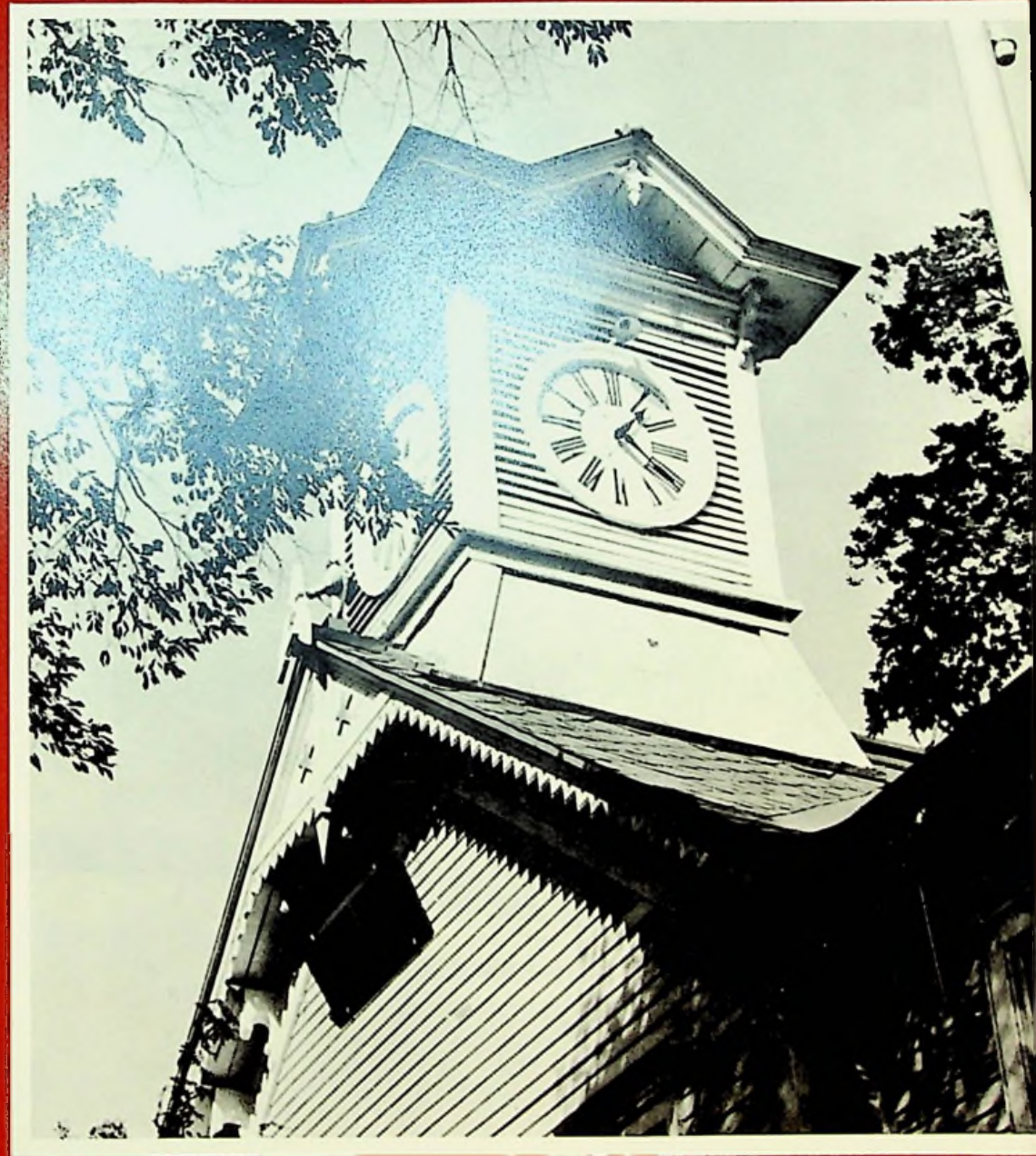




Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY



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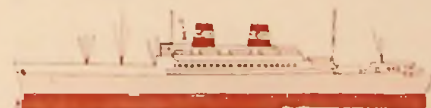
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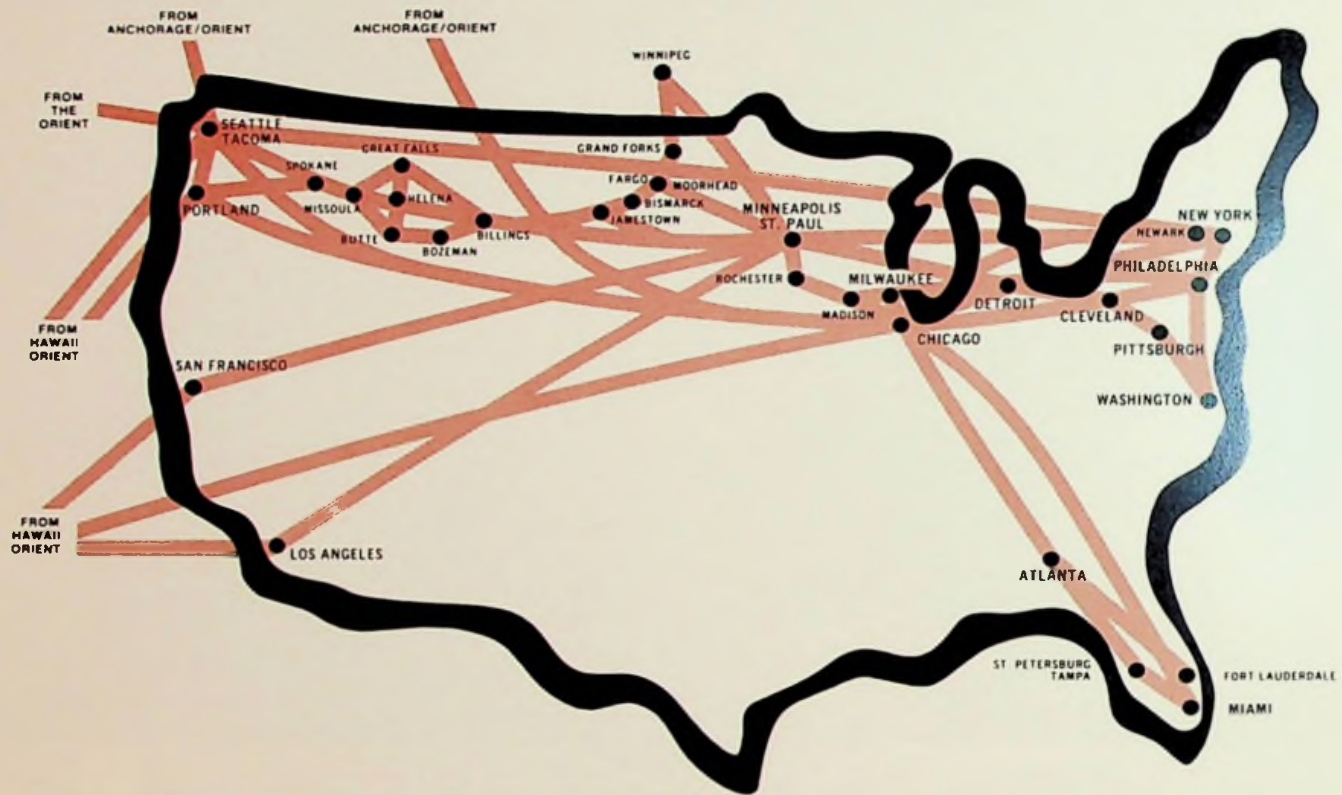
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IN THIS ISSUE

From Kitchen to Dining room

"The approach of furlough finds the Acting Editor with mixed feelings. In view of claims in the home-land it is not right to delay departure longer. But ministry in the editorial kitchen, collecting ingredients and mixing them in right proportions, is a very rewarding one. So it is a matter of regret to be laying aside the rolling pin which is designed for use on manuscripts. However, although the time has come to step out of the kitchen, the editor looks forward to taking his place in the dining room."

A. R.

This marks the last issue for departing Editor Reynolds. He has done an excellent job and this issue contains mine of the excellent articles he has gathered. Thank you, Arthur!

Be sure to keep up on the JEA activities. This new organization is just beginning to make its impact in a changing Japan.

Donnel McLean finishes his Reaching All Japan and Don Hunter brings to a close his inspiring devotional on the Doctrine of the Cross.

The Tokyo Union theological Seminary is feeling the brunt of a student uprising. No missionary in Japan can afford to be ignorant about what is going on not only in schools but in churches as well. This article briefs you on the TUTS events.

This issue continues the excellent surveys being done on Christian work in Japan. Gifu and Sapporo are featured.

Wanted! A new editorial policy is in the works and if we can get some of you to help, the Harvest will continue to serve Japan's missionaries. Check page 32 before you put this issue aside!
M.V.B.

COVER: Clock tower in Sapporo is described on page 25.

PS. Editor Reynolds got caught in the pre-furlough rush so the new JEMA president Don Hoke and the new editor Maas VanderBilt with an assist from Arnfinn Andaas of NLL put this issue together for him.



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JAPAN HARVEST is the official organ of the Japan Evangelical Missionary Association, a non-profit organization. Printed in Japan four times a year. Address all JEMA correspondence to the President, all JAPAN HARVEST correspondence to the Editor.
© by JAPAN HARVEST AND JEMA

MANUSCRIPTS: Should be typewritten in duplicate, double-spaced, signed and submitted two months prior to publication.

ADVERTISING: For information, write to the Advertising Manager. Special rates for contract advertising.

SUBSCRIPTION: ¥900 per year (four issues); Single copy ¥200. Remittances should be made by Furikae No. Tokyo 180466, or by check, or Post Office Money Order (kawase) payable to JAPAN HARVEST

JEMA AND JAPAN HARVEST ADDRESS
1, 2-Chome, Surugadai Kanda, Chiyoda-ku Tokyo

OVERSEAS SUBSCRIPTIONS
U.S.A. Japan Harvest, c/o Joseph Carroll, Route 7, Greenville, S.C. 29609; 70¢ single copy; \$2.50/year.

CANADA: Japan Harvest, c/o J.E.M., Mr. Don Bruck, Three Hills, Alberta. 70¢ single copy; \$2.50 per year.

ENGLAND: Japan Harvest, c/o J.E.B., 26 Woodside Park Road, London N12 21 s per year.

AUSTRALIA: Japan Harvest, c/o New Life, 667 Victoria St., Abbotsford, Victoria. \$2.20 per year.

NEW ZEALAND: Japan Harvest, c/o B.T.I., 411 Queen St., Auckland, 21 s per year.

Printed by New Life League, Tokyo



J E M A

President's Page

by Donald E. Hoke
New President of JEMA

WITH hope and enthusiasm I take up the responsibilities of the JEMA presidency at the beginning of this decade of the '70's. These next years will probably be the time of greatest challenge to the missionary community that we've experienced since World War II's new era of opportunity.

Materialism and secularism seems seriously to have diminished evangelism and church-planting. Sadly the missionary community is shrinking, rather than growing. Growth in the national churches has seriously slowed, if not actually retrogressed in many areas. This will clearly not be a decade for the faint-hearted, the fearful, and the faithless. It will be easy to find excuses to turn aside or turn back from our divine calling to Japan. But to do so would be "to give place to the devil."

The words of Marshall Foch during World War I have always inspired me. Upon receiving reports from his subordinates that the enemy was pressing on both flanks and massing strength before him, the redoubtable marshall stood, and declared "Gentlemen, the situation is excellent. Let us attack!" They did, and a decisive victory was won.

Biblical Ecumenicity

For many years I've been deeply burdened for Biblically ecumenical cooperation here in Japan. Perhaps the very exigency of the current situation will be God's means of bringing us closer together in prayer, study, and concerted action to bring Christ to the last of the yet unreached 8,000 towns and villages of this dynamic nation.

I'm particularly concerned that we in JEMA give ourselves prayerfully and

wholeheartedly to cooperation with the struggling national churches. Though each missionary is doubtless doing this in his local situation, I feel that we have a unique and opportune responsibility to strengthen the hands of the united evangelical witness represented in the Japan Evangelical Association. At their annual meeting the two days following JEMA's annual conference in late April, there was a tremendously heartening unanimity of feeling that we join forces in planning for what might be called a "congress on the church and mission in Japan" for next spring. This is a significant forward step in the life of this two-year old organization. Let us back it with prayer and enthusiastic support on the local level as plans are begun.

Thankful Sayonara

This issue of the *Harvest* bids good-bye to Sam Archer who has served faithfully these last two years as president of JEMA, taking over unexpectedly at the retirement of Paul McGarvey in 1968. On behalf of the entire JEMA constituency I want to extend our appreciation to Sam for a job well done both in JEMA and as editor-in-chief of the *Japan Harvest*.

This issue of the *Harvest* also marks the departure for furlough of current *Harvest* editor, Arthur Reynolds (OMF). We wish Arthur godspeed, a happy, profitable furlough, and a quick return to our ranks and to the *Japan Harvest* in 1971.

