wo owaneba narimasen. Wareware shinja ga, Kirisuto ni chikai seikatsu wo nashi, ōku no tamashii wo Kirisuto ni michibiku koto wa, Beikoku demo Nihondemo, ichiban taisetsu na koto de gozaimashō. Ijō watakushi ga mōshiagemashita wake wa, minasama to tomoni, korera no koto wo kangaetakatta kara de arimasu. Kasanete moshiagemasu ga, Kirisuto wo seimei to shite ikiru shinja ga, kenshinteki katsudō wo shite itadakitai to omoimasu.

Owari ni, chūshin kara mōshiagetai hitotsu no koto ga gozaimasu. Imamade mōshiageta koto wa, "nezuyoi Kirisutokyō jigyō wo kizukiagen ga tame" de arimashita. Kondo mōshiagemasu koto wa, minasama ga jikyū dokuritsu nasatta ato no, tōki mirai no koto de gozaimasu. Kondo wa Nihon kara, Nihon no senkyōshi wo, Manshū nari, Taiwan nari, mata wa Shina e, o-okuri ni naru koto wo kangaete itadakitō gozaimasu. Tabun minasama wa, Nihon no kyōkai de warera no Gakuin ya sonotano Kirisutokyō jigyō wo sasaete iku koto sura, fukanō to okangenina-rimashō. Mashite Nihon kara senkyōshi wo haken suru koto wa omoi-mo-oyobanu koto-da too-omoinasaru kamo shiremasen. Keredomo, ōkii jigyō mo hajime kara ōkiku wa gozaimasen. Watakushidomo wa, sono chiisai dai ippo kara, yoki jumbi wo shinakereba narimasen. Sorede mazu, tejikai jumbi to shite, minasama no chikaku ni aru, megumarezaru hitobito no tame ni, tsukushite itadakitō gozaimasu.

Watakushidomo fujin wa, ima kojiin to ka, Raibyōin toka, mata wa Yōrōin to iyūyōna ōkii jigyō wo hajimeru koto wa dekimasumai. Keredomo watakushidomo wa, motto tejikai chiisai koto wo nasu koto ga dekimasu. Minasama no fujinkai nimo, tashō no o-kane ga ari, hitoribitori wa Kami ni sasagubeki toki wo motte orimasu. Warera no nasubeki koto wa nande gozaimashōka? O-wakare ni nozomi, kono Fujinkai ga, Kami no yorokobitamō igi aru ayumi wo nasu yōni, inoru shidai de gozaimasu. Fujin Dōmeikai ga, "Schell" shi no hataraki wo, tasukete iru-

koto wa, jitsu ni yorokobubeki koto de gozaimasu. Sono uchi ni Rinkōsha ga mattaku jikyū de keizoku suru hi ga mairimasu deshō. Sōshitara kondo wa, minasama ga Manshū ni, Taiwan ni Shina ni Rinkōsha ya sono ta no hataraki wo o-hajime ni naru hi no, ichijitsu mo hayakaran koto wo, inoru mono de gozaimasu.

Owari.

Stewardship - refinement - S. L. M. & jewels not one of them

I Intro Thanks - culture - Japanese - charts

II If good stewards must have right attitude
1. Last furlough - Louisville - Komaki San
2. Is your attitude right?

III Savannah - Stewards of time
1. Man who wife had left him
2. Streets of Nashville - Nice H -
3. Any more potential Robinsons at Vanderbilt
4. Who is responsible that Robinson was not saved?

IV Stewardship must include world
1. World small
2. Kanako San - divorce -
3. Other things beside "
4. So close together - must help each other.
5. Great responsibility - good stew-

V Hesitate to urge some of 1st ch. ladies - because
1. However want to urge interested ones to entrust all
2. Parents must make children work.
3. So for the good of the people and for building the kingdom of God -

Visit to Palestine

I Introduction.

1. Years of sacrifice
   (1) Did not buy 1 pr. of silk hose in 8 yrs.
   (2) Patched on patches.
   (3) Did without servant for while
      a. Inconvenient.
         (a) No electric stove or frigidaire etc
      b. ~~to~~ many guests
      c. cooking class
      d. Had to teach N. Jr.
2. Cheap boat – small inside room – for five weeks – hot.
3. What one works hard for is more appreciated.
4. Why all of that sacrifice?
   (1) Need of revitalizing.
      a. Japan is a very hard field
      b. Mr. Rowe did not have strength to want to live.
      c. People in America cannot understand how souls are tried
   (2) Wanted to "walk where Jesus walked" – but near to Jesus
5. Studied.
   (1) Wanted to see to the best advantage
   (2) Could not afford guide.
   (3) Bible Atlas – excellent new
   (4) Van Dyke – Out of Doors in H. L.
   (5) Fosdick's Pilgrimage to Palestine
   (6) Cook's Hand Book
   (7) Bishop MacInnes Guide etc
   (8) Most important – New Bible.
      a. In addition to geographical study tried to know the heart of the Master.
      b. Tried to get heart & life clear & pure & ready to walk not simply where Jesus walked but

with Him in spirit & in truth.

II Approach.

1. Red sea
   (1) Mt. Sinai.
   (2) Crossing of Red sea.
   (3) Went down to Egypt
      a. Kantara
         (a) Abraham Joseph, & Jacob & doubtless Holy Family.
   (4) Customs - passport & tinter.

III Palestine

1. Night without sleeper - 1st class only
   (1) However appreciated what we did have - Railroad - just before 100 B. Soldiers
2. First sight of Palestine was Gaza.
   (1) Sampson's visit & death
   (2) Philip on way from J. to Gaza - Ethiopian.
3. Ashdod or Azotus - Philip preached.
4. Country before Gaza Sandy & barren - from Gaza little better - rocky
5. Changed trains at Lydda.
   (1) Peter - healed Aeneas healed All that dwelt at Lydda & Sharon
6. Leaving Lydda for Haifa
   (1) Large olive groves
   (2) Plain of Sharon
7. Before we got off of the train we saw Mt. Carmel.
8. Haifa - headquarters of Palestine R.R. ∴ important place. Missionary there.
9. Met at Station by S.B.C. missionary - Roswell Owens - Knew in Louisville.
   (1) Visit in home & go to prayer-meeting.
10. From Haifa to Nazareth
   (1) On way stop & look back at Mt. Carmel where Miss. home is.
   (2) Also got out and saw the natural amphitheatre where Elijah offered up his sacrifice

(3) Saw the Kishon river and in the distance saw Mt. Hermon

11. Nazareth -
   (1) Saw our S.B. church - Bottome memorial B. church.
   (2) Virgine fount. Thought to be antiseptic because only one - took picture - water jars.
12. Tiberias - City of Herod Antipas
13. Beautiful blue sea of Galilee
   (1). Could not build house over it.
   (2) Had lunch at at beautiful place overlooking sea of Galilee
14. Back to Nazareth -
   (1) Saw Mr. & Mrs Hanna & visited in their home.
15. Nazareth to Jerusalem
   (1) Jacob's well - One of most certain sites in Palestine - Christians, Jews & Moslems - original well mouth - stone.
16. Nablus - headquarters of remaining 170 Samaritans.
17. Jerusalem first went to our S.B. mission. Miss E. Clor.
   1. In Jer. most of time - from there made trips.
   2. Walked great deal in Jer.
   3. Church of Holy Sepulchre (?)
   4. Garden Tomb
   5. Christ before Pilot - probably very stone walk Christ walked on.
   6. Christ before Caiaphas
   7. Via Dolorosa
      (1) Christ bore His Cross
   8. Dome of the Rock
      (1) Before visited temple area saw mosques at Y.

Dotham
3 flocks
Joseph

2. Tabernacle - court, alter, layer, tent, Holy Place, Holy of H
3. Temples
(1) Solomon's
(2) Zerubbabels
(3) Herod - time of Christ
(4) Became larger more beautiful -
4. Dome of Rock on Mt Moria over rock where - Abraham - Isaac - was site of temples
9. Jews wailing Wall -
10. David street - like Jesus time - carpenter shop etc.
11. Solomons quarries.
12. Gordan's Calvary.
Golgotha - place of skull.
13. Pool of Bethesda
14. Mt of Olives
Garden of Gethsemane.
15 Upper Room
16. Miss Clark for tea - & spoke in our S. B. C. Chapel 2023
17 spoke W. C. T. U. & another church
18. Visited various Gates - Damascus - Jaffa. walked on walls.
18. Out from Jerusalem
1. Ain Karem - John Baptist village -
(1) Hill country of Judea Mary's visit to Elizabeth -
2. Tell a Hope - not Biblical. Mo Jewish Fair
3. To Dead Sea -
(1) Jerico -
a. Passed Inn of Good Samaritan -

probably authentic.

2. Jordan River.
   (1) On Allenby bridge
   read of Jesus baptism

4. Bethlehem -
   (1) Christ birth place
   (2) Field of shepherd.

5. Jerusalem back to Port Said.
   (1)

6. Hope now can walk with
   Jesus day by day -
   (1) Better represent Southern
   Baptist & Christ.

Japan Needs Christ.

I Do you have questions?
1. Do birds sing? (in Japan)
2. " flowers have odor?
3. " cats have tails?
4. " Japanese banks have C. clerks.

II Intro.
1. The World needs Christ.
(1) China.
(2) Philippines - { Do not want U.S. to leave
" " " Japan to come
(3) Straights Settlements -
a. Singapore
b. Belgawan
(4) Colombo
(5) Egypt
(6) Palestine
(7) Italy -
(8) Germany -
Austria not on good terms
(9) France -
Dr. Whittinghill said - Italy & France enemies.
Todays paper - Italy's abyssinia enemies.
(10) England.
a. Englishman when he found we were Americans from Japan - E. & A. must help Japan.
(11) America
a. Lawless
b. morals low -
(a) Last furlough y. ladies smoked in north - on way home - boat, N.Y. and in South.
(12) Japan as all others needs C.

III Evidences that Japan needs Christ.
1. Fishermen the class hardly touched.

(1) Many because near the sea everywhere in Japan - Fresh fish every-where

2. Country work just being started.

3. Needs Christ in business world
   (1) Honest but - trust cook
   (2) Electrician on boat -
   (3) Pearls in Vancover -
   (4)

4. What a little S. Baptist have in Japan.
   (1) List from Home & Foreign Fields -

JAPAN

FUKUOKA, Seinan Gakuin—Norman F. Williamson,* Mrs. Williamson,* Edwin B. Dozier, Mrs. Dozier, Mrs. C. K. Dozier, W. Maxfield Garrott.

NAGASAKI—1041 Narutaki Cho—E. O. Mills.

+ SHIMONOSEKI—Kami Tanaka Machi, care Fukuin Shokwan—E. N. Walne, Mrs. Walne.

+ HIROSHIMA—456 Senda Machi—J. Franklin Ray, Mrs. Ray.

TOKYO—41 Kago Machi, Koishikawa Ku—W. Harvey Clarke, Hermon S. Ray, Mrs. Ray.

KOKURA—Seinan Jo Gakuin, Itozu—Mrs. J. H. Rowe,* Miss Cecile Lancaster,* Miss Lolita Hannah.

+ TOBATA—Miss Naomi Schell.

   (2). One boys School
   " girls "
   Publishing House closed
   (3) ∴ small force above need -

IV Why Japan needs Christ.
1. Material progress
2. Militaristic -
   (1) Were shown in Shanghai
   (2) Not the people -
3. Japan a leader -
   (1) Japanese superior
   (2) 3 inhab. of Singapore Chinese but no problem
   (3) Which way will Japan lead?

V What can you do about it?
1. Join 100 thousand Club
   (1) most miss. have joined -
   (2) We have payed up for year -
2. Pray - prayer changes things.

