



Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY



1971 Missionary Survey
Factors in Learning Japanese
U. S. Military and Missions
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THE MISSIONARY IN THE 70'S

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 ContributorsLavern Snider
Jack McDaniels
Phil Foxwell
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1, 2-chome, Surugadai, Kanda, Chiyoda-ku, Tokyo 101

By the Still Waters



A Voice from the Past

If you would prosper in the work of missions, be sure to keep up *earnest desires and expectations of success*. If your hearts are not set on the end of your labors, and you long not to see the conversion and education of your hearers, and do not study and preach in hope, you are not likely to see much success. As it is the sign of a false, self-seeking heart that can be content to be still doing and yet see no fruit on his labor, so I have observed that God seldom blesses any man's work so much as his whose heart is set upon the success of it. Let it be the property of a Judas to have more regard to the bag than to his work, and not to care much for what they pretend to care and to think, if they have their salaries and the love and commendations of their people they have enough to satisfy them; but let all who preach for Christ and men's salvation be unsatisfied till they have the thing they preach for. He never had the right ends of a preacher who is indifferent whether he obtain them, and is not grieved when he misses them and rejoiced when he can see the desired fruit. When a man only studies what to say and how, with commendation, to spend the hour and have no more concern unless it be to know what people think of his abilities, I think that this man preaches for himself and not for Christ even when he excellently preaches about Christ. No wise or charitable physician is content to be always giving medicine and see no progress among his patients or have them

all die on his hands. Nor will any wise and honest school teacher be content to be still teaching though his students do not profit by his instructions; but both of them would be weary of the exercise. I know that a faithful minister may have comfort when he wants success—"though Israel be not gathered our reward is with the Lord,"—and our acceptance is not according to the fruit but according to our labor; but then, he that longs not for the success of his labors can have none of this comfort because he was not a faithful laborer. What I say is only for them that are set upon the end, and grieved if they miss it. What if God will accept a physician though the patient die. He must notwithstanding work in compassion and long for healing—and be sorry if he miss it. For it is not merely our own reward that we labor for but other men's salvation. I confess, for my part, I wonder at some ancient revered men that have lived twenty, thirty, or forty years with an unprofitable people among whom they have scarcely been able to discern any fruits of their labors, how they can with so much patience continue among them.

Were it my case, though I must not leave the vineyard nor quit my calling, yet I should suspect that it was God's will I should go somewhere else, and another come in my place that might be fitter for them; and I should not be easily satisfied to spend my days in such a manner. *

* For author's name,
see page 29.

Editorial

by Don Hoke



A Forward Look

Entering the 70's, the Japan missionary community has struck what the psychologists call "the middle-aged power crisis." Middle-aged both as individuals and a group, we have leveled off on a plateau from which we look back with regret over the little we've accomplished, then look ahead, despairing much improvement. Mixed feelings of disappointment, unease, self-pity, doubt and fear trouble us. Excuses to retire from the field are appealing; the evangelical missionary community has perceptibly shrunk the last five years.

Time alone accounts for some of this. As we grow older and our children leave for the homeland, emotional and financial security loom increasingly important. "If we don't change jobs now," one missionary candidly said, "it will be too late by my next furlough." Others, like Barclay Buxton, feel the need to be with their adolescent

children in the homeland. (Buxton never returned to missionary status after his children matured.)

But for most, a sense of not being needed by the adolescent Japanese church is probably the most unsettling emotion. By the missionary's prayer and effort, local churches have been planted, Bible schools and projects begun, even denominations organized. Leadership of these has been devolved upon the shoulders of young nationals. The missionary has worked himself out of one job.

As he faces the future, he is offered no challenging opportunity to use his gifts and calling in other places. In some few cases overt nationalistic attitudes have been expressed. So the missionary may find himself doing busywork, which in introspective moments he realizes are unworthy of his investment of life and spiritual gifts. And the devil keeps him from raising his eyes to more distant vistas of opportunity.

At such times, human factors exert subtle pressures, and the prospects of a more spiritually challenging ministry at home is alluring. To those who resist these temptations, there is still a lingering sense of unrest and unfulfillment.

Facing realistically this situation both externally and internally, physically and socially, ecclesiastically and spiritually, where may the missionary look for renewal and incentive?

The Missionary in the 70's

First, let us assess our assets. The middle-aged missionary has a measure of language skills. He has made the cultural adjustment. He has a knowledge of Japan and its people. He has some hard-won expertise in his work (or at least he knows what won't work). He has a perspectives of both Japanese and spiritual values. He has been accepted by the church. And, most of all, he has achieved some spiritual maturity.

The very fact that you are still here is to be valued highly! Like a farmer, you have sown, harrowed, weeded, and watered with many tears. It would be a tragedy to leave before the full harvest!

Secondly, it is wise to recall the bases of our original calling to Japan.

—The *command* of Christ to preach, teach, witness, and make disciples has not changed.

—The *call* of need in Japan has not changed. Since I came eighteen years ago, Japanese needing Christ have increased by twenty million while Christians by less than one per cent of that. Dr. Akira Hatori says there are still 8,000 towns and cities with no church or established witness in Japan. Tokyo alone increases by one-quarter million people each year.

—The *constraint* of love (II Cor. 5:14) in my heart should, if anything, be greater after years of identification, prayer, and self-giving.

—The *coming* of Christ is certainly nearer now than when we arrived. Therefore, our role to hasten His coming by preaching His gospel (Matt. 24:14) is more urgent now than when we arrived.

Surely if God does not repent of giving His gifts and calling, I cannot repent of spending them here. Full appreciation of these gifts by others, great fruitfulness, and thrilling activities have never been divine conditions for continued missionary effects. Rather Paul observed: "We are handicapped on all sides, but we are never frustrated; we are puzzled, but never in despair. . . we are persecuted, but never have to stand it alone: *we may be knocked down but we are never knocked out!* . . . we who are living are always exposed to death for Jesus' sake so that the life of Jesus may be plainly seen in our mortal lives . . . this means that you may know more and more of life." (II Cor. 4:8-13, Phillipps)

So, for the missionary in Japan in the 70's what has changed? Surely not his call, the need, his love, or his eschatological outlook.

Continued on p. 29

1970 JAPAN HARVEST

MISSIONARY SURVEY

JAPAN HARVEST 1971

SURVEY

RESULTS

c/o Japan Harvest
1-2 chome Surugadai
Kanda Chiyuda-ku
Tokyo 101



by Frank Cole

Frank Cole, a veteran missionary in Japan, is engaged in church planting as well as teaching part time in a seminary.