JEMA

JEMA is supremely a service organization, officially representing a large share of the evangelical missionary community. As we face the spiritual challenges of the 70's in Japan, I'm sure that it is with the prayerful determination that, "We preach Christ Jesus the Lord, and ourselves your servants for Jesus' sake," (II Cor. 4:5)



HARVEST Names New Editor

Maas Vanderbilt, missionary in Japan since 1955, was appointed to succeed departing editor Arthur Reynolds. He will begin his editorial responsibilities with the 1970 fall issue.

The newly appointed editor has been active in church planting in Saitama, Nagano, Tokyo and recently has begun a new work in the suburbs of Yokohama. Along with his evangelistic activities, he has directed the Japan Affiliate of the World Home Bible League which annually distributes thousands of Bible portions and New Testaments in Japan. He has also served for years on the Christian Academy Board of Directors.

A Dutch proverb says "New rulers-new laws". While continuing the many good features of the *Harvest*, the new editor promises that a few changes are being planned and that a new emphasis will be made in some departments.

The *Harvest* wishes the new editor success on this new adventure! *

J E A Issues Declaration



JEA in session

UNITY, VISION MARK ANNUAL JEA CONFAB

THE April 29-30, 1970 Japan Evangelical Association Executive Meeting held in Tokyo gave vivid evidence of unity and vision. Organized just two years ago (April 29, 1968) as a daring step of evangelical unity, the new association shows a remarkable vitality in the face of many challenges. JEA is composed primarily of the Gospel Association (Fukuin Renmei), Japan Protestant Conference (Seisho Shinko Domei), and the Japan Evangelical Missionary Association (JEMA) although many other groups are associate members.

The executive committee was enlarged from the normal fifteen members to twenty-four in order to gain a better understanding and perspective of JEA objectives and current challenges facing Christians in Japan.

An invigorating discussion was highlighted by an extensive report on the Wheaton Declaration (April 1966) by the radio evangelist, Akira Hatori. After giving a precise summary of this relevant declaration, Evangelist Hatori went on to challenge the delegates to apply the principles of this Declaration to the Japan situation during the crucial 70's. The ensuing discussion plainly revealed that each delegate was fully aware that only a sound Biblical faith and a complete trust in God

would enable the church in Japan to fulfill its mission.

The Spirit's guidance was evident as the Conference moved towards a climax. After the discussion turned from generalities to specifics, it was decided that each group would meet separately to reach its own conclusions. A marvelous unity was felt as the three groups reported on their findings. The Conference closed with a unanimous statement that concrete steps be taken to rally the evangelical forces (some not yet represented in JEA) in Japan to a fall conference as a preliminary study of the situation facing the church in Japan with a final declaration expected to be made at a 1971 spring conference.

Some of the delegates who had also been to the Asia-South Pacific Congress on Evangelism were overheard saying, "It looks like we're going to have our own Japan Congress on Evangelism."

JEA co-chairmen are Tsugio (David) Tsutada who was chairman of the 1968 Tokyo Billy Graham Crusade and Nakaichi Ando, head of the Gospel Association. Missionaries representing JEMA were Don Hoke (new JEMA chairman) Sam Archer, Francis Sorley, John Siebert, Ken McVety, Donnel McLean, LaVerne Snider, Jonathan Bartel and Maas Vander Bill. *

A Declaration and an Appeal for the Purpose of Cooperative Witness (Translated from Japanese)

I. Concerning the Japan Evangelical Association.

- A. What is the Japan Evangelical Association that was born on April 19, 1968, at the Tokyo Kvoritsu Hall?
- B. The Japan Evangelical Association is a conservative, evangelical Christian organization which is composed of the Nihon Fukuin Renmei, the Japan Protestant Conference, and the Japan Evangelical Missionary Association as charter members, all of whom stand firmly on the ground of Biblical faith.

1. Standard of Faith:

By Biblical faith we mean that we believe and understand the Bible as follows: "The Bible is plenary inspired, the infallible and inerrant Word of God, our only rule for faith and practice."

2. Members:

The following are the charter members who hold to this Biblical faith:

- a. The Nihon Fukuin Renmei is presently an association of seven denominations: the Japan Alliance Church, the Japan Jesus Christ Church, the Japan Free Methodist Church, the Japan Alliance Christian Church, and the *Kirisuto Kyodaidan*.
- b. The Japan Protestant Conference consists of individual members including both Japanese and foreigners. However according to requests, denominational memberships are also now possible.
- c. The Japan Evangelical Missionary Association is an organization composed solely of evangelical mission boards.

Continued from previous page

- C. The Purpose of the Japan Evangelical Association. The purpose of JEA is first of all to witness to, and proclaim the Biblical faith. All its other activities are based on this. Concerning these secondary activities, as well as its primary objective, the member of JEA will seek to cooperate as much as possible, without violating each member's distinctives of doctrine, organization, and emphasis.

II. This present age.

- A. Though there are many ways to view this present age in which we live, it is obvious that this age is far removed from the Biblical standards spiritually, in faith, in mood, in ethics, and in morality.
- B. Someone has said that this is an age of violent movements and confusion. Another has called this age is far removed from the Biblical standards spiritually, in faith, in mood, in ethics, and in morality. Still another calls it the age of violence, destruction, disorder, and lawlessness. Above all this is the age which is against God, against godliness, and is worldly, materialistic, and carnal—an age in which people are totally indifferent to God and the Bible.
- C. This thinking of the age has also entered the Christian church. Many churches have departed from the Bible and God and have deceived both themselves and the world. Continuous disputes and struggles have broken out within the churches, and we must sadly recognize that the church as a whole has lost its vitality and vision for evangelism.

III. The necessity of cooperative witness.

- A. It is clearly necessary that the Biblical faith must be strongly upheld and proclaimed to a perishing world and a confused, apostate church at this time. Along with encouraging individual witness, the JEA also desires to make a cooperative witness in the right way.

- B. Entirely beyond our human efforts, in the providence of God it has been two years since the JEA was miraculously organized.
- C. JEA's calling is very important, but the practical realization of it is by no means easy. If we wait and do nothing, when will this goal be realized? But we must also take care not to act too hastily.
- D. "The night cometh when no man can work . . . the coming of the Lord draws nigh. . ." In April of 1970 the JEA had a special gathering with eight representatives from each of the three charter groups who met for an over-night session of prayer and discussion of the necessity of this cooperative witness.

IV. An appeal for enlarged discussion in the future.

The above mentioned first session arrived at the following common understandings and conclusions and recognized the necessity of the following steps:

- A. At the next session we want to meet not only in the Kanto area, but also in the Kansai area, and we want to involve as many more as possible from each group, including many younger workers.
- B. We want to discuss the following items:
 1. How shall we face this age of crisis?
 2. What should and can JEA do as a Bible believing organization?
 3. What are the possible ways and means of doing these, etc.?

Having made this declaration, the JEA commends it to all Bible believing Christians in Japan, and requests their cooperation.*

Explanation...

by Donald E. Hoke

THE previous "Declaration and Appeal" was drafted by the executive committee of the Japan Evangelical Association in May. It is a positive step forward in rallying evangelical Christian forces in Japan to the historic Biblical faith in these days of crisis and radical change which threaten the church from within and without.

After presentation to Japanese and missionary members of its constituency in early July, this "Appeal" will be the basis for study groups, discussion, and planning at the fall convocation of the JEA in Tokyo. In that time, in addition to 20 official representatives from each of the constituent member groups of JEA, as large as possible an attendance of evangelical ministers, missionaries, and laymen is planned. Emphasis will be especially made to invite Christian leaders who are not presently members of JEA and to encourage participation by younger members of the association.

At its spring annual meeting of the executive leadership, the JEA voted to initiate this study of the issues confronting the church in Japan and the world at both its fall and spring, 1971, conventions. A possible outgrowth of these discussions may be a Japan-oriented statement similar to the "Wheaton Declaration on Church and Mission," issued by representatives of more than 100 national church groups and missions operating in more than 100 countries of the world who met at Wheaton, Illinois, in the spring of 1966.

Missionary members of JEMA who read this declaration are urged to interact with it and send their opinions to the JEMA representatives on the JEA Executive Committee through the JEMA office. Missionary members are also urged to plan to attend the fall convocation whose time and place will be announced later.

The Japan Evangelical Association was founded in April, 1968, of three constituent, evangelical bodies: *The Fukuin Renmei*, *The Japan Protestant Conference*, and *The Japan Evangelical Missionary Association*.

*

**DID YOU
CHECK
PAGE 32?**

JEMA RELIEF RUSHED TO FIRE VICTIMS

by Kenneth Morey

On Wednesday 18th March at around 15:40 three small children were playing unguarded in a tiny "tatami" house. They had both matches and a candle. They set a fire going, accidentally, in an "oshi-ire." From that small beginning the fire spread rapidly, aided by very high winds, so that a total of 28 houses and three sheds were completely destroyed. The fire was finally brought under control at around 17:30. Forty-eight families totalling 125 people were made homeless in the blaze.

3) Immediate help.

At the time of the fire the male missionaries in Karuizawa, mainly studying Japanese at the Language School, rushed to the scene to help where they could. This was by far the most effective witness of all. You cannot hide a "gaijin" face even in a crowded street. Missionaries were helping both in carrying out people's belongings to safer areas, and also in direct fire fighting, organizing bucket chains etc. Afterwards several of the people involved and others in the area expressly thanked me for the help of the missionaries at that time.

C) Further Relief

Mr. Ediger, Chairman of J.E.M.A. Disaster Relief Commission visited the scene the following morning and spoke as to J.E.M.A. assistance. Accordingly that same evening I called together the Pastors of the various Protestant churches in Karuizawa and talked with them as to what could be done. They informed me that the town had set up a "Taisaku Hombu" (Headquarters for counter measures) and that we would have to contact them. The local pastors were of the opinion that financial assistance would be the most appreciated help. I felt however that such a gift of money was not really the type of relief which J.E.M.A. wanted to offer, but rather something to help those in need at their time of need.

One of the local pastors arranged for me to meet with the Chairman of the local Town Council who was one of the leading figures in the "Taisaku Hombu." Friday morning

I consulted him. He again said that money was most useful and that they could distribute it later. However, he could see the point of our desire to give something to the victims. I could not get from him any details as to who was in real need and who was not. Some of the people had been able to rescue almost all of their stuff whilst others had lost all. I pressed him to mention some way in which we might help specifically. Finally he suggested that "jumpa" or quilted water-proofed jackets would be very appropriate for all. I said I would try and see what could be done.

Saturday morning I returned to Karuizawa and went straight on to Ueda to confer at the Dept. store. There I was able to buy another 23 jackets at 2,000 yen each. These had already been sent to the warehouse for storing. Some still had price tags of 5,000 yen on them.

When it came to the children involved—that is those of primary

school age and below, we realized that without the size of each child it would be impossible to buy suitable jackets. The officials at the "Taisaku Hombu" suggested electric blankets instead. As it was already the end of the winter I was not able to get children's ones, so bought regular adult size ones. These I got priced down from 6,000 yen to 3,600 yen a piece.

On Sunday afternoon, I took all the things down to the office and gave them to the officials saying that they were a gift from J.E.M.A. and from the Christian missionaries in Japan. I added that we wanted to show our love for the people in a practical way. They were all most cordial and the following day the things were distributed to the people.

Since then I have received gifts of used clothing from a few missionaries and this has been sorted, packed and taken down to the office. These too were gratefully received.

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CHRISTIANS ENTHUSED ABOUT SHIKOKU SATURATION EVANGELISM

PARTICIPATION BEYOND EXPECTATIONS ...

by Herbert H. Murata

"If every creature is to hear, the whole church must witness."

This is the principle of Operation Mobilization Evangelism.

The Goal is to reach out and evangelize every city, town, and village on this island of Shikoku. It is an effort of the individual Christian to reach in to the areas where the missionary can not go. And now (thanks to your prayers and concern) this principle is being realized! God has melted prejudices and changed indifference to cooperation and is moving us forward.

To coordinate the efforts of the four prefectures, the All Shikoku Executive Committee was organized last September. In addition to this central committee six area committees meet once a month to pray and to plan. Every participating church has a part in the responsibilities of the following committees: prayer, training, visitation, evangelistic meetings, youth special efforts, promotion, and finance.

In October the Nation-wide Prayer Band (Tooenkai) was inaugurated and over 460 prayer warriors have joined to pray daily for Shikoku.

The first leadership Training Conference was held in each of the four prefectures last November. "Principles and Practices of Mobilization Evangelism," a manual prepared by Dr. Akira Hatori and members of the Sodojin Dendo Study Committee, was used as a text. It presents techniques and instructions to aid the pastors during the Laymen Training Course. The proposed year long program was also introduced.

Before the end of the year many of the churches had already begun organizing prayer cells. In fact, in less than a month 40 prayer cells emerged in one church. On Christmas eve, the churches in Takamatsu held their first united caroling



Over 500 Christians gather to prepare for the task

through the main shopping area of the city.