3 Study - learn about best Japanese
(1) Would you want America judged by what is in profane - Hauptmann - Robinson
(2) met man on boat who did not like Japan - Japanese sailors
(3) Would you want a. judged by our sailors in foreign countries -
4. Try to get people of America to change attitude toward -
(1) Bitter letters from America -
(2) Condemn & criticize only -
(3) Mother of criminal -
a. Why does she love - Christ -
5 Christ loves Japan.
(1) His heart yearns for Japan
(2) Beautiful country -
6. We love Japan.
1. Polite.
2. Considerate
a. clerks in stores go to trouble to help -
3. Spoke in Jerusalem - Arab -
7. Wont you love Japan
8. Kuriya San.

What the Lottie Moon Offering has meant to Japan.

I Introduction.
1. Honor to stand in your presence.
2. Why I think it an honor to be in your presence -
(1) God's instruments.
(2) Must be close to God.
(3) Marvel at unselfish, sacrificial giving and devotion.
(4) Economy and good business.

II For many yrs. no building by Board but Lottie Moon offering.
1. Suggamo Church - Tokyo - model.
2. Shimonoseki.

III Emergency -
1. Boys school - $2000.
(1) Mr. W. treasurer
2. Last year whole mission $1000.

IV Miss Lancaster's furlough travel at end of 7 yrs.
1. We stayed 8 yrs.
(1) Almost tragic.
(2) Cable - "Papa died today".
(3) But W.M.U. said 8 yrs. is too long so Miss L. came home on time.

V Saved lives of ones now on field
1. Mr. Rowe's death -
(1) Mr. W. talked with Dr - Do all you can.
a. Lungs much better
b. No strength to want to live. Could not fight.
2. Mr. C. K. Dozier's death.
(1) Mr. W. rushed with best Dr. on island.
(2) Dr. said he had warned Mr. D. that he would have

to slow up.
(3) Died of overwork.
(4) Hardly enough men for pall bearers.
3. Two of our finest - But for Lottie Moon offering more
4. Returned & sent out new missionaries - thus saved the lives of those of us who could not have lasted without help.

VI Missionaries -
1. Now on field in Japan - 12
2. W. M. U. returned
(1) Mrs C. K. Dozier
a. W. M. U of Japan
b. teacher in school
(2) Miss Hannah
a. of Nashville.
b. Piano teacher.
(3) Mr. Clarke
a. Tokyo.
(4 & 5-) Mr. & Mrs J. Franklin Ray
a. Hiroshima
3. W. M. U. sent out.
S.O.S. ← (1 & 2) Mr & Mrs Edwin B. Dozier -
(3) Mr Maxfield Garrott.
4. 8 out of 12 paid by Lottie Moon offering.

VII How we got our Good Will Center.
1. Miss Schell asked the mission to start G. W. C.
2. Mission said No.
3. Because of my experience & interest I moved that we let Miss Schell start on faith.
4. Miss Schell went to Tobata & we prayed & waited.
5. God looked on Tobata & saw - poor & needy without Christ
6. God looked for some one to give

7. Near his side he saw his W. M. U. handmaidens.
8. Your Lottie Moon offering built our Good-Will Center.

VIII Without the W. M. U. the Japan mission could not have carried on.
1. All familar with passage where Mordecai said to Queen Esther — "and who knoweth whether thou art come to the kingdom for such a time as this?"
2. I want to say to you — "And who knoweth whether the W. M. U. art come to the kingdom for such a time as this?"

IX Greatest gift — is that the Lottie Moon offering has carried the W. M. U. spirit to Japan.
1. Our Japan W. M. U. really has your W. M. U. spirit.
2. Talk with Kaneko San - Divorce
3. But hold up W. M. U. of America as Model

X Beautiful Japan
1. Beautiful scenery everywhere
2. Pretty things in shops
3. Japanese artistic.
4. Most Beautiful — Christian young woman.
5. God must have loved Japan — made it so beautiful.
6. Once a beautiful American lady loved Japan and gave her life to Japan.
(1.) Beautiful face
(2) " life & character.
(3) Wrote a beautiful song about Japan.
(4) Your S. B. Missionary Mrs W. Harvey Clarke
(5.) While we listen to that

song I hope you will
learn to love Japan.

A

A

J

J

JOSHI SEINEN NO HATARAKI NI TSUITE HOKOKU.

Tadaima go-hōkoku wo itashimasu no ni mōshiwake wo motte hajimenakereba naranai koto wo makoto ni zan-nen ni zonjimasu. Mochiron mina sama mo go-zonji no yō ni saku nen no Fujin Dōmeikai no toki wa tahen isogashū gozaimashita no de subete no atsumari ni shusseki suru to iū wake ni wa mairimasen deshita. Watakushi wa watakushi ga kono iin ni erabaremashita toki ni wa shusseki itashite orimasen deshita. Mata natsu yasumi ni dekakeru jumbi wo itashite orimashita toki made tare hitori to shite watakushi ga erabareta koto wo hanashite kudasaru kata ga arimasen deshita.

Watakushi ga hajimete sore wo ukagaimashita toki ni watakushi wa Dōmeikai no kambu no katagata ga go-sōdan no ue de kimete tadachi ni go-tsūchi kudasarета noda to omoimashita. keredomo hachi gwatsu ni natte sore wa saku nen Kumamoto no Sōkai no toki ni kimatta no da to iū koto wo shirimashite taisō odoroita shidai de gozaimasu. Konna wake de gozaimasu kara konnen nan no hataraki mo shinakatta koto wo yurushite itadakitai to zonjimasu.

Watakushi wa katsute Amerika no joshiseinen kai no wakai fujingata to hataraite imashita toki motto-mo makoto no saiwai to reiteki manzoku wo ajiwatta koto wo oboete orimasu. Watakushi wa Nihon no joshiseinen no katagata wo aishimasu. Mata ten no on-chichi ue sama ga korera no katagata wo o-tasuke suru tame ni watakushi wo omochii kudasaru koto wo kibō itashite orimasu. Sareba moshi mina sama ga konnen nani mo itashimasen deshita koto wo o-yurushi kudasaimashite futatabi oerabi kudasaimasunaraba watakushi wa rai nen joshiseinen no uchi ni hataraku tame ni zenryoku wo tsukushitai to zonjimasu.

Moshi mo mina sama ga rai nen mo kono iin ni watakushi wo oerabi kudasaimasu naraba watakushi to tomo ni o-hataraki kudasaru san nin no go-fujin wo erande itadakitai to zonjimasu. Watakushi no kibō wo mōshiagemasu naraba kono iin no uchi ni Seinan Jo Gakuin no Shūkyo shunin tomo iubeki fujin seinen joshi ni shite teki-tō naru kata, oyobi Dōmeikai no kaichō kono san nin ga teki-tō da to zonjimasu.

Dōmeikai no kaichō wa betsu to itashimashite kono iin no tsutome wa joshisei-nen kai wo soshiki suru koto to tsuyomeru koto mata wakaki fujingata ni mochiiraruru maigetsu

no programu wo|tsukuru koto de gozaimasho| sōshite|Dōmei kai no kaichō wa|kono programu wo go ran ni natte|Dōmei kai no keikaku|o-yobi| shugi to itchi suru yō ni| teki-tō naru chūi wo|iin no tame ni| o-atae kudasaru koto da to zonjimasu|

O wari ni|mina sama ga|futatsu no koto wo|go-chūi negaitai to zonjimasu| Dai ichi ni|kono iin no|mokuteki to shite|rai nen no sōkai niwa|joshisei nen kai ga|honnen no ni-bai ni|naru yō ni|mata|kaku joshi seinen kai kaichō ni|yoki keikaku to|meiryō naru programu wo|mai-getsu hajime ni watasu koto ga|dekiru yō ni|itashitai to zonjimasu| Programu wa|rai nen ichi gwatsu ichinichi kara|jikkō itashitai no de arimasu| Dai ni no koto wa|kono Dōmeikai wa|dekite hi mo asai koto de arimasu kara|jūbun ni hiyō wo dasu koto wa|dekinai to zonjimasu no de|toku ni mōshi-agetai to zonjimasu| Sore wa|mission no kaikei ni zokushite inai|kojinteki no kifukin wo suteshi motte imasu kara|rai nen no| watakushidomo iin no hiyō wa|sore kara shishutsu itashitai to| zonjimasu|

1) only foreigners
2. were the leaders of Jap
also

K

K

FUJINKAI NI MOTTOMO HITSUYONA MITSU NO KOTOGARA.

Watakushi wa kono tabi| kochira ye mairu tokken wo emashita koto ya| shibaraku no aida mina sama ni| o-hanashi wo suru kikai wo emashita koto wo| kōei ni zonji-masu. Watakushi wa| Nihon ye mairimashite| ni nen ni narimasu ga| mada kotoba ga fujūbun de gozaimasu. Watakushi wa Nihongo ga yoku dekiru kara| o-hanshi wo itasu to iu wake de wa arimasen\ tada Kirisuto wo aishi| Kirisuto no go- jigyō ni tsuite/ ikubun demo mina sama ni| o-hanashi shitai to iu kokoro kara| itasu no de gozaimasu kara| dōzo mina sama wa| watakushi no machigai wo otori kudasaranai de| tada Kirisuto to sono go-jigyō ni tsuite| o-kangae kudasaru yō ni o-negai itashimasu. Watakushi wa Fujinkai no mina sama ya| shinja no katagata no tame ni| mitsu no taisetsu na koto wo| o-hanashi itashitai to zonjimasu.

Dai ichi wa: Kami Sama no o-kotoba de aru seisho wo| kenkyū suru koto de arimasu. Watakushidomo wa seisho wo| tamashii no kate to| hakkiri mitomete inai yō de gozaimasu. Kami Sama wa watakushidomo ga| inochi wo mochi-tsuzukeru no ni hitsuyō na| shokumotsu wo o-sonae kudasaimasu. Oku no shinja wa kore wo shiranai de| mainichi seisho-kenkyū wo| shinai yō de gozaimasu. Moshi soko ni uete| yase-hosotta katawa ga iru to katei itashimasunaraba| mina san wa kanarazu| sono hito no soba ni itte| nanika tabemono wo| o-atae ni naru de gozaimasho. Watakushidomo wa| hito no tamashii wo miru koto ga dekimasen no de| dore-kurai seisho-kenkyū ni| uete iru ka to iu koto wo shirimasen. Shikashi| moshi watakushidomo ga| karada wo miru koto no dekiru yō ni| tamashii wo mo/ miru koto ga dekimashita naraba| katawa de| uete iru tamashii wo motte iru hito ga| takusan irudarō to omoimasu. Shinja no tamashii wa| seisho wo kenkyū suru de nai naraba| kesshite kenzen de| katsudō suru koto wa dekimasen. Kono kyokai no mina sama no uchi ni wa| seisho-kenkyū no fujūbunna tame ni| uete irassharu kata no nai koto wo| kibō itashimasu ga| moshi fukō ni shite\ gozaimasu naraba| komban kara mainichi| kenkyu wo o-hajime nasai. Mina san wa tashikani| mainichi go-jibun no o-karada ni| shokumotsu wo yaru koto wo| o-okotari ni naranai desho, sore-naraba| tamashii ni kate wo ataeru tame ni wa| yori-ijo no chui wo| o-harai nasara nakereba narimasumai. Mina san ga| shokumotsu wo o-torini naru to dōyō ni| tabitabi seisho wo kenkyū nasanakereba narimasen. Seisho wa watakushidomo ni| sore wo kenkyū suru koto no| ikani taisetsu de aru ka to iu koto wo| oshiete imasu. Kyuyaku-seisho no| yogensha no hitori naru yoshua wa| "Kono okite no fumi