The *Harvest* staff thanks each of you for your cooperation in this survey.

Some returned the forms too late to be included in the tabulation indicated in this article. Nearly one hundred (out of 140) missions returned the forms. Also, over one hundred missionaries returned their forms too late to be included in the tabulations. However, in adding these late returns, there is no significant change indicated.

Editor

We often hear isolated voices giving their opinions of missions in Japan. We thought it was time to sample the silent majority. Two questionnaires were sent out. *One* was sent to all mission chairmen and the *other* to a random 900 missionaries.

More than half of the missions (140) in Japan responded by sending in their completed forms. According to the JEMA directory there are 2,656 missionaries appointed to Japan. Of these, 227 are independent and 46 are "missions" with only one couple or one single missionary. The rest (2,383) are members of missions with three or more members. The 77 mission questionnaires returned represent 1,131 missionaries. Of the 900 questionnaires sent to missionaries, 320 were returned. This means that we have a relatively large sampling of the missionary community.

It must be admitted, as some have commented, that the questionnaires have some weaknesses and limitations. Recently at least one magazine printed an article expressing the opinion of one missionary to Japan contending that there is no longer a need for foreign missionaries in Japan. This survey indicates that this position is held by only a very few; but we have not surveyed ex-missionaries. Had we done so, answers to some questions might have been quite different and possibly more meaningful.

Some found it difficult to choose appropriate answers in the multiple choice questions. Had we permitted the missionary to express himself freely we could have had a more accurate expression of their thinking; but it would have been next to impossible to tabulate results.

Now that we have received completed questionnaires, we can see where one or two more questions would have helped greatly in completing the picture. It would have been good had we found out if there was a shift in what missionaries are doing. For example, are more and more missionaries leaving church planting ministries to go into specialized work. It would also have been interesting to know what missionary wives are doing.

After studying the returned questionnaires, we shall offer a few conclusions and make some comments. Also, by publishing a somewhat condensed summary of the reports, the reader may want to make his own interpretations.

THE FINAL RESULTS OF THE 1971 JAPAN HARVEST MISSIONARY SURVEY

I. How many years have you been in Japan?

1-5	63
5-10	56
10-15	68
15-20	80
20-25	43
25-	10

By this it appears that most missionaries came about five years after the war. Then there was a steady drop, and recently a slight increase. To be sure of this one would need to have "dropout" statistics also. However, the mission questionnaires do seem to confirm this recent increase trend: 33 indicated no change in number of personnel; 30 indicated an increase; 12 indicated a decrease.

II. What kind of work have you been doing in Japan?

CHURCH PLANTING	150
ASSISTING CHURCHES	100
EDUCATION-TEACHING	100
ADMINISTRATION	80
SPECIALIZED MINISTRY	50
LANGUAGE STUDY	40
OTHER	50

Although many have been engaged in more than one ministry, this indicated a great deal of time spent in mission administration. Approximately one out of seven missionary hours seems to be spent this way. Are we organizationally top-heavy? Do we have too much duplication because of the existence of so many mission societies?

Response Evaluated

III. During your stay in Japan, how would you evaluate Japanese response to the gospel?

BETTER BEFORE	120
BETTER NOW	50
SAME AS ALWAYS	130
OTHER	15

In evaluating this we should consider the fact that as a missionary becomes experienced, he ought to be more effective and have greater results. Therefore, if any error exists it should be in the direction of thinking things are getting better. For example, a response BETTER NOW in a few cases might really indicate that the Japanese response is the same, but the missionary's effectiveness has improved giving him the impression that the response is better.

At this point, the responses in the various age brackets showed striking differences. Missionaries who have been here 1-5 and 5-10 years gave about 60% to SAME AS ALWAYS and 20% to both BETTER BEFORE and BETTER NOW. The 10-15 year missionaries gave 42% to both BETTER BEFORE and SAME AS ALWAYS and only 15% to BETTER NOW. This trend becomes even greater in the 15-20 and 20-25 year brackets indicating a greater response just after the war than the last ten years. The pre-war missionaries had a hard time responding. Certain comments explain the confusion. Most of them seem to feel that response was very poor before the war, was rather good just after the war, but poor response has returned again.

Average Church and Sunday School Attendance Figures Indicate Most Churches are Small Groups

IV. What is the average adult attendance at the Japanese church you attend?

TOTAL AVERAGE	
ATTENDANCE	29
MALE	11
FEMALE	18

V. What is the average Sunday School attendance at the church you attend?

AVERAGE	35
---------	----

Working Side by Side Proves to be a Very Workable Arrangement

VI. Which administration relationship most nearly represents your work with the Japanese?

SIDE BY SIDE	
COOPERATION	130
ORGANIZATIONAL SET-UP	
WITH BOTH INVOLVED	95
UNDER MISSIONARY	
SUPERVISION	50
UNDER JAPANESE	
SUPERVISION	40
INDEPENDENT	25

VII. Are you satisfied with your set-up? YES 290 NO 30

Of the thirty who indicated dissatisfaction, almost 50% were dissatisfied about being under missionary supervision. Most of these would rather be under Japanese supervision or at least in an organization where both Japanese and missionaries are involved. By far most of the missionaries indicated satisfaction with their organization; but we wonder if this would be true if the ex-missionaries could have also been polled.

Single Women Still Needed Ladies, You and Your Work are Still Appreciated!

VIII. Is there a place of service in Japan for a single woman missionary?

YES 242 NO 20

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IX. Do you think more missionaries are needed in Japan?

YES 242 NO 25 DEPENDS 75

The results to the following four questions were compiled by adding up the first three responses given by missionaries and disregarding any other indications.

Four Pertinent and Often-Asked Questions are Evaluated

X. What kind of work do you think a missionary can do satisfactorily?

PERSONAL WITNESSING	250
SPECIAL MINISTRY	125
TEACH BIBLE IN JAPANESE	120
PREACH IN JAPANESE	112
TEACH BIBLE IN ENGLISH	107
STUDENT WORK	90
TEACH ENGLISH	65
COUNSELLING	55
ADVISORY ROLE	45
ADMINISTRATION	38
OTHER	18

It would be interesting to see how the Japanese Christians would answer this question.