Thus we entered this new year with great anticipation! United prayer meetings were held to prepare the hearts of the Christians for the task ahead. Organization of prayer cells began. January 18th was the target date to start the Laymen Training Course and twelve weeks of intensive study was begun using "The Faithful Witness" (Yoi Akashibito). Classes are being held after the worship service.

The second All Shikoku Christian Conference, by popular request was held at a hot springs inn in Matsuyama Feb. 17 to 20. In faith, the conference committee who expected about 400 this year, rented the whole building.

UNEXPECTED ATTENDANCE

God blessed over and above and sent 545 christians representing some 90 churches! Evangelist Koji Honda, Dr. Akira Hatori, Rev.



Ninety-year old Miss Mabel Francis who has spent 60 years in Japan testifies with power

Kikaku Shimamura, Rev. Masanao Fujita and Miss Mabel Frances were the speakers. Each had a unique message from the Lord. Most every one left the conference with a renewed assurance of the indwelling Christ in their lives. And Miss Francis' testimony of God's faithfulness to His redeemed will not soon be forgotten by anyone.

Until the middle of April, the churches will be wholly devoted to training and to organization of prayer cells. Immediately after the training classes and prior to the evangelistic meetings, the allotted area of each church will be saturated with tracts, announcements and posters. Each home will be visited with a specially prepared tract.

Most of the evangelistic meetings in the churches will be scheduled before or after Pentecost Sunday with local pastors exchanging pulpits for these meetings. Posters and announcements will be identical throughout Shikoku.

In preparation for the second Fall evangelistic campaign, once again each church will visit every home in the immediate area with tracts and announcements.

The final united, church-centered evangelistic meetings will be held in the middle of October. As yet, city-wide or prefecture-wide campaigns are not scheduled. In some areas, in place of a crusade plans for a joint parade in the major cities are being considered.

November and December will be spent in the "after care" of the new converts. Then at the close of the year the results of the year's activities will be evaluated and a time of praise and thanksgiving is planned.

The challenge of financing such a program is always a test of faith. Thus far, God marvelously has led and provided as we encountered each financial need. Though the local churches will assume their own expenses, the \$2,000 budget for the special efforts must be met by special gifts. In addition, \$1,000 monthly is required in the Tokyo office for promotion and preparation of necessary publications. Won't you pray that these needs may be met?

Shikoku Sodoin Dendo is definitely a unique movement to meet the challenge of the hour in Japan.



Evangelist Hatori rallies Christians to a common witness



Christians preparing for a united witness



Honda leads in prayer of commitment

REACHING ALL JAPAN...

PART TWO

JAPAN'S 572 COUNTIES -- AREAS OF GREAT NEGLECT

by Donnel McLean

Moving on, let us turn our attention now to the 572 counties scattered across this land. Our survey showed that 187 of these counties as yet have no church. They are forgotten, neglected souls! Why? One major factor has been the common opinion that we hear so often, "Practically nobody lives there! But this is simply not so for 30,000,000—*more than live in the entire Kinki District*—precious souls live in these counties. This figure, here stated in round figures, is accurate because we carefully caculated it. Furthermore, we calculated the average population of Japan's counties and found it to be 50,000!

One brother came to me and said, "I have a bone to pick with you. Your map presentation isn't fair. Look at Gifu, this large red area in the heart of Japan. This is practically nothing but mountains so relatively few people live there. I know because I've been there!" But I beg to differ with this brother and all others who reason thus. In the specified red area there are ten counties which would mean that approximately 500,000 people are living there. Now if these souls were living crowded together in one big city there would be 15-20 churches there, if we figure on the basis of present church statistics in Japan. Are the souls in cities any more precious or needy than those in the country? How is it that we can so easily neglect these multitudes and more or less unitedly concentrate on the cities? Is it only because we do not realize that such numbers are living there, or is it also because these areas are harder to reach because of their re-

moteness, as well as the stronger religious and closer community ties? These are tremendously important multitudes, too, who must be reached. They are fully included in the scope of the final command of our beloved Master, "*Go ye into all the world and preach the gospel to every creature.. Ye shall be witnesses unto me unto the uttermost part.*"

The fact that these areas are more isolated and scattered does make them difficult to reach, but that does not excuse us from the solemn responsibility of *going to them* with the gospel. Before God this is our first task!

Let's face it. Upon checking the statistics we find that cities of 50,000 or thereabout usually have about 2 churches. They are incorporated as cities, so someone goes there. That is wonderful. But why do we not go to these counties likewise of approximately 50,000 population that have never amalgamated and been incorporated as cities? Are not these souls living in the counties as precious as those living in the cities? Should the fact that they are simply not incorporated as cities be a barrier that keeps us from evangelizing them? How tragic!

Bruce Hunt, a second generation and senior missionary of Korea, stated that he personally felt that one of the basic reasons why the church has not been so blessed in Japan is because the missionaries in this land have concentrated almost entirely on the big metropoleis and cities from the beginning, and have neglected the evangelization of the rural areas. But in Korea they moved into every area, even the most remote, carry-

ing forth the Word and churches innumerable were established in both the villages and the cities. There is hardly a village in that country today that does not have a church!

Dr. Robert Glover in his book, *The Progress of World-wide Missions*, wrote, "The missionary forces have as yet scarcely penetrated the rural areas (of Japan). Many towns . . . and villages . . . have not a vestige of Christian work in them. The foreign and even the Japanese workers are largely in the great cities and provincial capitals." This was written over 30 years ago and it confirms what Mr. Hunt said. Furthermore, it is still true today, a generation later as our survey vividly portrays. Rural Japan still remains a largely neglected, huge field of challenge!

Many are of the opinion that the rural peoples are *too hard to win* because they are so *steeped in their old* religious ideas and beliefs. But those who have ventured forth have discovered to their great joy that even in the most remote buraku there are hungry hearts who are waiting for the Gospel. Listen to the pathetic cry of these souls: "Therefore is justice far from us. . . We wait for light, but . . . walk in darkness. . . We are in desolate places. We mourn. . . We look for. . . salvation, but it is far off from us." Oh, that the cry of these forgotten souls here recorded in the Word for us might grip our souls! Today millions in rural Japan are waiting for us to come with the message of salvation!

Innumerable illustrations could be cited. *One missionary penetrated* into a little mountain village and faithfully carried the Word from house to house. To his great joy he *found a family* waiting and prepared. the mother and two teenage daughters accepted Christ right there! In another effort a missionary and two national co-workers were saturating an extremely sparsely populated rural area. In one tiny hamlet of but 14 homes they found an old man of 74, the "soncho", fully prepared, for his cousin had gone to Hawaii and had become a Christian and then had been writing back. What a joy it was to baptize that dear old man as well as others who have since come to place their faith in Christ.

On one occasion we saturated a little mountain village of only 95 homes and then conducted a 3-day evangelistic campaign. The people flocked to the meetings and several indicated their definite desire to follow Christ. Today there is a nucleus of earnest Christians in that almost-forgotten mountain village!

So far I have been speaking of the totally neglected counties which have priority of course. In these counties live nearly 10,000,000 forgotten souls about equal to Tokyo that has over 600 churches! But now let us consider 271 having but one church and 79 with two.

Most of us know that any county is a large, sprawled-out area in which are located several towns (machi) and villages (mura). Generally speaking, although there are definite exceptions, towns have populations ranging from 10,000 to 30,000, any one of which warrants having an established church. Villages on the other hand are usually under 10,000. In all of Japan there is a total of 1985 towns and 653 villages in which live 30,000,000 people.

The point that I very much wish to emphasize is that in nearly all the occupied counties there is but one, and in some instances two churches, in the entire county. That church is usually located in but one town which means that the many other towns and villages of the said county have no church. This forces us to the realization that in reality only a fractional part of these so-called occupied counties are actually being

evangelized at all.

If every county were sub-divided into its towns and villages and then colored on our survey map I know that our hearts would be further gripped for we would discover that the majority of the pink areas would have to be painted red. In our new survey we found that 1366 of Japan's 1985 towns, or 66%, are not being reached. There are about 18,000,000 souls living in these towns and they have not a single church! This is the same number of people as live in all of Tokyo, Kanagawa Ken and Saitama Ken combined that have over 1000 churches! Is this fair? Can we say that God has led us thus? What a solemn question!

Continuing, 548, or 85%, of the 635 villages of Japan are still unreached. In these little villages live about 4,000,000 souls—more people than live in the 14 cities in the Kinki area stretching from Amagasaki, next to Osaka, right down to the boundary of Okayama, including Kobe, Himeji, etc. In this heavily populated area of Kinki there are over 200 churches . . . but almost all of Japan's villages still remain unreached.


It is imperative that these areas, these multitudes of precious souls be remembered and be included in the focus of our planning.

THE ISSUE: WHAT WILL WE DO ABOUT IT?

Our purpose is not to enter places that are already occupied, but to find and then to concentrate our efforts on penetrating and fully evangelizing the unoccupied areas regardless of location, size or difficulties.

This map we have made is but the first step. As a second step in order to find still more specifically every unreached, overlooked area we need to survey what areas within the cities are not being reached. Likewise we need to subdivide the counties into their respective towns and villages, clearly marking those that are unoccupied. It would be most profitable if separate maps of each prefecture were made similar to this original map, but to include every town, village, and if possible, needy areas within the cities, both rural and major centers.

It is not new methods that we are
Continued on next page



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Continued from previous page

looking for or have gathered to study, for it can probably be said that almost every method has already been utilized. Nor are surveys enough. Not even seminars. Our heartfelt prayer is that this won't be just "another seminar" where we gather and discuss many profitable things, but that it will result in our being deeply, yes, profoundly stirred to rise and do something about this appalling condition that we find ourselves faced with! It is action that we want! If this seminar does not do something to so stir us up that we will never be quite the same again, then it will be a failure. We are praying that this will not be!

The question of supreme importance that now faces us is: WHAT WILL WE, I DO ABOUT IT FROM HENCEFORTH? Will we put our shoulders to the task before us and each one determine before God to see to it that *all Japan*, yes, every Japanese, is really reached with the Gospel message? Will we do our utmost to encourage and to challenge others, missionary and na-

tional alike, and to co-operate as fully as possible in total dedication to carrying the gospel to "the uttermost parts"? How can we utilize our forces most effectively to reach all Japan quickly and as thoroughly as possible? In what ways and to what degree can we co-operate with one another in one great, united program that will result in our being able to triumphantly, exuberantly cry out together with the first generation of Christians and with Paul, "...The gospel was preached to every creature under heaven."? Let's make this our goal in Japan!

These sort of questions ought to be the focal point of our prayers, discussions and planning. We have and know many wonderful and excellent methods! We need to use them. Likewise we have the most modern equipment and conveniences to aid us in the all-out propagation of the gospel! Again, we *have sufficient forces numerically to do the task before us*. We simply need to formulate some comprehensive plan that will result in the total mobilization of our forces and the wisest utilization of every effective

method possible. We need to organize! We need to pull together, at least to a real degree. We need to set our goals and move forward by faith to God's glory and the eternal salvation of these precious, never-dying multitudes of Japanese souls. We need to set a target—say a 5-year or 10-year plan — during which period we will determine to evangelize all these vast unevangelized areas? We need to prayerfully "divide the land" together, deciding who will be responsible to evangelize each unreached area, being exceedingly careful that no part is overlooked. We need to arouse our own groups to the greatness of our task, our failure thus far—and under God endeavor to lead them into an outreach program of evangelism that will result in their assuming responsibility for some of these specific, needy areas.

Before God we must personally accept the responsibility of this great challenge. "Go ye into *all* of Japan and preach the gospel to *every* Japanese!" This was our Lord's last orders and He also said, "If ye love me, keep my commandments." *

HARVEST Publishes Anthology

Japan in Review surveys 20 post-war years.

The Report on Publications, at the J.E.M.A. Annual Meeting in April, concluded as follows:

"And now the third publication . . . no Japan missionary can afford to be without it. It will be a manual for workers on the field, and a reference book for workers on deputation. It will be an introduction to Japanese thought for all thinkers, and it will contain useful language pointers for recruits and others. It will set out the highlights in the history of Protestant work in Japan, and present to you the work of your fellow missionaries. What are we referring to? It is the JAPAN HARVEST Digest to be published, we hope, before the Summer Conference at Karuizawa. It goes without saying, therefore, that you

BUY IT AN' TRY IT!

JAPAN IN REVIEW

The title of this volume is "Japan in Review". A more accurate description than "Digest" is "Antho-

logy"; and that is what it will be. There must be many missionaries who, like myself, have found exactly the information required to meet a particular need in earlier copies of the HARVEST. It would be tragic indeed if all that valuable information had to be buried. An anthology is the answer.

It would be making an invidious distinction to claim that this anthology contains the best of JAPAN HARVEST. For to imply that what is not included is of lesser value than what is included would be inaccurate as well as ungrateful. All we claim, therefore, is that the material selected is that which in the nature of the case has value for the future as well as for the present.