Fujinkai ni Mottomo Hitsuyōna mitsu no Kotogara.

wo | nanji no kuchi yori ~~hanasu~~ hanasubekarazu | yoru mo hiru mo | kore wo omoite | sono uchi ni shirushitaru tokoro wo | kotogotoku mamorite okonaeru | saraba nanji no michi | saiwai wo e | nanji kanarazu kachi wo ubeshi" | to itte orimasu. Mata Dabide wa | shihen ~~no~~ hyauku ju-ku-hen no | hyaku-go-setsu ni | "Nanji no mikotoba wa | wa-ga ashi no tomoshibi | wa-ga michi no hikari nari" | to mōshite imasu. Shinyaku seisho mo | Kami Sama no o-kotoba ga | ikani taisetsu na mono de aru ka wo | watakushidomo ni oshiete imasu. Shitogyoden jū-shichi-sho juissetsu ni | Ruka wa | berea no hito ni tsuite | " Kono tokoro no hitobito wa | tesaronike no monox yori wa | hito-to-nari yoki ga yue ni | kono-mite michi wo kiki | kano gotoki koto | hatashite aru ka naki ka wo | shiran tote | hibi ni seisho wo sagureri " | to mōshite imasu. Tadaima watakushi wa | shinkyu-yaku-seisho no kisha ga mōshimashita kotoba wo | inshō shite | seisho wo mainichi | kenkyū suru koto no taisetsuna ryu wo mōshi-agemashita. Ichiichi sore wo | okioku nasari nikuu go-zaimasu naraba | korekara mōshiage yō to suru | mottomo taisetsu na koto | sunawachi | Kirisuto ga osshaimashita o-kotoba dake demo | okioku kudasaru yō ni | o-negai mōshiagemasu. Yohane-den roku-sho no rokujū-san-setsu ni | "Inochi wo tamō monowa ~~mitama~~ rei nari | niku wa eki nashi | wa-ga nanjira ni iishi koto wa | ~~mitama~~ rei nari inochi nari" | to ōseraremashita. Sore de Watakushidomo ga | inochi aru rei wo mochitai to omoimasu naraba | seisho wo kenkyū shinakereba narimasen.

Fujinkai ya | shinja no katagata ni | taisetsuna dai ni no koto wa | hisoka-naru inori de arimasu. Muron | Fujinkai ya kitokai nado de | inorukoto wo taisetsuna koto wa | mōsu made mo gozaimasen ga | jibun hitori | Kiruto tomo ni aru toki ni | inoru no wa | mottomo taisetsuna koto de arimasu. Mina san ga | nanika | tomodachi no tasuke wo negattari | sodan shitari nasaimasu toki ni | ōzei no hito no me no mae de | nasaru no wa | o-suki nasaranai desho | kitto | tomodachi no hoka daremo inai | shizukana tokoro ni yukitai to | onozomi nasaru desho. Kirusuto wa | watakushidomo no tomodachi de gozaimasu kara | hito ni hanasu taisetsu na kotogara wa | subete | Kirisuto to hanasaneba narimasen. Kirisuto to hanasu mottomo yoi hōhō wa | jibun hitori de | shizukana heya ni | yuku koto de arimasu. Kirisuto ga | kono yo ni irashaimashita toki ni | sono rei wo | oshimeshi kudasaimashita. Rukaden roku sho | juni setsu ni | "Sono toki Iesu | inori no tame ni | yama ni yukite | yomosugara Kami ni inoreri" | to arimasu. Kirisuto wa | watakushidomo ga hitori de | Kami to majiwaru koto wo | onozomininarimasu. Mataiden roku sho | rokusetsu ni " | Nanji inoru toki wa | hisoka naru heya ni iri | to wo tojite | kakure taru ni imasu nanji no chichi ni

inore| saraba| kakuretaru ni mitamō nanji no chichi wa| xxxx arawa ni| mukui tamobeshi" to osshaimashita. Kirisuto wa inori sae sureba| ato wa dōdemo yoi to iu yō ni| tanni| inoru koto wo| xx o-oshieni natta no de wa arimasen| inori ni kuwaite| chikara wo atae tamō no de gozaimasu. Seisho ni| "subete no chikara wo ware ni tamaeri| nanji wa-ga na ni yorite chichi ni motomeba| ataerarubeshi," to osshaimashita. Shite miru to| inori wa| Kami Sama no o-kokoro wo| ugokasu mono de ari| Kami Sama wa| subete no mono wo| o-ugokashi ni naru to iu koto wo| shiru koto ga dekiru no de arimasu. Seisho ni shirusarete oru| Kami no kotachi no keiken wa| inori no chikara wo| akiraka ni| watakushidomo ni shimeshite imasu. Ima Mose no inori wo shirabete mimasu to| kare no inori ni yotte| Isuraeru no tami wa| Paro-wō no tekara sukuidasare; kōkai no mizu wa futastu ni wakare; mera no nigai xx mizu wa amaku nari; iwakara mizu wa hotobashiri ide; amareku-bito wa tairage-rare; Miriamu no raibyo wa iyasare; saisan saishi| Isuraeru-bito wa| Ehoba no ikari yori manukare; dokuja no kamikizu kara tasukerare| yoshua wa| Isuraeru minzoku no bokusha to shite| tateraremashita. korera wa subete| Mose no inori no kekka de arimasu. Korera no monogatari wa| inori ga chikara de aru to iu koto ya| Mose Ga| ikani inorubekika wo shitte ita to iu koto wo| watakushidomo ni| oshiete iru no de gozaimasu. Seisho no naka ni wa| Mose to onaji| inori no keiken wo motta hito ga| takusan arimasu ga| xxxxxxxxxxx konnichi demo| dōyō de gozaimasu. Kono kyokai demo| onaji go-keiken wo nasaru koto ga| dekiru node arimasu. Mina San ga| kyokai ya Fujinkai wo| motto hatten saseyōto| onozomi nasaimasunaraba| kore made| oinori ni natta yori mo| motto go-nesshin ni| tabitabi oinori nasai.

Daisan wa: Kojinteki hōshi de arimasu. Kami Sama wa| watakushidomo ga| seisho wo kenkyū shitari| inottari suru koto wo| onozomi nasaru bakari de naku| Kami Sama no tame x ni| hataraku koto wo mo| go-yōkyu nasaru no de gozaimasu. Amerika no aru hitori no fujin ga| fujinkai de| indo ni dendō shite iru| funjindendōshi no koto wo| aru futari no kaiin-tachi ga hanashi-te| yorokonde iru no wo kikimashita. Sono futari ga| Kono fujindendōshi no gekkyū wo| haratte itanode arimasu. Kiite ita fujin wa| mazushikute| hon no wazuka bakari| dashite itanode arimasu. Kai ga owatte| kono fujin wa uchi ye kaeri| jibun ga wazuka shika| dasu koto no dekinai koto wo| kanashimimashita, shite jibun wa| Kirisuto wo aisuru yu-e ni| Kami Sama ya Kami Sama no ai wo| indo no hitobito nomi-narazu| subete no kuni no

Fujinkai ni Mottomo Hitsuyona Mitsu no Kotogara.

hitobito ni|kikaseru tame ni|iroiro no koto ga shite mitai|dōshite Kami Sama wa|jibun ni mo|o-kane wo takusan|ataete kudasaranai no darō to|hitorigoto no yōni mōshimashita. Sono ban|kodomora wo nekashi|ie no naka ga shizumatte kara|seisho wo motte|nikai no heya ni itte|jibun no kokoro wo|Kami Sama ni uchi akemashita. Inotte xxki iru uchi ni|namida wa ho wo|nagare kudarimashita. Inoriowatte|seisho wo hiraki|nagusame no kotoba wo yonde iru uchi ni|Kami Sama wa|takusan no kane wo dasu koto bakari ga|hōshi no michi de wa nai|kyokai ya fujinkai no tame ni|hataraku koto ga|omae no tsutome de aru|to iu koto wo|oshimeshi ni narimashita. Soko de kono fujin wa|kinjo no hitobito ya tomodachi no aida ni|isshōkemmei hataraite|karera wo Kirisuto ni michibiki|kyokai ni kanyusase|tsui ni wa fujinkai ni kanyu-sasemashita. Fujinkai wa izen yori mo|sambai mo|ninzu ga fuemashita. Kami Sama wa|moshi dekireba|o-kane wo dasu koto mo|onozomi ni narimasho ga|o-kane wo dasu dasanu ni kakawarazu|kono fujin no yō ni|hataraku koto wo|kaiin meimei ni|onozomi nasaru node arimasu. Watakushi wa|kochira ye tabitabi|mairu koto wa dekimasen, mata kotoba ga fujūbun na tame ni|iroiro o-hanashi wo suru koto mo dekimasen; keredomo|Kami Sama wa|watakushi ga mōshi-ageta koto wa|yoku owakari ni narimasu. Watakushi wa|kono kyokai ya fujinkai ga| tadaima o-hanashi mōshiagemashita fujin no|kyokai ya fujinkai yori mo|motto motto|takusan ni naru yō|mina sama go-meimei ga|o-hataraki kudasaru koto wo inorimasu.

THE DEEPENING OF THE SPIRITUAL LIFE OF THE INDIVIDUAL CHURCH MEMBER.

It is a great privilege to be with you again after a year's absence. I wish it had been possible for me to visit you more often. I hesitate to say anything to you because I cannot speak to you. Instead, I will have to read and I am very unskillful at reading your language. But God has put a message on my heart and therefore for Christ's sake and for God's honor and glory I will try to give you that message in the best way I can.

I want to speak about "The Deepening of the Spiritual Life of the Individual Church Member". I know all of you want to have a prosperous church; therefore, I have selected this subject. If a church has deep-rooted prosperity which will stand the test of hot weather and cold weather and various trying circumstances then the members of the church will have to lead deeply spiritual lives.

I want to speak of some things which are not necessary in order to have the members live deeply spiritual lives and thus have a prosperous church. First I would say that in order to have a prosperous church you do not have to have a missionary living here. Of course it would help and I hope you can soon have one; but if you never have one you can have a prosperous church. Next I would say it is not necessary to have a Bible-woman. It is much better for the church members to do the work than to have a paid Bible-woman to do it. Once some one said to me that a certain church had a married couple of missionaries, two single lady missionaries and two Bible-women, and this church was therefore very prosperous. If that same church had had instead of those four missionaries and two Bible-women six really deeply spiritual members, it could have been just as prosperous. The trouble is that in all Japan there are very, very few deeply spiritual church members. Another thing that I would say that is not necessary is a great deal of money. Often different people have said to me that such and such a church uses a great deal of money, and it is therefore very prosperous. We often think we must make a big display or have fine wonderful ~~things~~ things bought with money in order to have a large number of Christians; but that is not so. Once a very famous man joined a certain church. The pastor was very proud of

having this man in his church, so he asked him one day which of his sermons led him to accept Christ. The famous man told the pastor that it was not a single word which he had said which had caused him to want to become a Christian. He told him that the life of a faithful, deeply spiritual poor woman had led him to want to accept Christ as his saviour. He said that the old woman did not know him and had never spoken a word to him but that he had watched her true devoted life and her faithfulness to all church work and that her life had led him to Christ. So we see it is not money that counts, but deeply spiritual lives. That is what your church and every church in Japan and the whole world needs.

I have told you some things which are not nesessary, now I want to mention some things which are necessary, if the members are to be deeply spiritual and the church therefore prosperous. First is that all the members of the church should fully surrender all. Even the smallest sins must be surrendered and put out of the heart and life if one wishes God's Spirit to come in in great power. Some time Christians think it is all right just so they do not steal or kill or do big sins like that. They think that if they do not commit big sins then it is all right to do such things as buying a little on Sunday or in other ways not keep the Sabbath holy. But God is not pleased when even the smallest wrong is committed. If we want to please Him, every sin - small and large alike - must be put out of our lives and hearts.