XI. On what basis would you appeal to others to come to Japan as missionaries?

JAPAN IS UNEVANGELIZED	175
MANY OPPORTUNITIES	157
NUMBER OF CHRISTIANS	
SMALL	140
JAPAN IS A STRATEGIC	
NATION	140
MISSIONARIES ARE	
NEEDED	123
SPECIALISTS ARE NEEDED	100
SATISFYING MINISTRY	30
OTHER	28

XII. What do you think is the greatest obstacle to the gospel in Japan?

CULTURAL BARRIERS	132
BUSY-NESS OF JAPANESE	120
NON CHRISTIAN RELIGIONS	103
WESTERNIZED CHRISTIANITY	90
LANGUAGE	50
TURN OVER OF MEMBERS	42
ANTI-FOREIGN FEELING	25
FORMALISM	25
JAPANESE MORALS	18
LACK OF MONEY	15
OTHER	112

Responses under OTHER included:

MATERIALISM	45
BAD CHRISTIAN LIFE	30
SPIRITUAL FORCES	25
INDIFFERENCE	20
BAD THEOLOGY	4

Most of the responses under OTHER which the missionaries wrote in might have had more votes had they been listed as alternatives in the questionnaire.

Two of the responses listed as BAD THEOLOGY meant that conservative theology was an obstacle to the spreading of the gospel and two said the same about liberal theology.

The BAD CHRISTIAN LIFE responses sometimes referred to missionaries and sometimes to Japanese Christians, but most of them did not say enough to know which was meant.

It is noteworthy that lack of funds is rarely an obstacle.

XIII. What are the main reasons for missionaries leaving Japan permanently?

DISAPPOINTMENTS	150
LANGUAGE FRUSTRATION	130
CHILDREN'S EDUCATION	110
HEALTH	95
SEPARATION FROM OLDER	
CHILDREN	75
DESIRE FOR HOMELAND	
MINISTRY	73
TRANSFERRED TO HOME	
OFFICE	55
RETIREMENT AGE	20
NEEDED IN HOMELAND	20
OTHER	33
SPIRITUAL PROBLEMS	18
LACK OF FULFILLMENT	12

Here again, if we could have had responses from ex-missionaries we would have had a better picture, although sometimes others can see our real reasons better than we.

Questionnaires Sent to Mission Boards

The results of this survey and a study of the Yearbook statistics force us to conclude that the missionary population during the 1960's maintained a numerical status quo. Figures are:

Year	Couples	Single
1960	972	852
1965	1078	806
1970	1001	654

I. How many missionaries are affiliated with your mission?

COUPLES	528
SINGLE MEN	39
SINGLE WOMEN	236

II. Is your mission a pre World War II mission?

YES	13	NO	64
-----	----	----	----

III. During the 1960's, did the number of missionaries in your mission increase, decrease, or remain the same?

INCREASE	30
DECREASE	13
REMAIN ABOUT THE SAME	33

IV. What is your plan for the 1970's as to the number of missionaries?

PLAN TO INCREASE	30
CUTBACK	7
MAINTAIN PRESENT NUMBER	27

V. How many of your missionaries are involved in the following categories:

A. DIRECT EVANGELISM	530
B. EDUCATION	187
C. ADMINISTRATION	139
D. SPECIALIZED MINISTRY	295
1. Student work	78
2. Language study	43
3. Literature	41
4. Service centers	40
5. Communications	30
6. English teaching	27
7. Social work	17
8. Other	21

IV. Is recruiting new personnel for Japan:

EASY	8
DIFFICULT	4
DEPENDS	12
DEPENDS ON NEED ON THE FIELD	19
NEED PERSONNEL BUT NO APPLICANTS	19
MANY APPLICANTS BUT NO OPENINGS	1

VII. What is your present financial situation:

ENOUGH TO CARRY ON PRESENT PROGRAM	46
SUFFICIENT FUNDS	16
WOULD LIKE TO EXPAND BUT NO FUNDS	13
INSUFFICIENT FUNDS	8
LACK OF FUNDS FORCING CUTBACK	5

Most of those indicating need for more money were those in radio, literature and similar projects that require more money than church-planting ministries. Lack of personnel seems to be a greater problem than lack of funds. One wonders how those missions who plan to increase their number of missionaries in 1971 will do so.

The Following Conclusions seem to be warranted:

1. Despite disappointments that have sent many missionaries to the homeland, there has been a gradual increase in the number of missionaries in recent years.

2. The size of the church is gradually increasing also, but it doesn't seem to be keeping up with population increase.

3. There seems to be little reason for believing that the need for missionaries in Japan is over; nor will it be over until the Japanese churches are more successful in their church planting ministry.

4. The greatest need, therefore, is to somehow produce churches in Japan that can without missionary help, plant new churches.

Now let's hear from you. How do you interpret the results of this poll? *



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VIEWPOINT



Flight Into Evangelism?

Much that is termed evangelism in missionary work may possibly fail miserably the flame-test of which Paul speaks in I Corinthians 3:13. What may pass the bar of human publicity standards, may very well not endure the judgment of "the day."

Businessmen talk of the "flight into detail-syndrome," that comfortable but pathological refuge of frustrated businessmen who turn away from large and difficult problems needing attention to diddle with inconsequential details which will comfortably fill one's time. (See Parkinson's law in this regard!) Perhaps we missionaries have similar escape syndromes.

Though we are all painfully aware that Japan largely remains effectively unevangelized, yet there is a "flight-into-evangelism syndrome" which can actually be deceptive and self-defeating. This is evangelism done superficially or even antagonizingly, majoring on quantity of coverage and measured by numberless, meaningless decisions. A mission chairman told me recently of one missionary who recorded 3,000 decisions for Christ in one year's annual report. A similar report from another tiny mission indicated over half that many decisions in one calendar year. Needless to say, a small percentage of these went on to baptism and church membership.

Such reports as these, when publicized, do the church of Christ no good. They create false impressions in the minds of hearers and invite utterly false comparisons with more realistic reports from other missionaries. At best they are unrealistic; at worst, actually dishonest. Further, and possibly most serious of all, they encourage the missionary to deceive himself that this is New Testament evangelism. Jesus Christ promised and prophesied, "I will build my church . . ." (Matt. 16:18). The abiding fruit of evangelism which He has promised us (John 15:16) will be evidenced by baptized disciples who become faithful church members.

The challenging 70's beckon missionary and pastoral ministers alike to sober evaluation of their evangelistic methods, each asking himself, "Is my work abiding? Are the converts I profess my converts or true converts to Christ?"