The home you live in is doubtless served by many tradesmen. The milk and the bread and the eggs are not less valuable than a toaster or dining-room table. In fact, in certain circumstances, they may

have greater value. For you cannot eat metal or wood. But within a few hours your milk and eggs and bread are gone, and tomorrow you will need a fresh supply. Their period of usefulness is limited. Of course, insofar as they build up your strength, their contribution may certainly be described as of a permanent nature. But they do not possess permanent value in the sense that a cooking stove or a refrigerator does.

So it is with JAPAN HARVEST. There is much material which meets the need of the moment. For the magazine is contemporary. But the usefulness of such material is for the present rather than for the future. On the other hand there is a considerable body of material whose value as it stands is clearly permanent; and in some cases the value is even enhanced with the passing of the years. That is the kind of material assembled in the Anthology. You need it. *

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JEMA LANGUAGE SCHOOL MOVES

New Facilities make possible wider service...

by Bill Lautz

WE had to move! Circumstances seemed to make God's leading clear. Our fifty students could not long continue in five different buildings including two public halls rented three and two days a week respectively and an unheated tatami room.

Efforts—fruitless ones—were made to obtain a grant from a foundation for our own lab and quarters. The best estimates we had then were near \$30,000. Then in December, 1969 we found that Sony had a new cassette type lab which, with no loss in quality, would bring the project within a range which we felt the missions in Japan themselves could handle.

The third floor of the Ochanomizu Student Christian Center was open to us. Sony said they could install a lab there in time for the April 6th Spring Term if we placed our order by the end of December.

With no time to call a meeting, Sam Archer, JEMA President, polled the Executive Committee by phone while I called JMLI Board members. Every answer we got was the same—"Let's move ahead!"

This was a step of faith. Faith

Having our own facilities now allows the program to be expanded that God had brought us to this point and would not abandon what He had led us into. Faith that our bretheren would understand and rally behind JEMA's specialized new school.

So contracts were signed and we were committed—to about \$14,000, with none of it on hand.

Now we're in! A student said, "I feel like I died and have awakened in heaven!"

The lab is 16-booth, adequate to handle three of our small classes at a time. It has the unusual capability of permitting three teachers to monitor a channel each at the same time thus providing the same kind of almost individual supervision for the student in the daily lab session as he has in the other four periods.

There are nine small classrooms, an office and a teachers' lounge. And we must not forget the very important refreshment center. For what would the students do without a coffee break? They themselves have presented the school with an excellent gas water heater for coffee and tea.

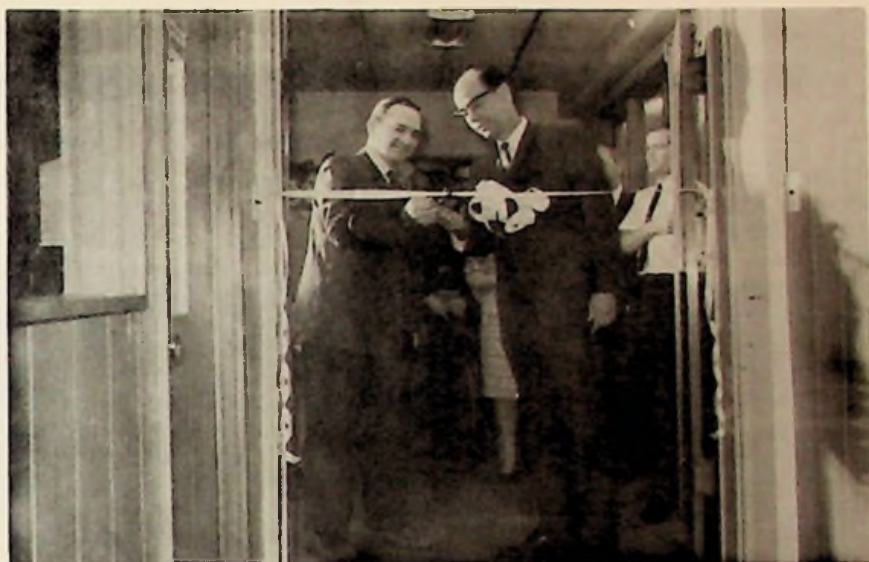
to further meet missionary needs. The specially written, integrated, two-year course for missionaries by Dr. Noah Brannen has proven so popular and effective that we believe many will want a refresher and advanced program based on it. So from September, 1970 we plan to offer a two day a week afternoon refresher course for experienced missionaries.

You may begin at any of three levels: one, to review pronunciation and sentence patterns with elementary kanji; and two others to take one on in reading and writing as well as vocabulary building, religious and otherwise, and pattern review.

Some of the needed \$14,000 (¥5,000,000) has come in and loans are keeping us afloat. But we want to appeal to HARVEST readers to pray for the Japan Missionary Language Institute and to give toward our needed capital investment. Do write us c/o Ochanomizu Student Christian Center, 1 Kanda Surugadai 2-chome, Chiyoda Ku, Tokyo 101. We will welcome your inquiries as well about the fall term beginning September 14th. *



Dr. Noah Brannen Director of JMLI and Bill Lautz, JMLI Committee chairman, officially open the new facilities.



Modern lab uses the latest and best electronic equipment.

These trained teachers will lead new and old students thru the intricacies of "Nippongo."



THE DOCTRINE OF THE CROSS

by Donald M. Hunter

(No. 2)

The Gospel we preach is the message of Almighty God to men. In it God tells the world about the great facts of the incarnation, crucifixion, and resurrection of His beloved Son. The issues are vital, life and death being involved. Those hearers who believe the doctrine of the cross receive eternal life; those who in unbelief reject the message are doomed to eternal death in the lake of fire. The Gospel trumpet must be blown with no uncertain sound.

"In demonstration of the Spirit and of power" (1 Cor. 2:4). Living faith must rest upon the immutable testimony of God. Such faith is the blessed result of the work of the Holy Spirit in a soul. In our witnessing we do well when we preach faithfully the doctrine of the cross, and leave the results of that preaching with God. Too often a good Gospel meeting is spoiled by the introduction of emotional appeals at the close. The frequent spurious and harmful results of such appeals should exercise every servant of Christ in these matters. Is it not the Spirit's ministry to glorify Christ? Knowing that souls are regenerated by the gracious work of the Holy Spirit, our aim when we preach in private or in public must be to do so in the demonstrative power of the Holy Spirit. This need not mean loud shouting and wild gesticulations on the part of the preacher; neither does it mean a noisy reception of the Word on the part of those who listen. When a servant of Christ preaches in the manner described by Paul, the ever-present Holy Spirit demonstrates the Gospel to be the truth of God. In other words, by the powerful operations of the Spirit, the truth of the Gospel is brought home to the hearts of the needy. Through the preaching of the Biblical doctrine of the cross, the Holy Spirit convinces men and women, boys and girls of the extent and heinousness of their sin. By means of the same glorious doctrine, the Holy Spirit reveals the Lord Jesus to burdened hearts as the Saviour Who died in

their place. That truth becomes the ground of faith. Whenever faith is established on the Word of God through the supernatural and powerful work of the Holy Spirit it is abiding and genuine.

WHAT ARE THE EFFECTS OF THE DOCTRINE OF THE CROSS?

"But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor. 1:23,24). By the time Paul was led of the Holy Spirit to pen these words he had thoroughly learned by experience the truth of them. From the time of his conversion Paul had witnessed for his Lord. Many instances of his preaching, both to Jews and to Gentiles, are recorded in the Book of the Acts. At Antioch of Pisidia he preached to a large number of Jews. Most of them were offended with the Gospel, but some were saved and found it to be the power of God (Acts 13:14-52). To the Gentile jailor at Philippi, the preaching of the cross was the power of God (Acts 16:34), but to many of the Gentiles at Athens it was foolishness (Acts 17:32).

The close of every Gospel message finds each listener either saved or perishing. Of those who were not Christians when they came in, the majority usually go away without believing. Our work of witnessing for Christ is well-pleasing to God whether men receive the Gospel or reject it. The Gospel is no less glorious when men reject it to their own condemnation. We have heard of devoted missionaries who labored for years without a convert, yet all that time their service was acceptable to God because He delights whenever the knowledge of His Son is spread abroad. Child of God, continue in the good work of proclaiming the doctrine of the cross, for by so doing you are diffusing the fragrance of the Name of the Lord Jesus Christ, and you are thus a sweet-smelling savour of Christ.

To the Jews the preaching of the cross was a stumbling-block. They looked for a personal, temporal Messiah under whose all-powerful reign the nations of the earth would be subdued and the kingdom of Israel exalted to the highest place. On the contrary, the Jews were insulted when Christ was presented to them as one crucified on a malefactor's cross.

Taking offence at the preaching of the cross is not confined to Jews. An increasing number of Gentiles (including church members) despise the doctrine of a crucified Saviour and scoff at the idea of a physical resurrection. These professing Gentile admirers of their self-conceived Jesus like to think of Him as a religious leader, equal to the best of "The Masters"; a great teacher ranking with the ancient sages; and as a noble revolutionary martyr. Alas, this class of people will not tolerate the proclamation of the old, old story of the wondrous cross.

Thank God, there is a class of people to whom the preaching of the cross is the power of God. This class is composed of believing Jews and Gentiles who have effectually been called by God's grace, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God" (Eph. 2:8) "The called" are those who have been renewed by the power of the Holy Spirit. By their trust in the atoning work of Christ, they experience the power of God in their own lives. By that power they have been called out of darkness into God's marvelous light; they have passed from death into life; they have been made new creations in Christ Jesus. Believers are kept guarded by the power of God (1 Peter 1:5). Not only do Christians experience the power of God in their lives; they also see its highest possible manifestation in the Person and work of their Redeemer, the Lord Jesus Christ Who is God over all, blessed forever.

The doctrine of the cross can be reduced to four simple words which a child can easily understand, "Jesus died for me." At the same time it is so profound that the greatest Christian scholars down the centuries have not nearly exhausted its richness of meaning. *

OSAKA LUNCHEON DRAWS 560

Five nations represented

by Dorothy Warriner

"This was the best yet." "God certainly blessed." "What a wonderful time I had!" "Everything was just perfect." These were comments heard following the third Kinki Area Christian Women's Luncheon held at the New Osaka Hotel on February 27. A record attendance of 560 filled the lovely banquet room to capacity.

An International Theme was chosen and five women from different countries were interviewed by the vivacious mistress of ceremonies, Mrs. Sumako Furubayashi. These women from India, Taiwan, the Philippines, Norway and Japan were in native dress, adding color and charm to the occasion. Perhaps the most touching testimony was that of the young Japanese woman who told how she, from a very strong Buddhist family, was saved and was able to lead her brother-in-law, sister, mother, father and grandmother to the Lord in less than three years.

Music was provided by the 40 voice Zion Women's Chorus of the Kansai Korean Christian Church, who looked beautiful in their colorful Korean dress as they sang. Mrs. Esther Zerbe again delighted the audience with her music on the marimba.

Of those in attendance, 73 were foreigners and there were 350 Christians present. Among the 190 non-Christians, 34 indicated they wanted to become Christians and an additional 97 said they were interested in Christianity. At one table two opposite reactions to the invitation were evident. Two Buddhist women appeared rebellious and said they weren't interested in coming again. But the woman across from them signed the card saying she believed in Christ and her face



Indian Lady's testimony thrills the large audience

was radiant. Another woman said later, "I have been interested for years, but at the luncheon I was able to make a definite decision. These ten days since have been so very happy for me. My husband was in the hospital and in answer to prayer he was released a week earlier than thought possible. I'm so grateful." Reports like this have come in from many groups and the blessings continue to abound.

**AUTHORESS MIURA
SCHEDULED FOR OCT.
30 FALL MEETING**

The Steering Committee for these luncheons include Mary Barthold, chairman, Ann Wiens, Marjorie Persons, Annie Brady and Dorothy Warriner. The enlarged committee consists of 18 more missionary and Japanese women. The next luncheon is planned for October 30 with the famous authoress, Ayako Miura, as the speaker.

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EDITORIAL COMMENTS

DR. J. M. T. WINTHER

"The Appreciation of Dr. Winther" by the Rev. Magnus Sorhus has impressed us again with the uniqueness of this undeviating servant of God so recently called Home. There are two features, amongst others, which are particularly impressive.

Dr. Winther was only three years old when the conviction was first planted in him that he would become a missionary. "There are many people in the world," said his mother, "who have never heard of Jesus. When you grow older you must go and tell them." And he did. And for a period of ninety-two years—from three to ninety-five—the vision never left him. He was still in the harness within a few months of his Homecall.

The second feature is the infrequency of his visits to the home-land. Owing to family considerations and to war conditions he had to spend some years in Denmark and America. But what of the length of his terms of service in Japan? Towards the end of 1969 I had occasion to address some questions to Dr. Winther. I received his reply, in shaky handwriting, on a post-card. This is what he wrote:

"Arrived in Japan, September 7, 1898.