But it will not do for us to empty our hearts of sin and leave them empty. We must fill our hearts and lives with good things. Therefore, I would say that the second thing which is necessary for the individual church members if their church is prosperous is to "Study the Bible". Each person must study it individually as well as at church. You must have a plan because if you only carelessly pick it up occasionally you will not enjoy or understand it. In II Timothy 2:15 we read:"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth". If you want to rightly divide the word of truth, then you must study it carefully every day by some good plan. I have some good books with me which will teach you a good plan of daily Bible study. I would be glad for you to look at them afterwards and if you will promise to read it carefully every day I will be glad to give you one.

2.

The Deepening of the Spiritual Life of the Individual Church Member.

A third necessary thing is much earnest individual prayer. If we fail to talk to God every day and fail to remain quiet before God long enough for him to speak to us then we need never expect God to fill us with his Spirit. Many Christians think prayer means only to ask God for what they want; but that is only a part of it. We should always first thank God for what he has given us and we ought also to be quiet before God and listen for him to whisper into our hearts what he wants us to do. Then we must always xxxx remember that we must not pray for anything unless what we are asking for will glorify God. We must ask earnestly and often if we expect God to answer us. God does not answer half-hearted prayers.

The fourth very important thing for us to pay attention to is the fact that if we want to live deeply spiritual lives, we must live lives of "Service". One m way I am sure God would have you serve him is by working in the Fujinkai. I do not know how you do here; but in many places the most of the fujinkai meetings are led by the pastor. I am sure this does not please God; because he does not plan for the pastor to do all the work and the members to come in and fold their hands and sit and listen. God plans for all Christians to live a life of service. The ideal way to have a fujinkai meeting is to have a program and let all of the members take part in turn in giving it. There ought to be two meetings a month. One time ought to be for Bible study and the second time for study of how God would have us help others in Japan, Korea, Russia, China and to the uttermost part of the world. God never pours out his spirit upon individuals or churches unless they are helping others. That is one of the main reasons the churches of Japan are not as prosperous as they should be. Before you can help others, you must study their needs so as to know how to help in the right way. These needs ought to be studied in the fujinkai meetings. Another way you ladies ought to work is to build up and organize a Joshi Seinenkai. Because you do not have many young ladies in your church is not any reason why you do not need or cannot have a joshi seinenkai. That is the very reason why you should have one so as to get in more young ladies. If you have two young ladies who are church members or two other xxxxxxxxxxxx church members who are interested in work for

the young ladies whether they are young or not, that is all you need. One can be the president and the other one the secretary and treasurer together. These two can work and bring in others. I hope you will take this very seriously and pray and work until you get a good joshi seinenkai. Every church which does not have a good organization for its young ladies is making a grave mistake. It is always the duty of the mother to look after the daughter. You ladies are the mothers of the church and it is your obligation to look after the spiritual growth of the young ladies of your church and congregation. I hope you will set yourselves earnestly to the task of doing this so that when you come before Jesus on the judgment day he will not have you charged up with the sin of neglecting to mother the young ladies who do attend and those who should attend your church. Another place where you ladies ought to work is in the Sunday School. God has planned for woman to teach and train and look after children. By nature you are better fitted to train children than men. It is therefore your duty to study your Bible long and earnestly so that you can be able to teach the children in Sunday School. If there are no teachers for the Sunday School children, then you mothers of the church ought to feel that you are sadly neglecting your duty. Another good thing to work for is the prayer-meeting. The kind of prayer-meeting you have is a good index to the spiritual life of the church. If you have only a very few at prayer-meeting every week, then the spiritual life of your church is at a low ebb. I know you ladies do not want your church to be at a low ebb spiritually; therefore it is your duty to help build up the interest and attendance of your prayer-meeting.

In conclusion I want to speak of the most important work of all: that of winning souls to Christ. God greatly honored us when he told us we could win others to him. He gives us the privilege of teaching others about his great heart of love for all mankind. If you will surrender all to Jesus, study your Bible earnestly daily, pray often and work faithfully in your church and will trust God to help you then God will use you to win others for him. This is the greatest and most blessed work in all the world. The Japanese Christians do not work to win their fellow countrymen to Christ like the Christians of other nations. I do not know why they do not; but it is a sad fact that they do not. On the way back from the Fujin Domeikai at Sasebo, Miss Nakaji

the principal of the Christian Training School in Osaka was talking with some of the foreigners and told them about a meeting she attended while she was in America recently. She said at that great gathering there were missionaries from all over the world. She said that the missionaries from all the other countries told about what large numbers of people accepted Christ and how they went out and won others. She said the missionaries from Japan could not tell about how the Japanese Christians go out and win others, because they are not earnest and zealous to win others like Christians of other nations. Therefore the Missionaries from Japan had to keep quiet. Miss Nakaji said she was very sorry for the missionaries from Japan. It does not matter about the missionaries but how do you suppose Christ felt when he heard about those earnest Christians in all of the other countries and never heard such a thing about the Japanese Christians? How do you suppose Christ feels all the time? Of course he knew before that meeting all about all Christians all over the world. Do you suppose Christ is happy and pleased when he thinks about the fact that Japanese Christians are not earnest in winning others. The missionaries and pastors cannot win Japan for Christ. If all of Japan is ever won for Christ, then all of the Christians must work earnestly Are the Kagoshima Baptist ladies going to do their part in winning Japan and the world for Christ? Begin now, as soon as this meeting is over - on your way home or after you get home, if there are any in your home who are not Christians. Do not wait until tomorrow or later; but begin now to win souls for Christ!

KAKU KYOKAI IIN NO SHINKO SEIKATSU WO FUKAMERU TO IU KOTO.

Watakushi wa nihongo ga dekimasen kara, mina sama ni o-hanashi mōshi-ageru koto wo chūcho itashimasu ga, konnichi wa mina sama ni o-hanashi mōshiagemasu kawari ni, kaita mono wo yonde mitai to omoimasu. Nihongo wo yomimasu koto mo itatte heta de gozaimasu kara, o-wakarininaru ka dōka to zonjimasu ga, tada Kami Sama ga watakushi ni o-atae kudasaimashita o-kotoba ni-tsuite Kurisuto no tame Kami sama no mi-sakae no tame ni watakushi no dekiru ichi ban yoi hōhō de, sono mi-kotoba wo mina sama ni o-wake itashitai to omotte oru no de gozaimasu.

Watakushi wa kaku kyokaiin no shinkō seikatsu wo fukameru to iū koto ni-tsuite o-hanashi mōshiagetō gozaimasu. Watakushi wa mina sama ga kyōkai no sakan-ni naru koto wo o-nozomi ni natte irassharu koto to zonjimasu node, kono dai wo erabimashita. Kyōkai ga iroirona kokoromi, matawa shiron ni attemo sukoshi mo ugokanai yōna fukāku ne wo oroshita ryūsei wo mochitsuzuketai nara, shinja kakuin ga hontō ni fukai shinkō seikatsu wo okuraneba narimasen.

Watakushi wa hajime ni shinja ga fukai shinkō seikatsu wo o-kuri, sōshite kyōkai ga sakaeru tame ni kanarazushimo hitsuyō de nai mono ni-tsuite mōshiagemasho. Daiichi ni kyōkai ga sakaeru tame ni kanarazushimo koko ni senkyōshi ga teijū suru hitsuyō wa arimasen. Mochiron senkyōshi wa o-tasuke wo itashimasu, mata watakushi wa ~~kinkin kitararemasho ga~~ mina sama go senkyōshi, senkyōshi ga nai kara to itte kyōkai ga sakai nai to iū koto wa arimasen. Tsugi ni kanarazushimo fujindendōshi wo motaneba-naran to iū koto arimasen. Kyōkaiin ga megumi ni mitasaretē hatarakimasu-naraba, fujindendōshi wo yato yori mo motto yoi to omoimasu. Aru-toki, aru hito ga watakushi ni doko-soko no kyōkai ni wa fūfu-zure no senkyōshi to, mikon no jokyōshi futari, to fujindendōshi ga futari oraremasu kara, sono kyōkai wa taihen sakaete iru to iwaremashita. Shikashi sono yonin no senkyōshi to futari no dendōfu no kawari ni, rokunin no megumareta shinkō fukai shinja ga arimashitara, chōdo onaji yōni sakaeta to shinjimasu. Nihon no kyōkai no tame ni watakushi ga setsu ni inoru koto wa megumareta sinkō fukai futsū no shinja ga

takusan ~~na~~ dekiru koto desu. gozaimae

Kyōkai ga sakaeru noni kanarazushimo hitsuyō de nai dai ni no koto wa ōku no o-kane ga nakutemo yoroshī to iū koto desu. gozaimae Yoku ano kyōkai ni wa takusan o-kane ga aru kara, sore de sakaeru no da to iū hito ga arimasu. Watakushidomo wa kyōkai ni ōku no hito ga kuru yō ni naru tame ni, o-kane wo tsukatte nanika ōkina hito wo odorokasu yōna koto wo seneba-naran to omoimasu ga kehite sayō de wa gozaimasen. Aru toki ni aru shi-de yūmei-na hito ga kyōkai ni irimashita. Bokushi san wa ō-yorokobi de, aru hi sono hito ni, "Anata wa watakushi no itsu no sekkyō ni kanji-te Kirisuto ni shitagau yōni narimashita ka", to tazunemashita. Suruto sono yūmeina hito wa, "Watakushi ga Kirisuto shinja ni naritai to omō yōni naremashita ~~no~~ mono wa, anata no sekkyō ni kanjita kara de wa arimasen, hitori no bimbōna fujin ga chūjitsu ni Kirisuto ni tsukaete, fukai shinkō seikatsu wo okutte iru no wo mite, watakushi no sukuinushi to shite Kirisuto wo ukeru yōni narimashita. Kono rōfujin wa mae kara watakushi wo shitte ita no-de-mo-naku, mata watakushi mo, kono fujin to hito koto mo, kotoba wo majieta koto ~~x~~ wa arimasen ga, watakushi wa kano ~~jo~~ ga kenshin no shōgai wo okuri, mata kyōkai no subete no shigoto wo, yorokonde shite oru mushi no seikatsu wo mite, yoku shitte orimashita. Sore de watakushi wa kano jo ~~ga~~ no shinkō seikatsu ni michibikarete, Kirisuto ni shitagau yōni narimashita nodesu gozaimae to bokushi sama ni kotaemashita. De gozaimasu ga taisetsu-na mono wa o-kane de wa nakute, fukai shinkō ~~seik~~ sekatsu de aru koto ga o-wakri-de gozaimashō. Kono fukai shinkō seikatsu koso, anatagata no kyōkai, mata Nihon no kyōkai ina seikaijū no kyōkai no yō-suru tokoro no mono desu.