The opportunities and difficulties cause us to re-examine our priorities to insure that we are building truly living stones upon the unshakable foundation of Christ our Lord, erecting an edifice that the withering fire of God's testing judgment will only cause to glow with purity, strength, and beauty.

D. H.

Effective Missionary?

He was born in an obscure village, the child of a peasant woman. He grew up in still another village, where he worked in a carpenter shop until he was thirty. Then for three years he was an itinerant preacher.

He never wrote a book. He never held an office. He never had a family or owned a house. He didn't go to college. He never visited a big city. He never traveled two hundred miles from the place where he was born. He did none of the things one usually associates with greatness. He had no credentials but himself.

He was only thirty-three when the tide of public opinion turned against him. His friends ran away. He was turned over to his enemies and went through the mockery of a trial. He was nailed to a cross between two thieves. While he was dying, his executioners gambled for his clothing, the only property he had on earth. When he was dead, he was laid in a borrowed grave through pity of a friend.

Nineteen centuries have come and gone and today he is the central figure of the human race and the leader of mankind's progress. All the armies that ever marched, all the navies that ever sailed, all the parliaments that ever sat, all the kings that ever reigned, put together, have not affected the life of man on earth as much as that

One Solitary Life.

Selected

Where Should the Missionary Child Go To School?

Here is a viewpoint on a subject which will create a response. Right?

Will your American child cry often in frustration during furlough? How long should your daughter be left in a Japanese school? What may happen if your son stays too long in such a study environment? Perhaps the answer to these questions depends on the parent and on the child. Yet there are real risks in sending non-Japanese children to a Japanese school which some missionary parents realize too late.

It cannot be forgotten that there are real adjustments to be made even when the MK has received the benefit of such a school as Christian Academy all the way. Some years ago a missionary daughter from Japan became engaged to a class-mate at a Christian college. Hearing of this, the anthropology teacher called in the young man and warned him that it was a risky business to marry a girl brought up in a different culture—even more risky than marriage to one of another race. Such a verdict from even one anthropologist is a reminder that the MK will be faced with cultural adjustments even after receiving the benefits of an English speaking school. Participation in speech contests and basketball games allow the MK to sometimes swim in about the same environment as his peer on the other side of the Pacific. But with all of this, the anthropologist still has an argument.

Whatever adjustments must be made by the MK certainly can be aggravated by partial education in the Japanese school. An MK in a Japanese school is likely to receive

special attention, but continued special attention may bring resentment from Japanese class-mates. Perhaps the MK may be dismissed early for study at home. If the reason for early dismissal is not clearly understood there is resentment because of apparent favoritism. One missionary mother said "never again" when polled on her experience with Japanese schools.

A few years in a Japanese school has brought social problems to more than one MK. A camp counselor reported such MKs have difficulty with game participation. A high school youth, after dating a girl long in Japanese school, remarked that the girl couldn't understand his jokes nor react to his conversation in a normal manner. As missionaries we take it for granted that we and our children may be unfamiliar with certain aspects of our own culture. The question at issue is whether we fully appreciate the hazards of not using a school like CAJ to reduce the risk of cultural shock.

A teacher of remedial reading feels strongly that it is a mistake for missionary children even to attend Japanese kindergarten. At this early age the MK learns to write backward. Even patterns of thought are being formed which later must be changed. Faced with the alternative of separation from the child, missionary parents may feel forced to accept the risks of Japanese schooling. But these risks need wider attention.

Although we have been thinking primarily of the linguistic and social difficulties which may arise from Japanese schooling, let us make a departure from our principle theme and stress the fact that a Japanese education is not a Christian education. The father of two missionary veterans who himself went to Japanese school affirms that such schooling is dangerous because a non-Christian ideology permeates the curriculum. One veteran missionary, now a college president, has recently observed: "Let there be no mistake about it. There is a very real difference between the secular and the truly Christian institution. . . . It makes a difference whether the whole range of arts and sciences is seen within the framework of a Christian world view. . . . In some of the more sensitive areas it is al-

most a life and death matter."

An extremely harmful notion that has infected the evangelical community at home and abroad is the notion that there is such a thing as a neutral education. Bible courses and chapel, even Christian teachers do not make a Christian school. Casualties come even on the campus of a Christian college when the teacher is unable to relate his subject matter to the Christian world-view. Certainly the Japanese school can give no help in relating the facts of the visible world to the Christian world view.

More than twenty years ago the writer was much amused by the skillful Japanese language ability of the small MK next door. When the child went on furlough he suffered. Today he does not stand alone in urging parents to keep their children in an English speaking Christian school. It is not enough to point out benefits of Japanese schooling, nor even to mention those who have done well following such a foundation. The question is whether the real risks should be incurred.

For some families the cost of the Christian school is high. But if the price is not paid the cost may be frequent tears from a teenager who is poorly prepared for living and further education in her own land. The member of one mission with a rather high missionary casualty rate suggested that perhaps one reason for these drop-outs was insufficient attention by his mission to the adequate schooling of the children. It was noted that another mission of comparable size had better permanence of personnel along with a high priority on children's education.

If an MK chances to read this, don't feel too badly. You still have better chances than most to make it into WHO'S WHO. And the missionary daughter mentioned (who was reckoned a marriage risk by the anthropologist) is happily married. The point is, you'll probably have a better start if you stay out of Japanese school. And until you finish college, you are much better off in a Christian school. After that, you should have received preparation to take on non-Christian thought in all its unfriendly forms. *

P. F.



Student Factors in the Acquisition of Modern Spoken Japanese by Missionaries to Japan

by Morris Jacobsen



(Dr. Jacobsen, now serving his fourth term of service in Japan, is a member of the Japan Evangelical Mission and is currently on the teaching staff of Tokyo Christian College. He earned his doctorate at Indiana University where he majored in Adult Education and minored in East Asian Languages and Literatures as well as Study of Religion. The following article contains the findings from a computer-analyzed survey of factors bearing upon acquisition of spoken Japanese. Thirty-five missions participated in the survey. —Ed)

Is a person with musical abilities more likely to get the language than one without this background? Is multilinguality in childhood a contributing factor in language acquisition? What about the ultimate speaking proficiency of those who delay their study of kanji in the interests of first securing a better grasp of spoken Japanese? Is speed of language acquisition a positive correlate of higher formal education? Is cultural shock or maladjustment a serious negative factor in studying Japanese? These questions and many others were in the mind of the writer as he began this study.