Left April 5, 1921.

Returned March 3, 1928,

Left April 8, 1941.

Returned March 20, 1950,

Still here. . . .

Pardon the writing, I am on my back at present."

What an amazing record!

His first term—23 years.

His second term—13 years.

His final term, until Glory—over 19 years!

It may not be so necessary for us, in this generation, to stay so long in one stretch. But what a lesson in devotion and decision!

SACRIFICE

Recently, at a meeting of missionaries, the subject of missionaries' children came to the fore. There was some discussion of the sacrifice involved in the separation of children from parents for the work of the Gospel.

After we got home my wife rightly reminded me that sacrifice, on the part of missionaries, is not confined to parents. There are many single workers, too, whose service for God involves sacrifice which, though different in nature, is equally a sharing in the sufferings of Christ. In the sight of God it is certainly no less precious.

WHY MORE SINGLE LADIES?

Regret is often expressed at the disparity between the number of women who are called to serve the Gospel. But there may be a purpose of God in this. Before I ever went overseas I heard an experienced missionary remark that it was well that there were many unmarried lady missionaries. A missionary mother is rightly concerned with her family, and particularly if the family is large she is tied down for many years in a way that the single ladies are not. Thus there may well be a purpose of God in sending so many of the latter.

PICTURES OR IMPRESSIONS?

Concerned with angles and lighting and composition, the photographers are compiling pictorial reports to carry back to captive audiences of relatives and friends. But the non-photographers, taking momentary delight in the shifting panorama are unconsciously registering on their memories impressions that will last through the years. The one class comes home with stacks of slides, and the other with memories, and in their very persons, intangibly but unmistakably, something of the places they have visited.

Those of us who preach or teach can be classed as either the photographer type or of the impressionist school. The picture takers, skimming through the Scriptures, are so engaged in finding what they can convey to others that they get—at least at the time—little for themselves. They plot outlines. They become avid alliterators. They rarely dig below the surface. They major on style and gesture and illustration.

FALL FELLOWSHIP

This Commission is charged with the responsibility of furthering the fellowship and spiritual edification of our Evangelical Community through planning and sponsoring various types of meetings. The most significant is the Annual Summer Karuizawa Conference held the last days of July in cool and comfortable Karuizawa. In 1969 the featured speaker was Dr. Clyde M. Narramore and in 1970 it will be Rev. Harold W. Fife, minister-at-large for the Far Eastern Gospel Crusade. Last summer Missionary Rollie Reasoner led the daily Bible Studies. This coming summer will offer some practical sessions on the theme of Communications in the Seventies.

For the Tokyo Missionaries, a Fall and a Spring banquet is planned to make use of outstanding visiting speakers who come to Japan. Rev. and Mrs. Ellis Mooney, of Sheboygan, Wisc. visited Japan last October and Pastor Mooney spoke in Tokyo, Nagoya and Osaka to groups of missionaries who gathered for helpful sessions on counselling. Also in Tokyo the ladies of JEMA sponsored some meetings with the purpose of providing an evangelistic outreach for women friends among the Japanese. Miss Rosalind Rinker spoke to a fine group early in November at the Salvation Army Evangeline Hall.

In Osaka the ladies have had evangelistic luncheons to which the missionary ladies brought unsaved friends to hear a message distinctly for them—this has proved a venture of great blessing, and an October meeting with Authoress Miura has been planned for several months. The unusually high rental cost of public halls in Osaka poses a real problem in finding satisfactory facilities for these luncheons.

Our Commission appeals for information from our Constituent Groups whenever plans are known for the coming of capable speakers and leaders to Japan. We would like to help share them with others who would be blessed and encouraged by their challenges and insights into God's Word and Program.

Francis B. Sorley,
Chairman *
*



by Victor Springer

WHITHER SHINTO?

Tokyo Missionaries were perhaps relieved when they read of the dropping of the bill to give State support to the Yasukuni Shrine. The bill was officially scrapped just before the close of the Diet session this spring. But even some of its strongest opponents believe it is only a matter of time till the bill is revived and passed by the Liberal Democratic Party, which has an overwhelming majority in the Diet. An even greater matter for concern, however, is an action already completed which will affect Japanese schoolchildren throughout the land.

Riot and rebellion among the youth of today have led many Japanese in high places to think that the teaching of morals and religion must be reintroduced to the schools. Thus in the first major revision of textbooks in ten years, the Sun Goddess has been reintroduced to the history textbooks approved by the Monbusho (Ministry of Education) for use beginning next April. Thus it is that Amaterasu Omikami, the Sun Goddess, and other Shinto deities will once again be treated as historical beings in Japanese schools, according to present plans. What a contrast it will be to have taught as facts in the same textbook the landing of astronauts on the moon and the descent of the Japanese people from the Sun Goddess. To the Christian, one of the most disquieting thoughts is the appearing again on the horizon of the prospect of required trips to the Shinto Shrines, and persecution of those children who for conscience' sake will not bow at those Shrines. Christians, both national and for-



eign, are called upon to pray that this will not again occur in Japan. Right now it looms as a distinct possibility.

JEMA PRESIDENT LEAVING JAPAN

Tokyo President of JEMA; JAPAN HARVEST EDITOR; Chairman, Treasurer, and Business Manager of the Evangelical Alliance Mission—these are some of the titles held by Sam Archer in the nineteen years since first he arrived in Japan. But for the present at least, his career in Japan is coming to its close. As one of Canada's best-known missionaries in Japan, Sam has been requested by TEAM's home board to take the administrative responsibility for its new Western Canada office in Regina. TEAM has 170 missionaries and candidates in Canada, of whom about two-thirds are from the west. Following a period of deputation in the U.S. and Canada after their return this summer, the Archers will take up their work at Regina around yearend. Both Sam and Manda will be sorely missed by those who worked with them or benefited from their tireless efforts on behalf of the missionary body in Japan. Bon Voyage, Sam and Manda! Elected to replace Sam as President of JEMA was Don Hoke, President of Tokyo Christian College.

INTERNATIONAL COMMUNICATIONS CONGRESS

Tokyo Hotel Toshi Center, the Japanese government's Convention Center in Tokyo, was the site of a Congress held under the auspices of the International Christian Broadcasters, from April 13 to 18. Keynote address at the opening banquet on April 13 was given by Maximo Atienza, Executive Secretary for FEBC in Manila. Honored guests at the banquet included Prince Mikasa and American Ambassador to Japan Armin Meyer.

ICB President Richard Wolff welcomed the guests and delegates; Dr. Akira Hatori of PBA spoke on behalf of the Japanese broadcasters hosting the Congress; and Mr. Isoji Sekiya, of Japan Lutheran Hour, introduced special Japanese guests. Included among the many speakers were Dr. Naomichi Nakanishi of NHK, who lectured on "Mass Media Research"; Carl Lawrence, Program Coordinator for FEBC, who spoke on "Barriers to Communication"; and Otto DeCamp, Korea-born missionary founder of radio station HLKY in Seoul, who spoke on "Communicating to the Conditioned Mind."

On the final morning Dr. Clarence Jones, father of missionary radio, speaking on "Future Considerations", called for a total saturation of Japan by mass communication media in the next three years, seeking to win this densely populated land for Christ.

For those who may be interested, these excellent and timely messages are available in printed form and in tape form, at the offices of the Pacific Broadcasting Association in Tokyo. *

JAPAN MISSIONARY LANGUAGE INSTITUTE

Tokyo Under the auspices of JEMA, the Japan Missionary Language Institute; opened in September of 1968 with 5 students. The excellent new language course prepared by Dr. Noah Brannen was an instant hit, and the school opened its second year with 50 regular students and nine extension students. Facilities at Ikebukuro proved inadequate, and in April of this year, the school opened its new semester in new facilities at the Ochanomizu Student Christian Center, complete with an excellent 16-booth lab. Dean of the school is Miss Marie Olfert, of Far East Gospel Crusade. *

STUDENT-FACULTY STRUGGLE SHAKES

TOKYO UNION SEMINARY

Riot Police Rout Barricaders

by Maas VanderBilt

On the morning of March 11, 1970 at 6:50 a.m. about 120 riot police entered the Tokyo Union Theological seminary campus and brought an end to the barricade blockade erected by the student executive committee and TUTS "Antiwar Struggle Committee" on November 24, 1969.

On the previous day, President Takemori's "Evacuation Order" had been posted. The Barricaders had noticed it and had even scribbled "Non Sense" across it but had failed to heed its warning. Students who fled from the barricaded building after the arrival of the riot police were allowed to go, and three students who refused to leave after repeated requests by the police and President Takasaki were ushered out quietly by the police and temporarily detained by them. Thus the impasse which had existed for months between the faculty of TUTS and the Barricaders was broken. However, it brought no real solution to the continuing struggle which has and is still going on at the seminary.

Adjacent to International Christian University and the Japan Lutheran Theological seminary in Mitaka, Tokyo Union Theological seminary is not only the largest of the seminaries of the United Church in Japan ("Kyodan"), but it is the seminary most dependent upon the support and encouragement of the Kyodan for its continuing program.

What are the chain of events which climaxed in the calling of the riot police by the faculty? What are the

basic issues of this struggle that has at times completely disrupted the daily operations of the seminary and has reverberated not only into the Kyodan but has caught the eye of the entire Christian community in Japan?

The struggle between a small faction of the students and the faculty began rather quietly and focused on a rather innocent issue. In December, 1968, an increase of school fees announced by the faculty led to a broader investigation of the seminary's program by a newly-formed TUTS "Student Self Government Association." This faction of students which later developed into the Barricaders, came to feel that with the present student body organization it would be impossible to deal with serious problems of seminary life; fees, curriculum and other matters. Following this announcement of a raise in fees, the students began to inquire about faculty attitudes on the Yasukuni Shrine issue, University Control Bill and the Christian Pavilion at Expo '70. This led not only to student-faculty discussion meetings, but also to two one-day strikes organized by the students to protest current policies of the Japanese government and social trends in Japan!

At a meeting on September 1, 1969, of the Kyodan's standing executive committee, TUTS Prof. Kazo Kitamori was slapped during a scuffle initiated by seminary students



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from Doshisha, Kwansai Gakuin, TUTS, and elsewhere. In response to this conduct, the TUTS faculty issued a Declaration in which they deplored this kind of inhuman treatment of church leaders by certain students and questioned the attitude of certain Kyodan pastors who gave support to these students and their actions.

The executive committee of the Student Governing Association called a strike which suspended virtually all seminary work from the beginning of September.

The student body began to split into three factions: the supporters of the strike, the opponents of the strike, and an in-between group. In spite of increasing tensions, the faculty continued to put forth efforts to keep the school operating, and at the same time grappled with the issues and demands made by the students. It was now evident that the struggle had resulted in a polarization of the Student Association and the faculty.

As a result of the complete breakdown of negotiations and the failure of various attempts by mediators, the student association informed the faculty on the evening of November 23 that a barricade blockade was being set up at the seminary's main building by the "Student Association Executive Committee" and the TUTS "Antiwar Struggle Committee." The following day it was also announced by these students that they had set up a system of "autonomous superintendency" over the main building which would replace the administration of the faculty and staff.

The struggle also had its impact on the Kyodan. Not only the issues behind the struggle, but the seminary situation itself disrupted the extraordinary session of the Kyodan general assembly which had been called for November 24 in

Tokyo. The sessions of this assembly were wracked with trouble from the beginning. Even during the opening worship a group of over 70 seminary students, pastors and others invaded the floor and demanded the right to speak. In time, this group took over the chairmanship of the meeting and not only criticized the faculty but ran the meeting after the fashion of an accusation meeting.

In spite of the deepening of the conflict and its repercussions in the Kyodan efforts towards explaining were not lacking. After the stormy general assembly, President Takasaki wrote the lead article for the December 20 TUTS *Bulletin (Gakuho)* entitled "For the True Gospel" in which he attempted to explain the seminary position to the alumni and the church at large. The struggle, he wrote, was not a conflict between students and faculty, but between two different concepts of what the seminary should be and what the Gospel is. As a result of the failure to breach the gap, and with the very continuance of the seminary itself now a major problem, the faculty finally came to the excruciating decision to call in the riot police on March 11, 1970.

Since that time, the seminary has been able to resume regular functions for 126 of its students, even though most of the 71 unregistered students were members or sympathizers with what was by now called TUTS chapter of Zenkyoto, the Joint Struggle Association.

The seminary completed a full semester of academic work by July and was on the way to reconstructing its community life.

The author wishes to thank TUTS Professors Phillips and Hesselink for information and pictures.

Is Teaching English A Good Tool For Church Planting?

Here Is One Person's Answer...

by James Blocksom

In December of 1967 we moved to Nagaoka on the Hankyu line just outside of Kyoto to begin a pioneer church work.

In our town of 32,000 there are two kindergarten-churches (Kyodan and Catholic).