Tadaima made kyōkaiin ga fukai shinkō seikatsu wo okuri, kyōkai wo sakan ni suru ga tame ni kanarazushimo hitsuyō de nai koto ni tsuite o-hanashi itashimashita kara, kondo wa hitsuyō de aru ten ni-tsuite o-hanshi mōshiagemashō. Mazu daiichi ni kyōkaiin no subete no mono ga issai wo kami sama ni makasaneba narimasen. Kami sama no go-seirei ga jūbun ni wtakushidomo no uchi ni nozomitamō koto wo negaimasu naraba, watakushidomo no kokoro to seikatsu kara, goku chīsana tsumi demo mattaku torinozokaneba narimasen. Tokiori koroshitari, musundari, suru yōna ōkina tsumi-sae okasaneba, sorede yoi yōni omotte iru shinja ga arimasu, sodhite sono hitotachi-wa ōkina tsumi-sae okasaneba nichiyō-bi ~~ni~~ ni sukoshi-gurai no kaimono wo shitari, mata wa shigoto

wo shitari, shite, ansokunichi wo sonna ni kiyoku mamoranai demo, yoi yō ni kangaete orimasu. Shikashi Kami sama wa donna chisana tsumi demo, watakushidomo ga okasu koto wo o-yorokobiminarimasen. Moshi watakushidomo wa Kami sama wo yorokobasetai to omoimasu naraba, daishō ni kakawarazu, subete no tsumi wo watakushidomo no kokoro to seikatsu kara torisaraneba narimasen.

Shikashi watakushidomo no kokoro kara tsumi wo torinozoite munashikushite, sono mama nani mo mitasanai de, subete ōku koto wa watakushidomo no tame ni yoku arimasen. Watakushidomo wa yoi mono wo motte watakushidomo no kokoro to seikatsu to wo mitasaneba narimasen. Sokode watakushi wa kyōkaiin kakuji ga, jibunra no kyōkai wo sakan ni suru ga tame ni, hitsuyō de aru dai ni no koto wa seisho wo kenkyū suru koto de aru to mōshiagetai no de gozaimasu.

Watakushidomo wa kyōkai de seisho wo manabu to dōyō ni kakuji jibun-de-mo manabaneba narimasen. Moshi anatagata ga tokiori seisho wo te ni shite, nan no chūi mo harawazu ni yomeba, nan no kyōmi mo nai bakari-dewa naku, mi-kotoba wo satoru koto-sura dekimasen kara, watakushidomo wa hitotsu no sadamatta keikaku ni motozuite yonda hō ga yoi to omoimasu. Temote kō-sho ni tsugi no yō ni kaite gozaimasu. "Nanjira shinri no kotoba wo, tadashiku oshie, hazuru tokoronaku hatarakibito to narite, Kami sama no mae ni rentatsu seru mono to naran koto wo hageme". Moshi anatagata ga shinri no kotoba wo tadashiku hito ni wakachitai to o-omoi ni narimasu naraba, anatagata wa aru yoki keikakuni motozuite mainichi seisho wo manabaneba narimasen.

Dai san ni taisetsu na koto wa, kojinteki no inori de gozaimasu. Moshi watakushidomo ga mainichi Kami sama to o-hanashi wo itashi, ~~nara~~ naraba, Kami sama ga watakushidomo ni hanashite kudasaru noni ~~(jibun ha dake)~~ yoku Kami sama no mi-mae ni seiza shite orimasen naraba, watakushidomo wa Kami sama no onmitama ni mitasareru nozomi wa gozaimasen. Shinja no naka ni wa kitō to wa watakushidomo ga hoshii koto wo Kami sama ni o-negai suru koto de aru to kangaeru hito ga arimasu ga

jitsu wa sore wa hito no ichi bubun de atte, zenbu dewa arimasen. Watakushidomo wa dai ichi ni Kami sama ga sudeni atae tamō mono ni taishite kanshashi, mata watakushidomo ni nani wo nasashimen to nasaru ka Kami no mi-koe wo kiku tame ni mi-mae ni shizuka ni suwaraneba narimasen. Inori ni tsuite mo-hitotsu oboete inakereba-naranai koto wa watakushidomo wa inoru koto wa nandemo Kami no eiko wo arawasu mono de-nakute-wa-naranai to iū koto desu. Watakushidomo wa hontō ni Kami sama ni kotaete itadakō to omou naraba nesshin ni mata tabitabi inoraneba narimasen. Kami sama wa funesshin-na inori ni wa o-kotae ni narimasen.

Watakushidomo no shinkō seikatsu wo fukaku suru tame-ni, dai shi ni kokorogakeneba naranu taisetsu na mondai wa, hōshi no shōgai wo okuru to yū koto desu. Kami samaga anatagata ni hōshi shite hoshii to o-kangae ni naru hitotsu no basho wa fujinkai de aru, to watakushi wa shinii-masu

, yoso ni wa bukushi san ga fujinkai no shikai wo nasaru tokoro ga takusan arimasu. Kore wa tashika-ni Kami sama no o-yorokobi ni naranai-koto to omoimasu. Kami sama wa nanimo-kamo bokushi san ni sasete, kaiin wa tada shusseki-shite jitto-shite suwatte kiku no wo, o-yorokobini naranai to omoimasu. Kami sama wa subete no shinja ga hōshi no shōgai wo okuru yōni keikaku shite oraremasu. Ichi ban yoi hōhō wa, kaiin no mina sama ga, nanika suru yō ni mae-motte puroguramu wo totonoete okukoto de arimasu. Atsumari wa ikkagetsu ni ni-do ga yoroshii to omoimasu. Ichi-do no atsumari dewa seisho wo kenkyūshi, ta no atsumari de wa Nihon wa, mochiron no koto Chōsen, Shina, Roshiya, sono ta seikai no ta no hitobito no tame ni, Kami sama wa watakushidomo ni nani wo sasetai to nozonde orareru-ka-wo, manabu koto ga hitsuyō de aru to omoimasu. Kojin demo, kyōkai demo, hoka no hito no tame ni nanika hōshi sento doryoku shinai naraba, Kami sama wa keshite seirei no chikara wo sosoide kudasaimasen. Nihon no kyōkai ga motto sakae nai ōkina riyū wa koko ni aru to omoimasu. Anatagata wa tani hōshi suru mae ni mazu ikanishite hōshi subeki-ka-wo shiru tame ni, mazu karera no yōkyū wo shiraneba narimasen. Sore yue ni fujinkai ni oite korera no yōkyū ni tsuite kenkyū sureba yoi to omoimasu. Mō-hitotsu mina sama go-fujintachi ga hatarakareru joshiseinen kai wo okoshirae ni naru koto de arimasu.

Dōka kono koto wo majime ni o-kangae kudasatte ii joshiseinen-kai ga dekiru made, nesshin ni inori katsu hataraite kudasaimasen ka. Joshiseinen no tame ni teki-tō na kai wo soshiki-shite-nai kyōkai wa shippai de aru to zonjimasu. Wakai musume no tame ni haha ga sewa wo suru nowa tōzen de aru yōni, kyōkai no haha de aru mina san ga kyōkai no musume de aru joshiseinen no kenzen na hattatsu no tame ni, shimpai wo nasaru no wa mottomo tōzen de arimasu. Watakushi wa mina sama ga nesshin ni kono koto wo o-kangae ni nari jikkō nasatte mina sama ga shinpan no hi ni Kirisuto no mae ni otachi ni-natta toki ni, shu ga mina sama no kyōkai ni shusseki suru kyōkai no musume-san-gata wo sodateru koto wo okotatta tsumi wo mina sama ni owase-tamo-koto no nai yōni o-negai mōshimasu. Mina sama ga o-hataraki ni narubeki mō-hitotsu no tokoro wa nichiyō gakkō de arimasu. Fujin ga kodomo no sewa wo nashi, kyōiku wo suru to yū koto wa Kami sama no go-keikaku desu. Kodomo wo kyōiku suru niwa fujin no hō ga danshi yori mo teki shita tensei wo sonae-te orimasu. Sore desu kara mina sama ga jūbun nichiyō gakkō wo o-oshie ni naru koto ga dekiru yōni nesshin ni seisho wo o-manabi ni naru koto wa mina sama no otsutome de gozaimasu. Moshi kyōkai no Nichiyō gakkō ni tekitō-na kyōshi ga nai naraba, sore wa mina sama no taisetsu-na tsutome wo kaite irassharu to yū koto wo o-kangae kudasai. Kyōkai-no-kitōkai mo, mina sama ga o-hataraki ni naru-beki taisetsu na tokoro desu. Kitōkai no arimama ga dono yō de aru ka to yū koto wa kyōkai no seimei wo hakaru mono-sashi de arimasu. Moshi mai-shū kitōkai no shusseki-sha-ga, goku-shōsū de arimasu naraba, kyōkai no seimei mo makoto-ni hinjaku de aru to yū shirushi de arimasu. Mina sama wa mina sama no kyōkai ga seishinteki ni hin-jaku de aru koto wo onozomi ni naranai to omoimasu. Sore yue dōka kitōkai wo sakan ni suru yōni gojinryoku nasatte kudasai.

Owari ni nozonde, watakushi wa motto-mo hitsuyo-na mondai wo kangaete mitai to omoimasu. Sore wa tamashii wo Kirisuto ni michibiku to yū koto desu. Kami sama wa

watakushidomo wa, ta no hitobito wo Kami sama ni michibiku yōni to go-meirei ni narimashita ga, kore wa watakushidomo no meiyo de arimsu. Kami sama wa watakushidomo ni ta no hitobito ni Kami sama no ōinaru ai wo oshieru tokken wo ataete kudasaimashita. Mina sama ga issai wo Kirisuto ni makase mai-nichi nesshin ni seisho wo kenkyū-shi, shibashiba inori, mata kyōkai no tame ni nesshin ni hataraki, sōshite Kami sama ga mina sama wo tasukete kudusaru yōni o-negai-nasarimasu naraba, kanarazu Kami sama wa mina sama wo mochiite, ta no hitobito wo Kami sama ni michibiku yōni tsukatte kudasaimasu. Seikai no uchi ni kore hodo ōkiku mata megumareta waza wa arimasen. Nihon no shinja wa ta no kuni-guni no shinja no yōni dendō ni nesshin de arimasen. Nazekawa zonjimasen ga, makoto ni kanashii kotogara de go-zaimasu. Sassho de hirakaremashita Fujindōmeikai no kaeri michi de, Osaka Joshi Shingakkō-Chō no Nakaji Sensei ga Beikoku de go-ran ni natta shūkai no arisama ni-tsuite, hitori no gaikoku no hito to hanashite orareremashita. Sono shūkai ni wa seikaikakkoku ni itte iru senkyōshi ga takusan shusseki nasatta sō desu. Sono ōku-no senkyōshi-tachi wa sono kuni no shinja ga nesshin ni mishinja ni dendō suru arisama wo, monogatarareta sō desu. Shikashi, Nihon ni wa sono yōna nesshin-na dendō no bidan ga arimasen kara, Nihon no senkyōshigata wa damatte orareta sō desu. Sorede Nakaji Sensei wa Nihon no senkyōshigata ni taihen okinodoku ni okanji ni natta sō desu. Senkyōshi wa dōdemo yoroshī desu ga, Kirisuto ga ta no kuni no shinja wa dendō ni nesshin de aru noni, Nihon no shinja ga nesshin de nai to yū koto wo, o-kiki ni narimashitara dō o-kanji ni narimashō. Mochiron Kirisuto wa sono shūkai de sa-yō na koto wo o-kiki ni naranai mae kara, seikaijū no shinja no arisama wo kotogotoku go-zonjideshita. Mina sama wa Nihon no shinja no kono arisama wo go-ran ni natte o-yorokobi ni narimasu ka? Senkyōshi ya bokushi ga ikura hatarakimashita-mo watakushidomo dake-de-wa, Nihon no dendō wa seikō itashimasen. Hontō ni Nihon no dendō ni seikō-shi, Nihon no kyōka sento suru naraba shinja zentai ga nesshin ni dendō seneba narimasen. Kumamoto Baptesuto Kyōkai no go-fujingata wa Nihon kyoka no tame ni nasubeki honbum wo mattō-shite orareremasu ka? Moshi mina sama no go-katei ni mada Kirisuto wo shinjite orarenai kata ga arimasu-naraba, kono atsumari ga owaru-to dōji ni o-kaeri ni-naru-michi kara, dendō wo o-hajime kudasai. Myōnichi made o-machi ni naru hitsuyō wa arimasen, sōshite ima kara sugu ni, ta no hito wo Kirisuto ni michibiku yō ni o-hajime kuda-sai.