The Gathering and Treatment of the Data

Early in 1970 a survey was sent to 950 members of 35 mission societies in Japan whose mission chairmen had agreed to cooperate in a language survey. Of these, 654 responded to the 79-item survey. The responses were mostly in the form of five multiple choices, each of which was weighted and given a numerical value. The results were punched on IBM cards and submitted to a number of statistical analyses at the Indiana University computer research center.

The investigation was designed to identify extra-linguistic factors relating to language acquisition. In other words, not the language as such, but people studying the language were to become the focus of attention. These

factors were to be identified from an investigation of background, situational, procedural, psycholinguistic, and psychological variables as they distinguished between highly successful and less successful students of the Japanese language.

Without going into all the technical details of procedure, it is sufficient to report that a study of correlational interrelationships yielded several scales, or measurable factors having significance for language study.

The first was speaking proficiency, yielding a maximum of 50 points. Please bear this in mind as proficiency scores are cited below.

The second factor was reading and writing proficiency. As would be expected this correlated quite closely with speaking proficiency, having a .71 correlational coefficient. (A perfect positive correlation is expressed by the figure 1.00, no correlation by 0.00 and a perfect negative correlation by -1.00)

A third factor, named exposure to linguistic stimuli, measured basic drive and opportunities for language study. It correlated .60 with speaking proficiency. A fourth factor was developed attitude, measuring the value of language learning experiences prior to arrival in Japan. It correlated only .31 with speaking proficiency, showing that the relationship is not too strong. A fifth factor was satisfaction (with progress, curricular, teacher proficiency, and opportunities for study) which had a .41 correlation with speaking proficiency.

The sixth factor was called "cosmopolitan Japanophilia," and consisted of items measuring a person's flexibility as against rigidity, his cosmopolitanism as against provincialism, in other words, his basic adaptation to Japanese culture. It correlated fairly highly (.62) with speaking proficiency, and may safely be regarded as a significant factor in language acquisition.

The seventh factor was called aural dependency, that is, the dependence upon the ear, as against the eye, for language assimilation. Unfortunately the internal consistency of this scale was weak, and it yielded only a .18 correlation with speaking proficiency.

The Testing of Hypotheses

The hypotheses of the study (see the questions in the opening paragraph) were tested by analyzing the differences in averages of various equal number groupings.

1. A significant relationship between childhood multilinguality and rate of attainment of language proficiency was found: (a) those monolingual for their entire childhood had an average proficiency score of 24.00; (b) those multilingual at first but monolingual later, 26.36; (c) those monolingual at first but multilingual later, 28.12; and (d) those multilingual for their entire childhood, 31.90.

2. No significant relationship between musical background and rate of attainment of language proficiency was found.

3. No significant relationship was found between rate of proficiency achievement and time of introducing **kanji** into intensive language study. The proficiency scores showed the following results: those beginning the study of **kanji** (a) at the outset of their language studies, 20.00; (b) three months after beginning language studies, 27.43; (c) six months after beginning language studies, 24.14; and (d) one year after beginning language study, 16.86. These differences were not statistically significant, but do suggest that an initial period of three to six months concentration upon verbal skills alone maximizes subsequent speaking proficiency.

4. No significant relationship was found to exist between the level of formal education and rate of attaining

proficiency in Japanese. Three groups of differing educational levels showed the following results for those in Japan only two or three years: (a) those having completed junior college or equivalent, 20.70; (b) those with a college degree, 18.90; and (c) those with a master's degree or equivalent, 18.10. For those in Japan four or five years there were similarly nonsignificant results: junior college, 20.80; college degree, 20.70; and M.A. or B.D., 22.60.

5. A significant relationship was found between ease of adjustment to life in Japan and language proficiency scores. Students were divided according to their scores on the cultural adjustment (cosmopolitan Japanophilia) scale into five even groups. The first group with low adjustment scores had an average language proficiency score of 18.22. The other groups rated as follows: low-medium adjustment, 23.99; medium, 28.05; medium-high, 28.54; high, 33.35 (50 would be perfect). These results were statistically significant and established unequivocally the relationship between ease of cultural adjustment and language acquisition.

6. A significant relationship between language proficiency and "semantic space sensitivity" was found. (This means simply a recognition that English words do not usually have exact Japanese equivalents.) Question 42 asked, "Do you agree that every English word has its exact Japanese counterpart and vice-versa?" The possible responses were: "A. I agree strongly; B. I agree; C. I'm not sure; D. I disagree; and E. I disagree strongly." Since only two responded by choosing A and five by choosing B, these two categories were eliminated. The proficiency scores of those choosing C, D, and E are as follows: C. "not sure"—19.17; D. "disagree"—24.91; E. "disagree strongly"—30.30.

Predictors of Success in Language Study

To predict those who will best master the language a formula was arrived at for men and women separately using thirteen predictors. Some interesting differences between the sexes appeared. Apparently arrival age is a weightier factor with men than with women. Strangely, length of time married during intensive language study (that is,

whether married from the start, half way through, or at the end) is a slightly positive factor for women and slightly negative for men. Perhaps the solution would be to urge as many men as possible to stay single and as many women as possible to marry! Mathematical skills seem to have zero predictive value for men.

In a separate procedure, predictors were ranked for their effectiveness, setting forth the best single predictor of language skill. The best combination of two, of three, and so forth. The best single predictor of speaking proficiency scores for men was linguistic exposure (which the reader will recall was a measure of motivation plus opportunity) followed by age at arrival, developed aptitude, cosmopolitan Japanophilia, and satisfaction with provisions for study. The best single predictor of speaking proficiency scores for women was cosmopolitan Japanophilia (adaptability to the culture) followed by linguistic exposure, developed aptitude, aural dependency, and number of children to care for.

Conclusions

Language acquisition is one of the more complex forms of human behavior. One must accordingly be wary of broad generalities or simple solutions. For many of the knotty problems that face the theorist in second language learning there are no easy answers. Many of the following conclusions can be made, then, only in a tentative sense, and with reserve.

1. A person who was multilingual during childhood may safely be regarded as a better choice for attaining proficiency rapidly than one who was monolingual during childhood.

2. Since there is a significant relationship between language proficiency and semantic space sensitivity, language learning programs in their totality should be designed so as to foster this sensitivity in the early learning stages of the student. Specifically, (a) intensive language learning programs should be conducted where opportunity for conversation with speakers of Japanese is maximized; (b) students should early be disabused of the notion that there are exact equivalents, or word equivalents of Japanese and any other language—an impression that a Japanese-English dictionary, for ex-

(Cont. on p. 12)

(Cont. from p. 11)

ample, may give; (c) students should be encouraged as early as possible in their learning program to learn new Japanese vocabulary in terms of vocabulary already mastered. They should look to synonyms as a means of defining the boundaries of new words, explained if possible within the context of Japanese thought and idiom.