For this, our first venture in pioneer evangelism, we had no Japanese workers or believers. We really started from scratch. Our principle tool was our Abundant Life Studies (ALS) program, an English-Japanese evangelistic Bible study, which the Lord had enabled us to develop over a period of 5 years.

In January we had 11,000 handbills put in the local papers offering English conversation and Bible classes. We had no idea what to expect. The response was amazing: 80 people showed up the first day to apply for the classes. By the end of the term we had accepted 109 students, though some had to be turned away.

We arranged five classes per week according to the English proficiency of the students. There were three week-day evening meetings and one afternoon meeting for wives. We also began a Japanese Bible Class using the Japanese-only edition of our ALS during the "Sunday School Hour." Later we began using this in our ladies' club too.

We began classes on Tuesday, January 16, 1968, and our Sunday meetings on January 21. On the first three Sunday mornings following the English class we had simple services using singing and Moody Science films. All our English students and neighborhood folk were invited. Average attendance for the films was 25. Following the three Sundays when we used films we began preaching at the morning meeting. Often the topic of our message was that being studied that week in the English classes. Attendance dropped, but the average for last year was 15 adults. We



Teatime during class

never had less than eight out on Sunday mornings.

The chart below will give the full facts of the English program and its contribution to the church in two years.

After two years we see that 13 (32%) of our 41 people first came because of the English program.

Another 11 persons (25%) have been brought in by the 13. Thus we see that nearly 57% of our group is attributable to our English program. Both our top man and woman leaders are from English classes.

We are continuing to experiment with English. We have not found the perfect plan or materials.

STATISTICS FOR TWO YEARS OF ENGLISH

	class of 1968	class of 1969	class of 1969 plus those continuing from 1968 total
1. Terms per year	1	1½	
2. Classes per term	5	4	
3. Total enrollment for the year	109	105	
4. English contacts attending church meetings	21	11	
4a. English contacts, status			
baptized	0	2	3
decision seeker	4	5 (1)*	6 (1)*
seeker	17	4	7
4b. English contact, disposition			
moved	1	1	1
drop out	9	2	7
(university students contacts/drop outs)	(10/8)	(3/1)	(5/3)
continuing in the church at end of year	10	8	13
5. Persons brought to church by English contacts	1	10	11
6. Total new contacts			
total church program	39	36	
through English (total 4&5)	22	21	
7. Total contacts continuing into the new year			
total church program	20	36	41
through English	11	18	24

We would like to share some of the lessons we have learned in hope that they will help you use English to good effect in winning souls to Christ.

I. BASIC PRINCIPLES—Why we use English in church planting

A. *Enlistment evangelism* is a must in Japan. (By enlistment evangelism we mean getting the unsaved people involved in our church program in order to evangelize them.) Persons who make decisions after considerable exposure to the gospel have a much better survival rate than those whose first contact and decision is the evangelistic meeting.

English has the widest appeal of anything we can offer people in the cities. It enlists a group of people who would not otherwise be in our program.

Once we gained a nucleus of believers through English we were able to begin effective enlistment evangelism through ladies clubs (fujinkai) etc.

B. *Need* — Teaching English in Japan is like medical work in Africa. It's a necessity as far as the nationals are concerned. With some it's almost a life and death concern. People eagerly seek you out to teach them or their children.

The question is not *if* but *how effectively* you are going to use English in evangelism.

C. *Audience*—We find that those who are interested in English are generally those who are the most culturally and Western oriented and who most easily accept Christianity. We advertise exclusively in the Asahi and Mainichi newspapers for the same reason. The circulation of these papers in your area may give you an idea of your potential.

D. *Possibility*—Teaching English is a live possibility for anyone who is a native speaker of English. That includes your wife and teenage children. No special equipment is needed, and as long as one sticks to teaching pronunciation and conversation—no special education is needed.

You can teach in your home—during hours you can not do other forms of evangelism.

English pays its own way and then some.

E. *Excuse*—English offers a good excuse for those who really want to study the Bible—but are afraid, forbidden, or too timid to show direct interest in the Gospel.

II. OUR APPROACH

A. *Conversation plus Bible* We teach conversation and Bible in all our classes. We never teach “English” only. In this way the public is made to understand our purpose—and we have little difficulty in turning down all requests for English only, private tutoring, etc.

We seldom teach “English Bible only” courses.

We find that taking 45 minutes for English conversation and pronunciation drill, using standard texts, and 45 minutes of Bible, we get a better response than a Bible-only approach.

By insisting on Bible, we weed out those who are very opposed to the Bible and would create a difficult problem in class.

We follow our 1½ hour class with a tea time.

B. *Presenting the Gospel*—We believe that the portions of the Bible used and the method of presentation are critical if conversions

are to result.

The Japanese are “men without the Bible.” They need to hear the ABC's clearly, and need to be approached as Paul approached the Athenians (Acts 17) and Romans.

Further, as Paget-Wilkes said, “We must hold up the water of salvation in the sunlight and make it sparkle.” Hence we followed Paget-Wilkes' ideas found in *Dynamics of Service* and developed Bible studies on the positive aspects of the Gospel as seen in Luke 4:18-19, John 10:10, etc. This is reflected in the title of our study course—“Abundant Life Studies.”

C. *Bible Study*—We believe that the most effective means of getting the Bible into the student is by getting the student himself into the Bible.

Our students using the Abundant Life text spend an hour or 2 each week looking up and writing out the answers to the week's Bible home work assignment. In class they will spend 45 minutes reciting their answers and listening to illustrations and explanations of the lesson. Following class they will

Continued on next page

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English Teaching

Cont. from p.21

turn in their lessons to be graded. Corrected lessons are returned to the students the following week.

At tea time the instructor or a Christian student may find opportunity to give part of his testimony. The students, too, gradually become free to ask questions about spiritual matters.

D. *Personal Evangelism* has been the key to winning our students. English class, evangelistic meetings, camps, etc. have failed. They tend to act as a group and reject. We find that visiting our students at home or talking with them alone after class is the best way to lead them to Christ.

E. *Honesty*—We try to make our program absolutely clear in all our advertising. We always advertise in the church's name. The students before they register are given a copy of the class rules to read. The rules clearly state the contents of the course and the necessity of doing the Bible home work, etc.

F. *We choose our students* On application day all would-be students take a recorded dictation test. By our test we can determine who is capable of learning Bible through spoken English. By our application blanks we also learn who has interest in Christ and has a church etc. experience. However previous church experience has negative influence in some cases. By the application blanks too, we learn who has the most desirable background. In pioneer evangelism we are aiming for stable adults. That is, people who are the potential foundations stones of our church. Therefore we accept married adults, single working men, single working women, university students and 3rd year H.S. students in that order.

There is a reason for this. If you will note our chart we have the highest drop out rate among university students (next come working girls). After our 1st year we were more careful about admitting students. The number of lasting decisions increased and drop out rate was much lower. We do not accept students younger than High School

3rd year as we feel that would not be a valid use of time in pioneer evangelism.

G. *Waiting list*—We limit our classes to 15 members. We choose those who we feel are most desirable (receptive) applicants. The rest who are qualified are put on a waiting list. Within the 1st few weeks of class perhaps 1/3 of those accepted will drop out. Thus we can fill in the gaps with people from the waiting list.

H. *Rules*—As we mentioned before, our students are acquainted with the rules of the class before they apply.

These rules spell out clearly that attendance is expected at 3 out of 4 classes. That 2 absences in a row without notification may result in the student being dropped.

Also homework requirements are clearly stated. We have little trouble with students not doing their homework. All students are required to purchase "shinkaiyaku" New Testaments and ALS Bible Study text as well as English texts along with a standard conversation text.

I. *Fees*—People do not respect what they do not pay for. In fact

Continued on page 32

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SAPPORO: Capital of Hokkaido

...Portrait of a growing city

by Arthur Reynolds

SAPPORO is in the news. At least it will be in the near future. For the Winter Olympics are scheduled to be held here in 1972 and preparations are already well in hand. Sapporo is the rapidly growing capital of Hokkaido.

HISTORY OF SAPPORO

Although Hokkaido has been inhabited from ancient times by the aboriginal Ainu people, there is evidence that Japanese have been living here from the 7th century on. By the 16th century there was a flourishing trade between the Ainu and the Japanese, and in 1821 a trading center was established by the Tokugawa Shogunate (Military Administration) near the present-day Sapporo.

In 1855 the Shogunate decided to strengthen the northern coastal defenses and assumed the administration of the northern island. A branch of the government was established in Hakodate.

Sapporo, at that time, was a village. It was situated in the Ishikari Plains along the Toyohira River which flows through the present city from south to north. The name as used today comes from the Ainu word "Saliporobetsu" which means 'a river with a great spread of reeds and rushes'. ('Betsu' occurs in many Hokkaido place-names such as Atsubetsu, Ashibetsu, Ashiribetsu, Mombetsu, Noboribetsu, and so on.)

In 1857 only two Japanese families (seven persons in all) were registered as residents of Sapporo village.

In 1866 an official named Kame-taro Otomo was sent to Sapporo by the regional government to initiate the conversion of the fertile Ishikari Plains into a vast food-producing area. It was he who built the irrigation canal which now runs through the heart of Sapporo, east of the Television Towers. At first it was called Otomo-bori, presumably after the name of the official, but it is now known as the Sosei Canal. After Otomo's survey twenty-eight

families settled in that area and engaged in farming.

Subsequent developments in Hokkaido were affected by changes in the government of Japan as a whole. In 1868 occurred what is known as the Meiji Restoration. This consisted in the transfer of power from the Shogunate to a group around the Emperor Meiji who had assumed direct control of Japan. The government set out to make the nation strong and one of its measures was to develop the frontier land of Hokkaido. A representative came to survey the northern island of Yezo—a name which was then changed to Hokkaido (Island of the Northern Sea). He found a great virgin forest with deer and bears running around. From that year, 1868, is dated the establishment of Sapporo as a city.

In 1869 the Meiji Administration established a "Commission of Colonization" with the express purpose

of developing Hokkaido. At that time Japanese villages were largely confined to the coast. The Commission wished the population to move inland, and for this it was necessary to develop its agriculture. We shall note presently the foreign help which was sought to carry this out.

CAPITAL OF HOKKAIDO

During the Shogunate period an official who surveyed the whole island had strongly recommended that the administrative center of Hokkaido be located in the Ishikari plains instead of Hakodate. As a result the Meiji administration sent Head Commissioner Yoshitake Shima to found the capital city in this area. He viewed the scene from a nearby mountain and designated a green belt to separate the northern part of the city from the southern part. This is now known as Ōdori—one of the sites for the Snow Festival in the winter and a beautiful garden.

Continued on next page



Miyanomori 70 m. ski jump for 1970 Winter Olympics

Sapporo, Cont.

ablaze with color, in the summer.

The plan was for government buildings to be located in the north and for the amusement and shopping area to be located in the south. The buildings were finished in 1871 and Sapporo became officially the capital of Hokkaido. Commissioner Michitoshi Iwamura, who was now in charge, modelled the city on the chess-board pattern of Kyoto.

FOREIGN ADVISERS

The city fathers acknowledge their debt to foreigners. In 1870, the Vice-Governor of the Commission of Colonization, a man named Kiyotake Kuroda, decided to invite experts from areas with similar climates to Hokkaido. Of the 76 foreign advisers and instructors who came to Japan at that time, 46 were Americans. There were also Chinese, Dutch, Englishmen, Germans, and a Frenchman. Outstanding was Horace Capron, former U.S. Secretary of Agriculture, who lived in Japan from 1871 to 1875. On his advice, the agricultural school which had been set up temporarily in Tokyo in 1872 was moved to Sapporo in 1876. This became the Sapporo Agricultural College.

Other foreigners assisted in the development of Hokkaido and in exploiting its resources. Benjamin Lyman's work concerned the opening of coal mines; Louis Boehmer's work in the botanical field resulted in the introduction of western flowers to Sapporo; Edwin Dun's contribution was in the field of dairy farming, and he set up a cattle-breeding farm in Makomani, a suburb of Sapporo. He pioneered the making of butter and cheese in Hokkaido. The importation of American farming methods provided the foundation for the present thriving livestock industry. Another foreigner who came to Hokkaido was Joseph U. Crawford, who supervised the construction of the railway between Sapporo and Temiya in 1880 and between Sapporo and Horonai (coal-mining area) in 1882. The most familiar name to missionaries is that of William S. Clark from Massachusetts whose bust now stands inside the University Campus.

PHENOMENAL GROWTH OF THE CITY

When the Office of the Commis-

sion on Colonization was opened in Sapporo in 1871 there was a population of only 624, living in an area of 5 square kilometers. Under the Colonial Militia System farmers and settlers began to move in from the other parts of Japan. When the Commission on Colonization was abolished in 1882 the population had grown to nearly 9,000 and the area now extended to 13.4 square kilometers. In 1922, when municipal administration was introduced, the population had become a little over 127,000, and among the 90 cities of Japan Sapporo was listed as the 13th largest.