THE GREATEST OBJECT OF SERVICE.

We were very thankful for the quiet time of rest we had up in the mountains. It was very cool and refreshing in Karuizawa. We also attended many profitable meetings in Karuizawa. You may know that all of the Missions in Japan send delegates to Karuizawa every summer and have what we call the Annual Conference of the Federation of Christian Missions in Japan. They always discuss various subjects all related to "How best to bring in the Kingdom of God in Japan." This year as in other years great stress was laid on Country Evangelization. There was also quite a bit of discussion on the necessity for wise and careful training of our future ministers. Those present at the Conference of the Federation of Christian Missions in Japan all felt that Christianity in Japan is greatly in need of new life and zeal. Besides the Conference of the Federation of Christian Missions there were many other profitable and inspiring meetings. ~~There was a Convention~~ for the Deepening of the Spiritual Life. There were meetings when the Oxford Group Movement was discussed with the view to seeing if any thing could be derived from this movement to help bring in the Kingdom of God in Japan. Kagawa San went up there and spoke in English on his work. Aside from all of those special meetings we had many good speakers for the regular Sunday services and mid-week prayer services. The leading speaker who spoke every Sunday morning was Dr. Richard Roberts, a well known preacher from Canada. Even though there were many meetings and we attended many of them we had some time for quiet and for reading good books. We found the new book, "For Sinners Only", by A.J. Russell very thought provoking and interesting. An old book which we re-read and enjoyed was, "In His Steps" by Sheldon.

We also found time for some sight-seeing out from Karuizawa. One place of interest was the lava beds near Mt. Asama. I had seen Mt. Aso and Sakura

jima, but the lava thrown from them is nothing when compared with the huge piles of lava thrown out of Mt. Asama. When you see Mt. Asama's lava beds you can well understand how a whole village was buried under it. The most beautiful place we visited was Nunobiki. High up on a rocky mountain there was built back in the rock a picturesque little temple. Fourteen years ago just after we were married we went up there and had not been back until this summer. This summer when we went we thought back fourteen years and renewed our youth. We drank in the beauty of the hills and thought of the greatness of God. Now we hope we have come back to you and our work for our Lord and Master better fitted to serve Him than we were before we left in July. As we begin our Fujinkwai work for the fall I think it is very fitting for us to think together on the subject you have given me for today -"The Greatest Object of Service."

Let us think together and try to decide what is the greatest object of service. When we are in trouble if some one does a kind deed for us, usually we are very much touched. When our little boy was sick some time ago friends brought in gifts. I appreciated them greatly. At that time the thought came to me that all people appreciate kind deeds done for them. Therefore as never before I concluded that kind deeds were a very worthy object of service. From that time on I have always been happy to take flowers to sick people or have the money I give to the Fujinkwai used to buy flowers for the sick.. But do you think kind deeds are the greatest object of service? How about kind words? In Proverbs 25:11 we read, "A word fitly spoken is like apples of gold in network of silver". I am sure we have all experienced times when kind words fitly spoken have been the means of turning the tide in very heated discussions. So I think we will have to put kind words down as another worthy object of service. But our subject is "The Greatest Object of Service" and I do not believe kind words quite come up to that. What do you think of work as the greatest object of service? When we see how much work has to be done for our church and for our Saviour and when we see how willing and lovingly our pastor and his wife and the active members of our church

do this service we are sometimes led to think that surely work for our Master is the greatest object of service. But if you will think seriously I believe you will find even a greater object of service than work. What do you think of preaching as the greatest object of service? In Romans 10:14 we read, "How then shall they call on him in whom they have not believed? and how shall they believe in him in whom they have not heard? and how shall they hear without a preacher?" We infer from this that the preaching of the word of God is very important. That is certainly a very worthy object of service. However preaching within itself could not be put down as the greatest object of service because preaching alone will not win people. The preacher has to practice what he preaches or he will not win any one. There are many other worthy objects of service which could be mentioned. But if you will think long and seriously in terms of eternal values, I believe you will reach the conclusion that "Soul-Winning is the Greatest Object of Service". We may win souls by kind deeds or kind words or by preaching or by other means but we can sum up the whole thing by saying that what ever method we use the Greatest Object of Service is Soul-Winning.

Next I want to say just a little about one method of soul-winning. I think that one of the best methods of soul-winning is through a victorious radiant personality. That is x very easy to say but it is not an easy matter to produce a victorious radiant personality. Many things are required before one has a victorious personality. One of the first essentials is to surrender all to Christ. It is very difficult for us to realize how very much it means to surrender all. It is easy to think that if one has given up ones home, loved ones and native land one has surrendered all. But I have come to find that it means much more. To surrender all to Christ one must surrender their living to Christ. To live the Christian life every minute of every day is much harder than giving up possessions and loved ones. One great essential in living the Christian life is sincerety. We must be absolutely sincere with our-

selves first of all and then with all with whom we come in contact. A sincere person attracts people. Another important thing is that we must be humble and willing to confess our mistakes or sins on our part. A person who never admits that he is in the wrong never makes a good soul-winner. A person who wishes to have a victorious personality will never seek an office or a high place. In Mark 9:35 we are told that Jesus "sat down, and called the twelve; and he said unto them, If any man would be first, he shall be last of all and servant of all". Unless we are willing to be last and servant of all we can never hope to lead this victorious life and be first in soul-winning. It is a very difficult thing to do but if we want to be able to hold our heads up and look straight into the eyes of all around us and really have that victorious or radiant personality then we must be unselfish in our dealings with all people. We must be sincerely unselfish in the home, in our church, at our work and everywhere. I have often seen people put on a very meek, unselfish air and try to pretend to be very unselfish, but every one present could tell that it was not genuine. What I mean is that from the heart one must be sincere in their unselfishness. This pretended unselfishness never produces a victorious, radiant personality.

Two other important essentials for attaining this victorious, radiant personality is Bible study and prayer. We must study the Bible for ourselves. Of course our Bible teacher or pastor can help us a great deal in understanding our Bible. We should get all the help from them we can. But in addition to that we should study our Bible devotionally alone with the Holy Spirit as our guide and teacher. We should pray to God by making our request known to Him and we should also pray by waiting quietly before God so that He can reveal His will for our daily lives to us. If one does all these things I have suggested I believe they will have a victorious, radiant personality. If one really has this victorious, radiant personality, I believe that as others see it they will want to give their lives to the same Master - our Lord and Saviour Jesus Christ. Therefore if we live this true, pure, surren-

3. The Greatest Object of Service.

dered life we can through our victorious, radiant personalities attain this Greatest Object of Service - Soul-Winning. From now on whatever else we do let us covenant together to try to be Soul-Winners to the best of our ability. If we will surrender our all to Christ I believe He will use us to win souls for His Kingdom.

FOURTEENTH ANNUAL MEETING OF JAPAN W.M.U.

The ladies of the Yawata Church as hostesses began to get ready for this meeting in January, so when September came the monthly meeting was held to make final preparations. What preparations they were! Surely God's Spirit was there guiding that little group of six women and, two weeks later, ten women. I said after those two meetings, so filled with sacrifice and earnestness: "Surely we shall have a great meeting this year." And such it was. God poured out his blessings upon us. It was the happiest meeting for everybody that we have ever had. The pastor and church at Yawata printed the following Sunday in the bulletin: *"Kansha! Kansha! Kansha!"* (Thanksgiving).

Just one month before the annual meeting Mrs. Nakamura resigned as president. My heart sank, but at the

same time I said: "In some way or other the Lord will provide." How I prayed that he would bring glory to his name out of this meeting. Mrs. Hara, the wife of the dean of our Seinan Jo Gakuin (school for girls), agreed to preside instead of Mrs. Nakamura. For two weeks every day she came down to my home and talked and planned and prayed, some days for two or three hours. Then she worked late at night helping the treasurer to get her reports ready.

According to schedule for October 16-18 the meetings were held. The motto for the year was Luke 5: 4: "Launch out into the deep, let down your nets for a draught." (*"Fukami ni nori idashi, ami wo oroshite sunadore."*) The motto was beautifully written by Pastor Kuroda and placed in the front of the church. Our art teacher drew a most attractive poster, illustrating our work for the coming year. The Yawata ladies had one large vase and one large basket of flowers illustrating two kinds of Japanese flower arrangement, on tables in front of the pulpit. Every one was impressed with the beauty and simplicity that was so fitting for the services.

The first evening we had greetings and the president's address just as you do in America. After this meeting all the delegates and visitors went over to our new pastorium, the first one ever built without some aid from America. There, in two upstairs rooms where the wooden (*amado*) doors had been covered with white paper and bordered with lavender tape and thus converted into a beautiful low table, all of us sat on the floor and had our social meeting or reception. Bible reading, hymns and prayer and self-introduction formed the program. Mrs. Kuroda, our pastor's wife, said a few words of welcome, then spoke of the very small work that the one little (Yawata) society had done during the year. She said: "Often the hostess society gives some little souvenir (*omiyage*) to the delegates, but in Yawata the only specialty was lead and that was too heavy to give to guests, so our society decided to give you boats, that you might 'launch out into the deep.'" Having said that she lighted the flag staff (a candle) of her W.M.U. boat (*Domei Maru*), then continued by saying: "The light of our little society is very weak (electric lights turned off) but by passing my light on to the society nearest me the light becomes stronger." On and on the little lights were passed until they had encircled the table in one blaze of glory. These represented the work of the Domeikai as we "launch out into the deep" this year. Standing in their little white paper boats, with their lavender flags flying, these forty candles shed a warm glow upon the happy faces of the guests as they ate their dainty cakes and sipped a cup of Japanese tea. A hymn, a prayer, then at nine-thirty we turned to go to the Japanese hotel or to our own homes to prepare for the busy day ahead.

From eight o'clock in the morning of Tuesday, until five o'clock in the afternoon, the King's business was being taken care of by this little Union of Baptist women. What would the treasurer's report reveal this year? There had been so many changes and reverses in our Union! Over against the report of last year of Yen 537.08 stands the record of this year of Yen 623.96. And in the bank for the support of our Mallory Fund students there is Yen 562.66. We rejoice that giving according to God's method is beginning to grip the hearts of our women. In order that our Mallory Fund students may receive special attention and mothering, a committee was appointed to keep in close touch with them in both schools.

Fourteen years ago the purpose of our Union was to help support the work of our Japan Baptist Convention. But the atmosphere never seemed to be clear enough among our pastors to make becoming an "Auxiliary" possible until this year. But last spring at the Convention there was sufficient interest manifested in the work of the Union to make us sure that the time had come. So this year's record bears these words: "Moved that we request the Southern Baptist Convention to grant us the privilege of becoming auxiliary to it." The president of the Convention was present and rejoiced that the day had come when the two bodies could look forward to being workers together for God. Our request will be acted upon by the Convention at its next session.

Again our hearts rejoiced when the chairman of the Missionary Committee of the Convention thanked the Union for its gift of Yen 89.18 as the initial fund toward the establishment of a Board for Home and Foreign Missions. Mr. Katatani, the chairman, said: "Our Convention has had no mission work, but because of your gift last year on the Baptist Day of Prayer, Japan Baptist Convention at its recent meeting appointed a Missionary Committee and already that committee has begun to function, and we pray that it may not be long before Japan Southern Baptists will be at work in Manchuria and in the uttermost parts of the world."