3. Musical background, though desirable on other grounds, ought not be made a discriminating factor in selection of candidates for intensive Japanese language study.

4. Delay of more than six months in introducing the study of *kanji* in the interest of seeking a more rapid attainment of proficiency in spoken Japanese does not seem to be justified. Data appears to suggest that optimal results are obtained when the period of delay reaches approximately three months.

5. Though higher levels of formal education may be desired on other grounds when choosing candidates for intensive Japanese language study, no significant relationship between rate of achievement and formal educational level after junior college or equivalent was found.

6. Since significant relationships were found between ease of adjustment to life in Japan and speaking proficiency scores, the following conclusions can be drawn: (a) candidates for intensive language study should be screened for weaknesses pointing to potential problems in adjusting to an alien culture; (b) upon arrival in Japan, candidates should be given cultural appreciation or cultural orientation courses together with language courses; (c) where problems in adjustment are diagnosed, suitable professional help should be provided in order to forestall more serious cultural maladjustment or culture shock.

Additional Items of Interest

1. Although 25 years or younger seemed to be the optimal arrival age for attaining peak proficiency, the decline is negligible until beyond 40. Mission boards should not be afraid of sending out candidates up to and even beyond their middle thirties if otherwise qualified and highly motivated.

2. Ability to mimic constitutes a highly effective predictor of speaking proficiency.

3. Those who felt they were given a functional introduction to grammar in their lesson material, arriving at comprehension by induction, achieved the highest mean speaking proficiency score.

4. Peak proficiency appears to be reached by those who studied four hours daily *in class* (30.53), with three hours (29.49) being slightly better than five (28.00). For *out of class* study, there was little difference between three hours (28.30), four hours (28.41), or five hours (28.52).

5. Regarding sources of new vocabulary, the highest scoring group were those who said they read and learned vocabulary through contextual association without the use of a dictionary. Those who said they looked up words in the course of sermon or lecture preparation formed a close second.

(In the interests of brevity, many of the technical details of the study have been omitted from this article, but can be supplied upon request. Much potential information is latent in the data gathered and analyzed but not reported. The writer will be happy to entertain questions from interested readers.)

*

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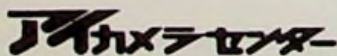
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THE MISSIONARY

FAITH is the essential ingredient of the missionary who relates to us of the mass media. This faith in Christ who owns the future gives him a perspective that sees beyond the "nitty-gritty" of today. He believes that God answers his prayers if he addresses them to Him in Jesus' name.

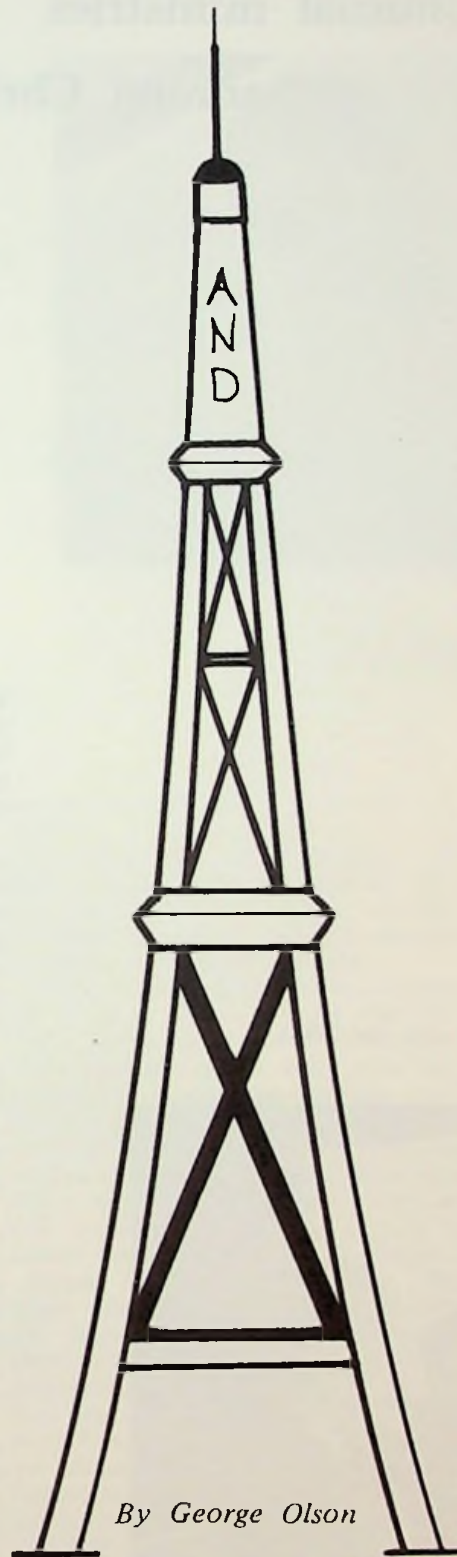
The missionary involved in mass communication by the nature of his call is committed to the evangelization of Japan. Because the mass media and what is communicated through them largely determine the shape of the future, the mass media missionary must be a man or woman who can lay hold of things yet to come—which is a biblical way of speaking about faith (Hebrews 11.1). Christ calls us into the future to which He, "the pioneer and perfecter of our faith," calls us. (Hebrews 12.2).

MASS

As Dr. Robert Schuller recently pointed out to some of us, "Our job is to dream dreams of faith and pray to the Father in Christ's name for fulfillment. We must say 'Yes' to our prayers. Only God should have the prerogative to say 'No', but how much more often will His answer be 'Yes' according to Christ's promise."

Many people said that it was foolhardy for a handful (five to be exact) of overworked missionaries to try and host the Third International Communications Congress sponsored by the International Christian Broadcasters, in April, 1970. But God enabled and two hundred seventy delegates from around the world came and went home inspired.

There is no reason besides lack of faith to prevent the Christian communicators in Japan from accomplishing still greater objectives. Many projects still will be carried out along denominational lines, but others like the ICB conference can be done through new structures. One such new evangelical instrument will be the Japan Christian Broadcasters' Conference (Nihon Kirisuto-kyoo Hoosoo Kyogikai) to be launched in February, 1971. In



By George Olson

George Olson is the director of the Lutheran World Federation Broadcasting Service — Tokyo Office

almost every phase of the mass media ministry Japanese are in the leadership. What then is the unique contribution of the missionary?