The growth has been spectacular. The population doubled between 1935 and 1955, and again in the ten years following. As the city has moved outward, it has absorbed the towns and villages around. The writer is living in a suburb which until 1967 was a separate town. In 1968 the population was listed as 919,366, and with an estimated increase of 30,000 to 40,000 a year it is clear that the population could easily be well over a million by the time of the Winter Olympics in 1972.

One indication of growth is the increase in the number of department stores. When the writer first came to Sapporo in 1958 there were three main department stores. Today, not only have the earlier stores extended their buildings but the number of department stores has trebled. Another sign of growth is to be found in the red buildings and silos of the dairy farms which are now almost entirely surrounded by houses. Cows are shut in and have little space to exercise. The cows in a large shed near our former home were entertained with continuous music from the radio.

CLIMATE

Winter in Sapporo seems to last for almost half the year. The early snow which falls in November does not usually remain very long. It is the snow which falls in December which has come to stay. It will not disappear until March or even April. Great heaps of snow surround houses as it slides of the roof, but snow-ploughs keep the roads clear for traffic. In downtown Sapporo the snow is then hauled away in trucks. But in the suburbs the householder who has cleared a path

—as he needs to do almost daily—from his front door to the road will find it blocked again after the passing of the snow-plough. On the railroads there are means to cope with the snow, but the not infrequent blizzards will disrupt and disorganize the train services for hours.

But the residents have grown accustomed to living in these conditions. All through the winter, during children's meeting in our home, the front vestibule is filled with brightly colored rubber boots.

At the end of January the Snow Festival attracts many visitors to the main areas of display. The most ambitious tableaux are the work of the Self Defense Force. Recent years have seen snow-sculptures of Gulliver (large as a four-storey house), Cinderella and her coach, Olympic athletes, zoos and farnas, as well as figures from Japan's history and folklore.

Around the city are many natural ski slopes, catering both to learner and expert. Students carrying their long skis are a familiar sight in trams and trains and buses. All students either ski or skate, or do both.

Quotations from the official brochure will tell us something of the other seasons.

"In late March, when the snow on the ground starts to thaw rapidly and the call of the goldfish peddler is heard, spring comes rushing to Sapporo . . . One of the spring markers is the new first-grader who, with his heart bursting forth, enters his school gate for the first time on admission day in the first week of April. A flower planting campaign takes place in mid-April to decorate the city with a multi-colored riot of spring flowers. Gorgeous arrays of flowers adorn the central blocks of Odori Park, while the cherry and the plum blossoms together with other plants burst shyly forth on the distant suburban hills . . . Following the cherry blossoms season, the lilacs, the symbol tree of Sapporo, bloom in profusion during the Lilac Festival, with such events as tree planting, outdoor pageants and music concerts."

The summer climate is ideal. There is none of the humidity which characterizes other parts of Japan.

To quote again: "The summer season in Sapporo begins in mid-June as the lily-of-the-valley comes into bloom, and the lingering lilac and acacia flowers fill the air with their sweet scent. . . It is also the very season when green engulfs the forests, mountains, fields and streets. There is no cloying rainy spell in summer and the air is refreshing in the morning and evenings. July is the hottest month and the highest temperature sometimes registers above 30 C.

"In late August, we become gradually aware of the approach of autumn as fresh ears of corn, potatoes and salmon make their appearance on the table. Roasted corn stalls line the streets of an evening . . . With the trees ablaze in red and gold in late autumn, the people plan family outings, the schools go out on hikes and the company people plan outdoor parties. It is in this pleasant season that more weddings take place than any other season. As autumn advances far into November we prepare for the coming winter in a well-established pattern."

CULTURE

"Dr. William Clark, president of Massachusetts State Agricultural College, was invited as dean of the Sapporo Agricultural College at the time of its foundation in 1876." This College became Hokkaido University in 1918. Many leaders were educated in this institution, including the late Inaze Nitobe who once served as assistant Secretary General of the old League of Nations.

"Hokkaido University now has twelve departments and various research institutes. Unique to the northern island are the Institute of Low Temperature and the Institute of Northern Culture. Besides the Hokkaido University there are 8 colleges and 10 junior colleges, including the Hokkaido Teachers College and the Sapporo Medical College. The total number of primary, junior and senior high schools in Sapporo is about 200.

CLOCK TOWER

Almost every set of picture postcards of Sapporo contains a view of the Clock Tower in the center of the city. This is among the most notable of Sapporo monuments. The building was erected in 1878 as a gymnasium for the Sapporo Agri-

cultural College, and Uchimura Kanzo undoubtedly once used its facilities. The University has long been moved to a site north of the station, but this one building of the original institution remains. It was designated as a cultural monument in 1961 and is now a museum. The clock was manufactured in Boston, U.S.A.

AINU

There are now few signs of the aboriginal Ainu people except for the souvenirs of bears etc. which may be found in the department stores. The Ainu survive elsewhere in Hokkaido but are rapidly being absorbed by the Japanese.

"The full-blooded Ainu looks different. He has round dark-brown eyes, curly lashes, prominent eyebrows, and abundant hair. Looking at the distinct differences in physical traits, customs and religion, one certainly wonders, 'Whence came the Ainu and when?' The uniqueness of the Ainu, their ethnic origin, and how they came to Hokkaido have been subjects of anthropologic and linguistic interest, but they are still an enigma. Today many an-

thropologists believe that the Ainu may actually be a separate race and that they are the last survivors . . . There are said to be 15,000 Ainu left, and of these only a mere 300 are of true stock. In 30 to 40 years there probably will be no pure Ainu left. The Ainu have no written language, but numerous legends have been passed down over the ages from mouth to mouth."

The Hokkaido Prefectural Government preserves a photograph of Dr. Batchelor, the well-known Episcopal missionary who began to study the language from Chief Penryoku in 1879. The Ainu were animists. Their belief enters into their words. The name for river is "petsu". The source of a river is "pet-kitay", her head; a bend in the river is "sit-tock", her elbow.

In the Hokkaido University Botanical Garden there is a Memorial Room, named after Dr. Batchelor, displaying Ainu costumes, household utensils and jewelries. Dr. Batchelor established schools and hospitals in many parts of Hokkaido. The Memorial Room is where he taught Ainu children. *



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Sapporo cont.

FUTURE DEVELOPMENTS

As suburbs move outward, huge new buildings of concrete push upward. A city which is growing so fast naturally has problems in traffic, water supply, sewage, housing, education, etc. But officials are striving to cope with these problems and the impression we receive is of a city on the move.

"In an effort to solve these problems, the national government stated a development plan by enforcing 'The New Industrial Cities Construction Law' in 1964. Central Hokkaido area is one of the areas designated by the law. Sapporo is the nerve center of an area which includes 6 cities and 12 towns and villages. In the area are located such industrial cities as Muroran and Tomakomai, the port city of Otaru and the Chitose Airport. The area is rich in natural resources such as coal, water and forests. Sapporo is expected to contribute to the development of Hokkaido as the hub of the area."

TRANSPORTATION

The trams and buses carry an estimated 600,000 passengers a day. Rush-hour travel will help you to believe this. However, vast construction works are in hand, and for months the main road south of the station has been covered with steel plates as workmen build a railway below.

"As a means of solving the problem on hand, the city is planning a rapid transit system. The plan calls for two lines crossing at the central part of the city. The lines will go underground in the downtown area and overhead in the suburban areas. In the general plan to be completed in 1985, the north-to-south line will be 25 km. long and the east-to-west line will be 20 km. long. By 1971, 12 km. of the north-to-south line will be completed. Trains will run at a maximum speed of 70 km. per hour. The electric car which will be used is tentatively called "Rubber Tire Guidance Wheel" which was especially developed by

the City Transportation Bureau. At the beginning of its operation, the rapid transit line will carry 180,000 passengers. And when the whole project is completed in 1985, it will carry 900,000 a day, an estimated 30% of the total passengers in the city."

All this really leaves you gasping. Sapporo is certainly a city on the move. But what of Christian work in this city? Is that moving too?

Quotations from brochure published by "International Relations Office, Sapporo Municipal Government."

A later article will focus in on the Christian work in the city.

* * *

Photo by courtesy of Winter Olympic Committee.

What's in a NAME?

J.C.C... From 1955 to 1963 the JAPAN CHRISTIAN COLLEGE was a four year Bible College for training full-time Christian workers.

T.C.C... In 1966 the college was accredited by the Ministry of Education as a three-year junior college. So it is sometimes referred to as TOKYO KIRISUTOKYOO TANKI DAIGAKU. But...TCC still has a fourth year, high-level program of Bible and theology called a *Senkoka*, "specialized course." So, what's in the name TCC, TOKYO KIRISUTOKYOO GAKUEN? The same as from the beginning: an intensive, four-year Bible training course. The faculty put it this way recently: "This college is a evangelical *Bible Seminary* which purposes to train called young people to serve the church."

TOKYO CHRISTIAN COLLEGE

8453 Yaho, Kunitachi, Tokyo 186 Ph: (0425) 72-2131-3

"ASSOCIATION" in J. E. M. A.

(No. 4)

The Beauty of Fellowship

by William E. Schubert

I. NEED OF FELLOWSHIP. Missionaries feel the impact of an alien culture. There are so many adjustments to make. We in Tokyo and other large cities may not feel it as much as some in inland stations, who never hear preaching in their own language, or Christian music, except when they come to Karuizawa, Nojiri etc. But we in larger places also feel a need, as I did my second and third years in China, greatly disillusioned, until Bishop Fisher spoke on "God's Blessed Man" from Psalm 1, and I sought out Brothers Porteous and Williams of the C.I.M. and Friends missions and we began Holiness meetings in Kuling, the summer resort. The Karuizawa Deeper Life Conventions and Sunday afternoon meetings at the Japan Evangelistic Band house have helped many in the same way.

II. DEPTH OF FELLOWSHIP. True Christian fellowship is more than mere social life or common interests, though these fill a certain need too. In China we always tried to get to the Fourth of July baseball game in Kuling. My wife has concentration camp friends, and when they meet they feel a common bond that others do not know. But even deeper is "the tie that binds our hearts in Christian love; the fellowship of kindred minds is like to that above." This is one thing that cannot be defined or explained; it must be experienced. "We share our mutual woes, our mutual burdens bear." This reminds us of Brother Fredeen's "Burden Bearers' Prayer meetings" some years ago in Karuizawa. That has been our ideal ever since, and our model for prayer meetings. The book "In His Steps" tells of a church where the prayer meetings were like that, where each one brought his problems and told them and all prayed for him. In a California church they did that: one man had two horses and one was sick, so they prayed for the healing of his

horse, and it got well. My brother-in-law and his wife were dying during the influenza epidemic of 1918, and his mother asked prayer, and they were healed. I took one of my army converts, and Van prayed, "Lord, this is just like it was in the book." I wondered what he meant until I remembered I had loaned him "In His Steps." We have tried to make these prayer meetings like that.

III. CONDITIONS OF FELLOWSHIP. Obedience is the great condition. "If we walk in the light, as he is in the light, we have fellowship one with another." I John 1:7. Where there is lack of fellowship, there is lack of somebody's obedience, either your's or the other person's, or both. But where there is obedience, what sweet fellowship there is! If you don't know what I

am talking about, try reading the Bible and doing what God tells you, and find someone who is also obeying God, and you will be surprised and will understand what true Christian fellowship is. Are you obedient? What has God shown you? Are you doing it? Do you pray for Japan as you should? Do you follow up your contacts with intercessory prayer? Are you preaching the evangelical gospel? Are you out for souls? Are you fulfilling your original call and its later implications as God reveals them to you through the Word of God? Are you a true missionary? Or are you just marking time until furlough? Do you know what real Christian fellowship is? If not, your part of JEMA has failed. But if so, then this "Association" has fulfilled its purpose. *

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GIFU

by Samuel Pfeifer

WHOEVER sees a picture of cormorant fishing thinks of Gifu Ken. This makes it easy to remember that Gifu Ken is one of the most neglected prefectures in all Japan—an area which needs many more fishers of men.

Praise the Lord for those at work already. Some sartered as early as seventy or eighty years ago. One old grandfather here in Ibi told me that he still remembers the first missionary coming to Ibi. But alas, the only thing he could really recall was the monstrous bicycle with the big, big front wheel which the man was riding. There are others who not only left impressions, but built

churches with an impact. The Presbyterians were probably the first pioneers in this Ken. They worked along the route from Gifu to Tajimi and up to Nakatsugawa. Some 40 years ago the Mino Mission advanced into the Mino district, leaving an unforgettable impression. TEAM missionary ladies advanced into the lonely Takayama area, and worked from there into Yoshiki Gun. Today the Gospel lights can be seen almost everywhere.

Let's first look at all the cities listed according to the size of their populations.

1. *Gifu City—400,000*

This is probably the place most

blessed with missionary work in Gifu Ken.