Again this year the Union voted to observe the Day of Prayer in co-operation with all of the churches, and divide the offerings, two-thirds for Missions and one-third for the Good Will Center. In order that this day may become a great day for world missions, the W.M.U. is sending missionary biographies and other little books on missions to each society and urging our women to read as many as possible this year. As yet our monthly programs are not filled with great fervor for soul-winning, so we felt that this method would help create interest. Our Y.W.A. work for the coming year will have to work under a handicap, for Miss Schell feels that with the Good Will Center she cannot continue the Y.W.A. work. But for this work, too, we believe God will provide.

Dr. Ono led the devotionals for us. His first service and the consecration hour were great hours of inspiration. Surely his messages of "Launch out into the deep and let down your nets for a draught," and "They left all, and followed him" will result in deeper, more earnest fishing for souls this year.

I wish you could have seen that lovely luncheon served in the kindergarten at noon of the first day. The husband of one of our Yawata women said that he had had some special training in the making of salad (*osushi*) and that he would make the salad so that the ladies could attend the sessions of the Union. All the ingredients were bought the day before and from five o'clock in the morning until noon he worked (with the help of Y.W.A. girls) and served a beautiful luncheon. I think no one was happier that day than he, because of the "little" he had done in preparing the meal for fifty people.

The luncheon for the second day was equally beautiful. It was served at the Good Will Center in Tobata, just twenty minutes by street car from Yawata. This Center, as you know, is the gift of the Southern Baptist women

FOR INTERMEDIATES:

The People of the Jesus Way, Beagle, H.M.B. $0.25
This has proved very successful for Intermediates.

The Word of Their Testimony, Lawrence, H.M.B. . . .25
The many stories are easily adapted for Intermediates.

FOR JUNIORS:

Around the World in the Southland, Coleman, H.M.B. $0.25
The best book on Home Missions for Juniors.

Young America Makes Friends, Jones and Caudill, M.E.M. 75

of U.S.A. to the Southern Baptist women of Japan. The building has just been completed, so we felt that it would be a most fitting conclusion to our meeting to have our women see what *their* and *our* own Good Will Center is. Every heart filled with pride and joy as they inspected the building and joined in singing one of the songs that the G.W.C. children sing. The glad fellowship and the delicious luncheon and "listening in" at the Story Hour caused our women to linger about two hours longer than is usual at our annual meeting.

The consciousness of the greatness of woman's work has so taken hold of our women that we proposed a plan this year by which in the near future we may have a permanent corresponding secretary to help our women in bearing to the world the message that "Christ is risen." We earnestly pray that God may guide us in finding the right woman and finding the way by which her expenses may be met. Who knows but that this new, important step may be taken next year as we celebrate our fifteenth anniversary at the meeting in Fukuoka?—*Mrs. C. K. Dozier, Japan.*

PROGRAM FOR FEBRUARY

TOPIC—PERSECUTION IN THE SPREAD OF CHRISTIANITY

Purpose of the Program—To Show: Courage and Fidelity of Early Disciples; Individual Instances of Persecution; Explanation of W.M.U. Pin

Month's Question—Can I wear the W.M.U. pin worthily?

Hymn—"Awake, My Soul, Stretch Every Nerve"

Prayer, thanking God that his blessing abideth with those who are persecuted for righteousness' sake

Scripture Lesson—The Ministry of Tribulation: John 16: 32, 33; Acts 14: 21, 22; Romans 12: 9-13; 5: 1-5; Rev. 7: 13-17; Rom. 8: 35-39

Hymn—"Must Jesus Bear the Cross Alone?"

Poem—The Joy of Service (Order poem for 2c from W.M.U. Literature Department, 1111 Comer Building, Birmingham, Alabama)

Talk—Peter, Paul and Other New Testament Heroes (See accounts in Acts and in their epistles)

Prayer of thanksgiving for their heroic witnessing

Hymn—"Faith of Our Fathers"

Stories of Modern Missionary Heroism (Let all who will participate in this, but have many prepared to do so. Help will be found in articles in this magazine and in almost any missionary book)

Prayer that W.M.U. members will seek to be increasingly heroic in word and deed for the kingdom of God

Explanation—Significance of the W.M.U. Pin (Order leaflet for 2c from W.M.U. Literature Department, 1111 Comer Building, Birmingham, Alabama)

Season of Prayer in thanksgiving for missionary zeal of the pin's designer (the lamented Miss Emma Whitfield) and of the Union's founders

Hymn—"Lead On, O King Eternal"

Discussion of Article—A Square Deal (See article on page 24)

Prayer for faithful planning for and observance of March Week of Prayer for Home Missions

Business Session—Reports on (1) Plans for March Week of Prayer; (2) Mission Study; (3) Baptist Hundred Thousand Club; (4) W.M.U. Young People's Organizations; (5) Personal Service; (6) Enlistment; (7) Stewardship of Tithes and Offerings; (8) Mission Literature Subscriptions—Marking of Standard of Excellence—Offering—Minutes.

Hymn for Year (Standing)—"All Hail the Power of Jesus' Name"

Lord's Prayer (in unison)

BAPTIST BROTHERHOOD

J. T. HENDERSON

THE CHURCH SCHOOL

AS an enlistment agency, the preaching of the Word by the pastor should take first rank. The most effective supplement he can have is the church school. In this school properly graded work should be provided for all ages and classes. The pastor and deacons, the ordained leaders of the church, should be considered primarily responsible for promoting this school. To be sure, these officials should utilize the Brotherhood, Woman's Missionary Society, the Sunday School, and the Baptist Young People's Union in securing the fullest possible attendance of the groups they represent and in promoting proper classes and capable leaders for the different grades.

This policy recognizes the scriptural leadership of the church, dignifies the divine institution, promotes church unity and enlists the largest number of the members. The plan contemplates that all assemble in their classes, conduct a spirited praise service for ten minutes and then follow with the study period of forty minutes.

At the proper signal all promptly assemble in the auditorium, the attendance is noted, a stirring song is sung, all standing, a fervent prayer is offered, and then an attractive speaker delivers an inspirational address on some vital Scripture or important enterprise of the Kingdom. This entire program should not cover more than an hour and a half; from 7:30 to 9:00 P.M. is found to be quite satisfactory.

With the movement from the classroom to the auditorium and the variety of program, no one grows wearied but all remain fresh and vigorous to the end. Separate classes and capable teachers for the men, women, and young people insure a large and representative attendance and suitable instruction for every grade in the church. The joint meeting adds enthusiasm and affords a fitting climax for each session.

This plan recognizes that all classes in the church need information and a quickening of religious interest; all the membership, including the men, need to realize that this training should not be restricted to a select group of women and an aspiring company of young people. Such a study conducted in the individual churches would bring in a new day. *"My people are destroyed for lack of knowledge." "All should give attention to reading."*

Owakare ni nozomite

— Owakare no kotoba —

No. 1.

Konotabi nidome no Kyuka wo emashite kikoku itashimasu ni atari, konnichi wa watakashi ni torimashite, minasama ni ohanashi mōshiageru saigo no kikai de gozaimasu. Owakare ni nozomi nisan no koto wo mōshiagete owakare no kotoba ni kaetaito zonjimasu. Piripisho isshō no sansetsu kara nanasetsu made wo oyomikudasai-masato, tsuginoyōni kaite gozaimasu.

" Ware nanjira wo omōgotoni, waga kami ni kanshashi, tsuneni nanjira subete no tameni, negai no tsudotsudo yorokobito negai wo nasu. Kore nanjira hajime no hiyori ima ni itarumade

fukuin wo hiromuru kotoni azukaugayuenari.
Ware wa nanjira no uchi ni yokuwaza wo
hajimetamaishi monono, Kirisuto Iesu no hi
made kore wo mattōshitamōbekikoto wo
kakushinsu. Waga kakumo nanjira subete wo
omō wa tōzen no koto nari. Waga nawame ni
arutoki nimo, fukuin wo benmei shite kore
wo katōzuru toki nimo nanjira wa mina
ware to tomoni megumi ni azukaruni
yorite wagakokoro ni arebanari"
Kore wa kyo watakushi ga kokoro kara
mōshiagetai kokoro no omoi de gozaimasu.

Nihon ni okem Kirisutokyōjigyo-dendojigyo-
niwa kaizensarubeki ōku no koto ga arugōni

omoimasu. Sore ni tsuite wa senkyōshi mo shinja mo tomoni sōdanshi; majimeni kangae, inori soshite atarashii ayumi wo hajimeru beki deiwa gozaimasumaika. Watakushidomowa tashikani sono hōhō wo ayamatta to omoimasu. Watakushi wa soreni tsuite iroiro kangaete mimashita ga, Watakushidomo no kyōkai wa saisho sono shuppatsuten ga warukatta to shinjite oimasu. Tsumari sore wa shuppatsuten ni oite zengo wo ayamatta node atte, tatoete mōshimasuto, chōdo uma no ushiro ni kurubeki kurima ga, hantaini mae ni okareta kurima no yōna arisama de gozaimasu. Senkyōshitachi wa sono kurima wo oshite uma wo hikizutte

ikō to shite orimasu. Watakushidomo wa kuruma no ushiro no uma wo hanashite sore wo kuruma no mae ni motte kuruhazu de gozaimasu. Sōitashimasuto sonouma wa sakini tatte sono nigumma wo hiite mairimasu. Kyōkai wo kensetsu suru to iyū koto wa sono tatemono wo urukoto yorimo hontōni reshina kenshinteki na shinja tatoeba Kagawa san no yōna jimbutsu wo ~~wo~~ urukoto ga daiichi de aru to omōmasu. Moshi sonojigyō ga hibana wo chirasuyōna sakan na monode areba soreni rippana jimbutsu ga atsumatte mairimasu. Kirisutokyō wo seimei to shite ikirutokorono shinja ga tatoe shōsū demo, arukoto wa Kyōkai no ōryōnimo hanikani

No.

kachi aru koto de gozaimasu. Rippa na kyōkaidō to bokushi dake dewa kyōkai wa naritachimasen. Watakashidomo no konnichi no yarikata wa mottomo yoi shinja wo uru hōhō de aru towa mōsaremasumai. Watakushi no kangae dewa konnichi senkyōshi no nasubeki ōkina shigoto wa kore de aru to zonjimasu. Sunawachi ayamatta hōhō wo tadeshi, sakihodo mōshiagemashita tōri, kuruma no ushiro ni aru uma wo massaki ni tatete, jōzuni mae e susumasenu koto da to zonjimasu. Konichimade, shinja wa chōdo kono kuruma no ushiro ni okareta uma no yōde atta to iyū koto ga dekiru to zonjimasu. Soredewa dōshite konna yarinikui konnan na tachiba ni okareta node

No.

gozaimashōka? Hajimete Kirisutokyō ga nihon ni kimashitatoki niwa, hitobito wa sore ni tsuite zonjimasenohi, Nanra Kirisutokyōteki-haikei ga gozaimasendeshita. Shitagatte sono Kirisutokyō wo hiromeru hōhō wa kotonatte iruhazude gozaimashita. Shinjatachi ga sentō ni tatsu uma ni natte nigurumma wo hikukoto wo sezu, ato ni tsuite hikizurareru yōni narimashite irai, kono zengo wo ayamatsu koto ni narimashita. Sōzūfūni natta nōhitotsu no iyū wa okane no tamede, sorega gaikoku kara kitakara de gozaimasu. Soredewa dōshitara sono tentō shiteiru junjo wo naosu koto ga dekimashōka? Mata dōyū hōhō de sonokoto wo susumete ikubeki degozaimashōka?

No.