1. The missionary brings with him a sense of history which nourishes faith in the possibilities of God. Who can forget the late 95 year old Dr. J.M.T. Winther's hopefulness for Japan's evangelization based on over seventy years of service here?
2. The missionary can bring a more impartial perspective to planning since normally he is not the front line communicator. Also by being one step removed from factional strife, he can encourage his brothers to recognize the Spirit's differing gifts to Christ's members so that the whole body of Christ can be fully utilized.

COMM

3. The missionary can encourage Japanese to have enough faith to use indigenous communication styles, for often the Japanese, especially the first generation Christians, are indiscriminately negative toward everything of their native culture.
4. The missionary who keeps abreast of Christian and secular communication developments here and overseas can bring fresh insights to his Japanese colleagues and also alert them to future trends so that their communicative style may meet the needs of the "now" generation.
5. The missionary can help bridge the inevitable gap in understanding between innovative communicators and local churchmen. This will help local congregations identify with new styles in communication and be spiritually ready to receive outsiders touched by the message.
6. The missionary can open doors for the Japanese communicators to contribute to the mass media ministry at the international level. *

Only One Life

Unusual ministries among Christians in Japan

by Eloise Vanderbilt

Mr. and Mrs. Tetsuo Domen and son Shin



It was about 10:30 in the morning when I knocked at the door and Mrs. Domen called, "Come in." Inside, the house was dark. The curtains hadn't been pulled back yet, but a space heater was lit and the room was warm.

"Be careful," Mrs. Domen warned me after our first greeting, "don't fall over the vacuum cleaner there in the middle of the floor." She apologized for the toys scattered on the rug and scurried around picking up children's clothes off the couch so I could sit down.

"Sorry it's still dark in here," she said, sitting down next to me. "but the children are still sleeping."

The darkness made no difference to Mrs. Domen—she has been blind since she was two years old.

I visited this remarkable young woman only a few days after they had moved from a small third floor apartment in Kiyose to a rented home near Inari-yama Koen station in Saitama Ken. She was undismayed by the upset condition of the house and the unpacked boxes stacked in the next room.

Remembering my own difficulties with moving, I couldn't help wondering how she managed. "I can't imagine you being able to cope with the problems of moving and taking care of two active children when you can't see," I said.

"Of course you can't," she answered. "If you close your eyes and try to imagine what being blind is like, you end up completely frightened and confused. But you forget that I've grown

up with it. It's the only life I know. But God also gave me a very good husband to help me." Then she told me something about her life.

Her family was from Okinawa but because of the war, they had come to Japan to live temporarily. She was born in Osaka, the seventh of twelve children and was given the name of Hideko. When she was two, she got a severe case of measles that left her with aching, swollen eyes. By the time the doctor came, it was too late to prevent blindness.

"My mother was never over-protective or embarrassed by my blindness," Hideko says. "Right from the first she took me out with her, always describing things and encouraged me to be independent. She read Helen Keller's story to me many times."

When the war was over, the family moved back to Okinawa and eight year old Hideko was the first student to be enrolled in the small school for the blind in Okinawa. She was a good student, but she was remembered most of all for her singing. When she was fourteen, a new dimension was added to her world when a missionary invited her to attend a Bible class he was teaching at the school. Two years later, Hideko gave her life to Christ.

By the time she was eighteen, she had finished the courses offered by the school in Okinawa and the teachers recommended that she go to the larger school in Osaka where she could major in music.

Dormitory life at the Osaka Blind School was good training. The students fixed their own meals and did their own cleaning. There were always new things to learn and always, especially for Hideko, the world of music to delight her. After seven years of study she graduated and worked two years for PBA, then went back to Okinawa.

In Okinawa she used her musical ability in every way she could. She was a soloist and Music Director in the Miyazato Church of Christ. She also made a record for the pastor to use on his broadcasts over the Far East Broadcasting Company.

Yet, something was missing in her life. "I always felt that to be alone



Ken-chan

was to be incomplete," she says very frankly. "I looked forward to getting married and having children." In those post-war days in Okinawa there was very little opportunity of meeting Christian young men, so Hideko decided to return to Japan to find work.

Events worked out in her life to enable her to go to Tokyo to work with Mr. Pratt, a Church of Christ missionary. For a time she helped make Bible Correspondence Course tapes for the blind. She also gave voice lessons.

One of her voice students was Tetsuo Domen, a soft-spoken young man who was a commercial-economics student at Keio University and who was living in a dormitory near Hideko's apartment.

Tetsuo came from Wakayama. His father was a devoted Tenrikyo disciple and Tetsuo had little knowledge of Christianity until he and two friends practiced their English on a foreign lady who was on the same train they were. She invited them to a Bible class and although they all attended at first, Tetsuo continued long after his two friends had quit.

He had many questions about life, but when he finally made a decision at an evangelistic meeting to believe the whole Word of God, he felt a great relief. At Keio, he studied hard and in his free time practiced his hobby of singing. His church pastor recommended as

a voice teacher a girl named Hideko who helped in his church every Sunday.

Tetsuo and Hideko became good friends and realized that they strengthened each other's faith and life. Eventually they found that they really did make beautiful music together and Hideko became Mrs. Tetsuo Domen.

She has continued her ministry in music and has sung in many churches throughout Japan. However, her life has been changed, enriched and become less mobile by the birth of two sons, Shin-chan and Ken-chan.

"I love children," Hideko says, "but there are some problems. When Shin got old enough to realize I couldn't see him, if he was getting into mischief he wouldn't answer when I called. I had to tie a string around his waist so I could find him. But some times I can feel when something is wrong; I have a strong sense of smell and hearing, and also a good intuition."

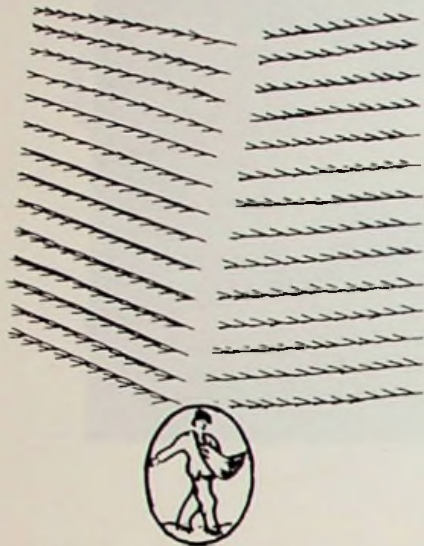
In spite of her busy life as a mother and home-maker, Hideko still goes out to different churches to sing at least once a month and every Sunday she plays the organ for church.