The following churches are cooperating for Gifu's first city-wide crusade in April this year, with Rev. David Martin as speaker:

- Nagara Kirisuto Kyokai (Domei)
- Zainichi Kaikan (Korean Church)
- Gifu Kirisuto Kyokai (Domei)
- Fukuin Kirisuto Kyokai
- Seisen Kirisuto Kyokai (Ind.)
- Kyuseigun Gifu Shotai (Salvation Army)

- Sagiyama Seisho Kyokai (TEAM)
- Gifu Baputesto Kyokai (Southern Baptist)

The following churches are also in Gifu City:

- Kano Kirisuto Kyokai
- Lutheren Fukuin Kyokai
- Kyodan Church
- Anglican Church
- Gifu Center Shinnikki Kyokai
- Dendosho of the Philadelphia Church Mission,

The missionaries:

Mr. and Mrs. Dale Boyles opened a new church work.

Miss Henny Heller is working among nurses and in hospitals. Miss Agness Godert is busy with English classes and hospital visitation.

2. *Oogaki City—140,000.*

Churches:

- Mino Mission
- Bethania Home (Exclusive Brethren)
- American Lutheran Church
- Wiedenest Missionary Fellowship (Open Brethren)
- Two Shinnikki Churches
- Anglican Church

The missionaries:

- Mr. and Mrs. John Bowmann,
- Mr. and Mrs. Paul Ott
- Miss Erma Miller

are all engaged in local church work.

3. *Kamigahara City—70,000.*

Churches:

- Kaikakuha, (Presbyterian)
- Gifu Jun Fukuin Kyokai (Philadelphia Church Mission)
- Kyodan



The missionaries:

Mr. and Mrs. Peter Borge are engaged in church planting and camp work.

4. *Tajima City*—65,000.

Churches:

Kaikakuha (Presbyterian)
Domei

5. *Tokitsu City*—61,000.

Kaikakuha (Presbyterian)

6. *Takayama City*—53,000.

Churches:

Domei Kyokai
Kyodan Dendosho

The missionaries:

Miss Ruth Forsberg
Miss Grace De Camp

are both busy in local church work.

7. *Hashima City*—50,000.

Domei Fukuin Kirisuto Kyokai

8. *Nakatsugawa City*—48,000.

Kaikakuha (Presbyterian)

9. *Seki City*—45,000.

Kaikakuha (Presbyterian)

10. *Mizunami City*—38,000.

Churches:

Kaikakuha (Presbyterian)

Indep. Dendosho

The lady missionary:

Miss Grace Collins

is engaged in Sunday school work and English Bible classes.

11. *Minokamo City*—33,000.

Churches:

Kaikakuha (Presbyterian)
Kyodan

12. *Mino City*—29,000.

Holiness Church

Dendosho of Kamigahara Jun
Fukuin Kyokai

And now *the Guns*:

1. *Yoshiki Gun*—68,000.

Churches:

Furukawa Kyokai (Domei)

Kamioka Kyokai "

Kokufu Dendosho "

2. *Ibi Gun*—65,000.

Ibi Gawa Kirisuto Kyokai (Wied-
nest Missionary Fellowship,
Open Brethren)

Kurono, Dendosho of Ibi Gawa
Kirisuto Kyokai.

The missionaries:

Mr. and Mrs. Samuel Pfeifer are
doing local church work.

3. *Kamo Gun*—65,000.

Two Kyodan Churches

4. *Ena Gun*—63,000.

Three Kyodan Churches

Yumori Bible Camp (TEAM)

5. *Gujoo Gun*—63,000.

Work is planed by the Philadel-
phia Church Mission in

Gujoo Hajiman, Shiratori and
Hokuno

6. *Motosu Gun*—52,000.

Mino Kitagata, Dendosho of Ibi
Gawa Kirisuto Kyokai

Neomura Bible Camp of German
Alliance Mission.

7. *Hashima Gun*—48,000.

Kasamatsu Kyokai (Domei Fuku-
in Kirisuto Kyokai)

Yanaisu, Dendosho of Kasamatsu
Kyokai

8. *Mashita Gun*—48,000.

Gero, Domei Church

9. *Kani Gun*—44,000.

No work

10. *Fuwa Gun*—42,000.

Tarui, Dendosho of the American
Lutheran Church in Ogaki.

11. *Yoroo Gun*—38,000.

Yoroo Kyokai (Mino Mission)

12. *Kaizu Gun*—35,000.

Hirata Cho—Imao Kyokai (Domei
Fukuin Kirisuto Kyokai)

Komano—Nannoo Cho, Dendosho
of Imao Kyokai

13. *Ampachi Gun*—35,000.

Ampachi Machi, Dendosho of
Hashima Kyokai

Goodoo Machi, Dendosho of

Wiednest Missionary Fellow-
ship, Ogaki Church.

14. *Onoo Gun*—28,000.

No work.

15. *Yamagata Gun*—28,000.

No work

16. *Mugi Gun*—24,000.

No work

17. *Toki Gun*—13,000.

No work

As you see, there are about 50 churches and dendoshos (preaching centers) in a total population of about 1,900,000. The bigger cities all have a witness, but the rural areas are greatly neglected. In five Guns there is no work at all. In some areas a complete new church network could be built up. In other places there could be much accomplished through specialized evangelistic teams visiting all these untouched towns and villages, bringing seekers into contact with already existing churches.

Time is running out. Let us ask the Lord to give a vision to willing men and women to preach the Gospel where it has not yet been preached.

*

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OUTREACH MEETINGS POORLY ATTENDED?

MAYBE YOU SHOULD TRY THIS METHOD . . . by Frank Bickerton

Since we are only a very small fellowship here numerically, our voice is not strongly heard. But, by means of literature distribution, Bible classes and campaign work, we are seeking to reach as many as possible with the Gospel message of our Lord and Savior Jesus Christ.

A method we are planning to employ for our next major Crusade is as follows. It is by no means unique, except perhaps to ourselves and some others. Yet, it would seem to us to be a more effective way to conduct a campaign in a new area, instead of the usual pattern of coming in "cold" doing a couple of days of "senden" beforehand and then conducting, say, a three-day crusade amongst a people to whom you are strangers.

1. Select a series of Gospel booklets and/or tracts designed for a systematic distribution over, say,

a six-month period.

2. Over the six month period, visit the same homes six times, using the next set of literature in your series.
3. This way, if you are not too forceful and handle each contact gracefully and with tact, a certain confidence can be won with the local people and real measure of acceptance gained amongst those who are really interested.
4. Then, at the end of the six months of distribution through the same area, conduct your crusade. The really interested ones will attend around whom a weekly fellowship from then on can be built. Chances are that you will also get a larger attendance at the initial crusade also, than by the usual method. This is all new to us but we believe it is worth a try. Perhaps

there are others also, reading this, who will be enthused to try the same method. Try it!

*

THE "A" SOUND

Most of us are taught, I suppose, that the Japanese sound which is represented in Romanization by "a" is a long sound. In view of this I was interested recently to hear of an exception. A seventy-five year old retired Postmaster was chatting with me after we had been reading the English Bible together. "There is one 'a' sound in Japanese" he informed me out of the blue, "which is short. It is the 'a' sound in 'kon-yaku.'" Would others bear out that this is an exception? And if so, are there other exceptions? *

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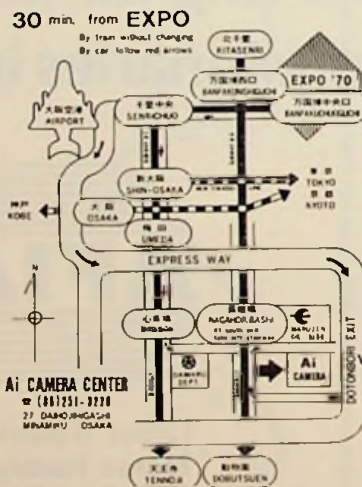
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BOOK REVIEWS

JAPAN'S NEW MIDDLE CLASS

Ezra F. Vogel

University of California Press, 1967
paperback, U.S. \$2.25 pp. 299.

NOW and then a book comes out which one would rather not describe but simply recommend with a curt "buy it, and read it!" So says one reviewer and I heartily agree. All too often we as missionaries base our approach to groups on impressions, feelings or advice. Valid as these may be, it's good to have a solid, readable, and authoritative picture of the "salary-man", Japan's newly emerged middle class, to form a foundation for understanding. Based on a study from 1958—1960 with one year's residency in a Tokyo suburb, Vogel has done a master job of probing the inner workings of this growing and influential section of Japanese society. Although time may color his findings somewhat (especially in political value), yet the bulk will sound a "naruhodo" in your thinking and experience.

Vogel begins by outlining the salaryman in the bureaucratic setting. A contrast with the shopkeeper, independent professional, and successful business man is helpful in focusing the uniqueness of the salaryman. And he is unique. The significance of working in a large bureaucratic organization is reflected in his values, roles, and social ties. In other words, a basically new kind of Japanese has been forged for a new role.

The study then carries you into various facets of the salaryman's life. An understanding of these, I feel, will be of great benefit in terms of reaching and ministering to him. Crucial aspects such as these are treated in depth.

1. Entrance exam—gateway to salary. Vogel's treatment of the importance, preparation, pressure, family participation, and teacher involvement open up new insights.

2. Finances. Life under the shadow of a flexible bonus has its prob-

lems. Budgeting, savings, and even shopping trends are treated with interest.

3. View of Government. In short, the salaryman is seen as critical but not overly vocal.

4. Community relationships. The following general patterns should point out problems and opportunities in trying to reach the salaryman.

- a. Informally a husband does not meet with his wife's friends.
- b. The wife does not associate with her husband's friends.
- c. Most of a salaryman's recreation is with friends from work.
- d. Most salarymen do not belong to any group other than their work groups. This group tends to absorb his personality, thus making it hard to make an independent step.
- e. Salarymen often go to favorite hangouts after work (average 2½ hours before returning home).

5. Value and morals. The primary values are loyalty and competence. Loyalty in terms of his nuclear family and immediate work group, and competency in context of its meaning for the group. His feelings of morality are primarily based on the outworking of these two values.

6. Internal family processes are also treated in depth. The decline of the "ie" ideal is stressed, however, with the corollary that the firm has in a sense taken the place of the "ie" and provided a new familial order based on sentiment and a sharp division of labor and authority. A division of labor in the home is still apparent. However, there is evidence of "creeping cooperation." The authority of the home is decentralized with the wife managing the home, and the husband managing his work and recreation. An interesting note, however, is that the wife is concerned with maintaining her autonomy and the husband's supposed helpfulness may constitute a threat. There also tends to be a basic emotional alignment with mother and children v.s. father.

This book, I feel, has a real contribution to make to the missionary.

Dan Bacon *

JAPAN by Francis King and Martin Herlmann; Tuttle and Co., May, 1970, ¥4,500.

This is without doubt the finest one volume text and picture presentation of Japan that has come into my hand. Considering its size (10" by 13"), the 250 pictures, both colored and black and white, and the excellent typography and binding, the price is not excessive. It appeals to me as an excellent volume for reference and showing to friends in the home, and for gifts to interested friends at home.

The authors are long-time teachers in Japan. Their observation and insights on the whole are excellent, though there are occasional deprecating references to missionaries and missionary work revealing almost total ignorance in that area. The text contains a brief history of Japan, selections from Japanese literature, including the Shinto fable of creation, a brief review of Japanese religions, and a dramatic summary of the tense events that led to the Japanese surrender at the end of World War II.

The beautiful pictures, some of them full page and full color, deal with daily life in Japan, Japanese religions, Japanese sports like sumo, traditional dances, gardens and art, religious celebrations, etc.

This is the best book for the price that I have seen. *

Tales of Genji and Other Stories,
Arthur Whaley, Tuttle & Co.,
1970.

One of the few extant pieces of ancient Japanese literature, the *Tales of Genji* were reputedly largely written by a lady of the imperial court. Until the recent radical lowering of standards in the West, the contents would be considered close to pornographic.

Whaley's new translation, done in two volumes of paperback, is very readable, though at times florid. His *haiku* translations read beautifully, however.

For reference and insight to the type of literature which grows in the soil of a non-Christian culture, the *Tales of Genji* is helpful to the missionary and to literature students. *

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ENGLISH TEACHING

cont. from page 22

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2. *Lending library*: Our lending library is a valuable tool in evangelism. We make books available to the students. Sometimes we assign book reports from this library to the advanced classes.

B. *Pitfalls*

1. *Vacation*—We have found by sad experience not to have a term extend over a summer or New Year's vacation as the drop out rate is very high. It is better to use a straight through period of 3 months (Sept. to Dec.) or 6 months (Jan. to July).

2. *Political discussions* ruin the spiritual atmosphere of class or tea time. Its hard to avoid them but worse to become involved in them.

3. *Homework load*—We have found that if we are too strict on the conversation homework as well as the Bible homework, we lose students. We try to leave to the students how much time they put in on the conversation. Also you can expect more from the wives than the other students in this area. *

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