Mazu watakushidomo wa kunrensareta shidō wo shitsuyō to itashimasu. Tatoeba waga seibu baputeszto nimo nichiyōgakkō no yoki shidōsha ga kakete orimasu, Mata watakushidomo no kyōkai ni shitsuji ni ~~yona~~ ~~kawatte~~ kwatte sonokoto no dekiru hito wo ~~no~~ jutsūno shinja no aidani motomeru koto mata bokushi no aida ni yoriyoki bokushi wo ōku motomeru koto ga shitsuyō de aru to omoimasu. Mōhitotsu no koto wa nihon no minasama ga anataga no ~~teyotte~~ teni yotte ~~oso~~ erareta kane dake de ohataraki ni naru toki ga konakereba naranai to iukoto de gozaimasu. Soshite gojibun no chikarade tsuyoku tachi, masumasu oki kyōkai to nararen koto de gozaimasu. Soshite konnichi no shinja no

subete ga tamashii wo sunadoru hito ni nararen koto wo kibō itashimasu.

No.

Shinja no fujintachi minna ga, tamashii no kakutokusha to naru tame ni, dōmeikai ga chūshin ni natte, ōku no fujin, joshiseinen no katagata wo kunren shidō nasaru koto wa, jitsu ni tōtoi, imipukai koto de arimasu. Watakushi wa kono dōmeikai no sonzai wa, minasama no teni natta hataraki no yoki hyōhon de aru to omoimasu, "Mission" wa wazukani ikkanen dake hojo wo shimashita. Soshite hodonaku fujintachi jishin de sore wo chikitsugi nisarimashita. Watakushidomo no kyōkai mo kōjyū jū ni ~~itashitai~~ aritai to omoimasu.

Saisho no senkyōshi ya shinja wa, sono jidai ni ōjita koto wo, shite kita node arimasuga,

dandan jidai ga kawatte mairimashita. Kyōkai ~~ga~~ donna mono de aruka, jissai no kirisutokyō no hataraki ~~wa~~ donna mono de aruka wo, sono tōji no ~~ts~~ nihonjin ni shirasemu niwa, Kyōkai wo tatete misemu shitsuyō ga gozaimashite.

Kyōkai ga sono tatemono ya, bokushi no hōkyū wo sasaemu dake ni, kyūkyū sumu ~~koto~~ rei wa heihoku nimo, hoka no kuni nimo aru koto desu ga, sorewa hontō ni nezuyoi kirisutokyō no shimpo hattatsu no ue ni, ōkina samatage to narimasu.

Nihonno minasamawa, hijō ni shinshu no kishō ni tomi, mata nanigoto mo, owari made yaritogemu kata de gozaimasu. Minasama wa katai shinkō no ueni tachi, jibun jibun no saizen no doryoku wo tsukushite,

Kami kara ataerareta chikara wo, omōzombun ni, otsukai ni naraneba narimasen. ~~Minasama~~ Hitori bitori ga ~~sono chikara wo~~ kenshinteki na hataraki wo nasaimashitara, sono kekka wa, donnani ka subarashii mono de gozaimashō. Watakushidomo no zento niwa, sekinin to kanōsei toni mitasareta, ryōen na mono ga, aru koto wo, mōshiagetō gozaimasu. Saiwaini, Seinan Gakuinkyōkai no minasama wa, kanete no yume ga jitsugensarete, gojibuntachi de kyōkaidō wo kensetsu nasaimashita. Sore wa donnani ureshii koto de arukka, minasama ga yoku ajiwatte irassharu to omoimasu. Watakushidomo wa jibuntachi no kyōkai wo motsubeki de gozaimasu. Sore wo, zenbu ni nozomu koto wa, fukanō to ossharu

kamo shiremasen. Kyōkai no subete ga anatagata no yōna rippana mono wo tateru koto wa dekinai deshō. Keredomo sono onoono ni tekishita mono wo tateru koto ga dekimasu. Tatoeba rokumaijiki no kayabuki no gotoki somatsu na mono demo, jibun tachi de sasaeuru kyōkai wo, tateru koto ga dekimasu. Moshi Seinan Gakuin Kyōkai ga, ~~koba~~ beikoku kara no hojo wo aoide, gojibun tachi de otate ni natta mono de nakattara, korehodo made ni, jibun no kyōkai wo aisuru kimochi ni nararetadeshōka? Watakashi wa, Seinan Gakuin kyōkai no naka ni, jitsu ni urumashii sorera no araware wo mizutoki ni, kangai fukai nanimono kaga gozaimasu. Kaiin no hitori ga, sekitan no

No.

utsukushii
haitte imphako kara, sekitan wo dashite, kireina kawairashii ano stove ni, oire ni naru jōkei wa, dare ga mite mo, sō kanjirudeshō. Shinja mizukara ga tatte, subete no sonae wo nasutoki ni, Kirisutokyō wa motto shikkari shita nezuyosa de, yutakana mi wo musubimasu. Watakushi wa kono Gakuin kyōkai e shusseki suru tokuten wo motsubotto wo, kōei ni zonjimasu. Watakushi wa, Tōkyō no Sugamo Kyōkai yori mo, kochira no kyōkai e ressekisurubotto wo, donnani yorokondechuka wakarimasen. Watakushidomo wa, Tōkyō wo tōru toki, Sugamo kyōkai e mairimashita. Kyōkai no setsubi to ii, Nichiyō Gakkō, Yōchien no setsubi to ii, jitsuni Seibu Baptesuto no mohanteki no mono de gozaimashō. Shikashi, sotogawa

No.

no tatemono ga, ikura rippa demo, soredake wo motte shinno kyōkai to iukoto wa dekimasen. Watakushidomo wa mazu sono rippa na tatemono wo uru mae ni, shin no shinja wo ōku motaneba narimasen. Nihon ni oite, Kirisutokyō no Chikara to narumono wa, dokuritsu doppo ni yoru kanzen na hattatsu de arimasu. Warera no Baputesato Kyōkai no arumono wa, sanjūnen mo mae ni hajimerarete inagara, kyo mo nao, sonomama "uma-no-maeni-kuruma" shiki no ayamattā yarikata wo tsuzukete, mada bokushi no kōkyū mo jibun tachi dake de harazu, dokuritsu no dekinai mono ga arimasu. Mata nagai aida tsuzukerarete iru kōgisho demo, moshi takara no hojoga nakereba, Meinohama no yōni, tojite

shimawaneba naranai tokoro mo arimasu.
Sanjūnen mae no yarikata wa sono jidai ni wa
tekitō na hōhō de arimashita ga, Sanjūnen go
no konnichi niwa tekishimasen.

Iroiro aratamubeki koto ga attemo, kyū ni
kaeru koto wa mutsukashū gozaimasu. Shikashi
watakushidomo wa, tashika ni, Nihon no shinja no minasan
ga, kanzen ni jikyū dokuritsu wo nashi, Nihon no
arayuru Kirisutokyō jigyō wo, shidō nasaru toki
no kuru no wo, machi nozonde oru mono de gozaimasu.
Sono akatsuki niwa, beikoku kara no hojo mo, Shukyōshi
mo, fushitsuyō to naremasu. Sorega matteku jitsugen
sareru niwa, nanen kakaru ka zonjimasen.
Keredomo, watakushidomo ga sono rinō ni mukatte,

susumi tsutsu aru koto wa, jijitsu de gozaimasu. Soremadeni, wareza no Bapūtesuto Kyōkai no zenbu ga, dokuritsu shi, mottomo kenjitsu na shidōsha no motoni, chikarazuyoi hatten wo shinakereba narimasen. Mata, kku no tamashino kakutokusha wo fuyashi, kyōkai no kaiin wo fuyasaneba shinja no aida ni narimasen. Nihon no kyōkai wa iroiro no hōmen ni, mada mada susumubeki yochi ga takusan gozaimasu. Mainichiyobi no kyōkai shusekisha ga, gojū nin to ieba, seiseki ga yoi to omo oomoi ni narukamo shiremasen ga, ~~beikoku no~~ ōkii machi ni aru kyōkai nado dewa, heikin gohyakunin yori sukunai no wa, hazukashii to omō tokoro no arimasu. Kenjitsu na shidōsha to

Kyōkai wa

yurai ni naitai to omoimasu.

ōku no kaiin wo ete, tsui ni wa, Warera no Seinan Gakuin, Jo Gakuin, Fukuin Shokan sonota no Kirisutokyō jigyō dantai wo mo, minasama no chikara de, sasaeru yōni natte itadakitō gozaimasu.

No.

Korera no koto wa, ikanimo konnan na, mendō na koto no yōni omowaremasu. Fujinkai no seki de, naze konna koto wo hanasu no darō to oomoi ni nam kata mo gozaimashō. Kore wa, minna danshi no shigoto no yōdesuga, fujin mo otto no nayosha to shite, sekinin no ikubun wo kanjiru hazu de gozaimasu. Sorebakari de naku, fujin mo sekinin wo owaneba naimasen. Wareware shinja ga, Kirisuto ni chikai seikatsu wo nashi, ōku no tamashi wo Kirisuto ni michibiku koto wa,

beikoku demo nihondemo, ichiban taisetsu na koto de gozaimasho. Ijō watakushi ga mōshiagemashita wake wa, minasama to tomoni, korera no koto wo kangaetakatta kara de aimasu. Kasanete moshi-agemasu ga, Kirisuto wo seimei to shite ikinu shinja ga, kenshinteki katsudō wo shite itadaki tai to omoimasu.

No.

Owari ni, chūshin kara mōshiagetai hitotsu no koto ga gozaimasu. Imamade mōshiageta koto wa, "nezuyoi Kirisutokyō jigyō wo kizukiagen ga tame" de arimashita. Kondo mōshiagemasu koto wa, Minasama ga jikyū dokuritsu narattа ato no, tōki mirai no koto de gozaimasu. Kondo wa nihonkara, nihon no senkyōshi wo, Manshū nari, Taiwan nari,

Mata wa Shina e, ookuri ni naru koto wo kangaete itadakitō gozaimasu. Jakun Minasama wa, Nihon no kyōkai de Wareera no Gakuin ya sonotano Kirisutokyō jigyō wo sasae te iku koto sura fukanō to okangenimarimashō. Mashite Nihon kara senkyōshi wo haken suru koto wa omoi no oyobanu koto da to, oomoinasaru kamo shirenasen. Keredomo, ōkii jigyō no hajime kara ōkiku wa gozaimasen. Watakushi domo wa, sono chūsai dai ippo kara, yoki jumbi wo shinakerebanarimasen. Sorede mazu, tejikai jumbi to shite, minasama no chikaku ni aru, megumarezaru hitobito no tame ni, tsukushite itadakitō gozaimasu.

Watakushi domo fujin wa, ima kojiin

No.

to ka, Raibyōin toka, mata wa Yōrōin to yūyōna ōkii jigyō wo hajimeru koto wa dekimasumai. Keredomo watakushidomo wa, motto tejikai chūsai koto wo nasu koto ga dekimasu. Minasama no fujinkai nimo, tashō no okane ga ari, ~~Watakushidomo~~ Hitori bitori wa Kami ni sasagubeki toki wo motte orimasu. Warera no nasubeki koto wa nande gozaimashōka. Owakare ni nozomi, kono Fujinkai ga, Kami no yorokobitamō igi aru ayumi wo nasu yōni, inoru shidai de gozaimasu. Fujin Dōmeikai ga, "Schell" shi no hataraki wo, tasukete iukoto wa, jitsu ni yorokobubeki koto de gozaimasu. Sono uchi ni Rinkōsha ga mattaku jikyū de keizoku suru hi ga mairimasudeshō. Sōshitara kondo wa, Minasama ga

No.

Manshū ni, Taiwan ni Shina ni Pinkōsha ga sonota no hataraki wo ohajime ni naru hi no, ichijitsu mo hayakaran koto wo, inoru mono de gozaimasu.

Owari!

No.