"I've had no big disappointments in life," she says. "God is very good to me and I try to serve Him in every way I can." *

Sowing

NEWS NEWS NEWS NEWS NEWS NEWS NEWS NEWS NEWS NEWS NEWS

World Home Bible League and New Life League cooperate in an ambitious literature campaign



The World Home Bible League and the New Life League are joining hands in providing a very attractive booklet called "The Best Story in the World" (IesuSama no Monogatari). Thru a generous gift of the Bible League and printing-at-cost offer of the New Life League, hundreds of thousands of copies of these booklets will be distributed this year to schools throughout Japan. The booklet is a simplified version of the life of Christ.

TOKYO JEMA LADIES MEET

On December 10th, two hundred and sixteen women gathered at a Tokyo hotel for a luncheon. There were only twenty-four missionaries present, but they had brought their unsaved friends to hear (many of them for the first time) the gospel.

Koji Honda—Japan's leading evangelist, often called the Billy Graham of Japan—spoke forcefully on receiving Christ as Savior at Christmas time. A missionary played the vibra-harp, another the piano; a Japanese lady sang "O Holy Night" and "The Angel's Song"; a color film was shown on the birth of Christ.

Eighteen ladies signed cards saying, "I want to accept Christ as my Savior." Sixteen requested Bible correspondence courses and fifteen indicated they wanted to talk to someone about the Bible.

This annual luncheon sponsored by the women of JEMA has been an effective method of reaching many Japanese friends with the claims of Christ.
by Martha Hoke

NAGOYA JEMA LADIES MEET

The Nagoya JEMA Ladies' Group sponsored their third luncheon at the Nagoya International Hotel on December 8th. Thirty-two ladies enjoyed an International Christmas theme beginning with a Polish menu, and continuing with a program that featured ladies from various countries who told how Christmas was observed in their lands. Countries represented were: Switzerland, Germany, Hawaii, Japan, Lebanon, and Canada. There was instrumental, solo, and group participation in Christmas carols, and a narrated chalk illustration telling the Bible account of the First Christmas.

Thus far the luncheons have been given for English speaking ladies only; the purpose being to reach the fast growing foreign community in Nagoya. With the same focus in view, the JEMA ladies hold a sharing, praying fellowship twice a month, meeting in various homes. Interest is growing, and an average of twelve each meeting attended last year.

by Phyllis Brannen

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CEF REGIONAL CONFERENCE

The Child Evangelism Fellowship held its first Pacific and Orient Regional Conference in Manila last October. Fourteen countries were represented by 48 delegates. Twice each year the CEF holds teacher training classes. Last fall's session was attended by 16 people including a sixty year old lady who recently became a Christian. The spring session will be held from March 22-April 2 at the CEF headquarters in Shin-Tokorozawa.

FCM ANNUAL CONFERENCE

The Fellowship of Christian Missionaries in Japan announce that their annual conference will be held this year at the Shigisan hostel near Nara on July 21-23. This year's theme is "Celebrating Life" and an invitation is extended to all who are interested.

ASSEMBLIES PLAN "SEIKAI"

The Assemblies of God will hold their annual "seikai" from April 30 through May 4. Paul Schoch from California will be the chief speaker. Attendance at this annual meeting usually runs around 1000 people representing over one hundred churches.

BIBLE CAMP INVITATION

Matsbarako Bible Camp announces the following winter and spring camps:

Feb. 25-28 Bible Conference
 March 15-29 Student Study Camp
 Apr. 29-May 3 Golden Week Camp
 (All camps for high school and above)



RURAL MISSIONARY SEEKS HELP

Miss Mary Koop is working in the Shomaru Pass area west of Hanno-shi in Saitama. Throughout this pass are scattered small mountain villages where she is the only one bringing a Christian witness. Last year around ten thousand tracts were distributed and a children's work has been started. She extends an appeal to others to come and help her reach this needy area.

DEAN SEEKS CHINESE CONTACTS

Pratt Dean is working among the Chinese in Nagasaki. A small youth center is being developed in connection with the Nagasaki Baptist church and he is very anxious to include the Chinese in his outreach. If anyone has any contacts there, please relay that news to Mr. Dean.



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MISS SUSIE THOMAS after a year's furlough is back in Japan. She is the author of a book just off the press, *More Than Conquerors Through Him Who Loved Us*. The book is available at the Christian Center Book Store, Kanaya, 893, Kagoshima Ken.

ROLLIN REASONER, field director of Far East Gospel Crusade, spent several weeks in Alaska this past January. The Central Alaskan Mission has merged with FEGC, and Mr. Reasoner with other field directors met in Executive Committee there.

NEW TEACHER

MISS DOROTHY CHRISTIANI arrived in Japan last September and is teaching the World Missions to Children missionaries' children in Sasebo, Japan.

Miss Christiana and Students



NEW MISSIONARIES

DALE AND PEGGY WILKINSON, Church of Christ, and two children, Beth and Mark, arrived in Japan last fall. The Wilkinsons are studying Japanese at JMLI.

MILTON AND BARBARA JONES, also Church of Christ, came to Japan in April, 1970. After living in Sendai for a time, they are now in the Tokyo area and studying at JMLI. The Jones have four children.

RON AND IRENE HEMPLE, Christian Reformed Japan Mission, arrived on December 9 and are living in Koganei, Tokyo. They are both attending JMLI is Ochanomizu.

MR. AND MRS. ELDON BROWN, Japanese Assemblies of God, are working in Okinawa among the service personnel and also with the national church. The Browns were previously working in Korea.

MISS BEVERLY RATTTR has come to Japan from Michigan to work as a secretary for New Life League.

MR. AND MRS. DENNIS MEOLA have joined the staff of New Life League.

MR. AND MRS. ROALD LIDAL and daughter Maretta have also come to work with the New Life League. The Lidals are from Norway.

WEDDING



MISS RITA DUKE, of Gadsden, Alabama and the Taiwan Baptist Mission, and PRATT DEAN, with Southern Baptist Mission, were married on September 19, 1970 in Gadsden, Alabama. They are living in Nagasaki, and working with the Nagasaki Baptist Church.

SHORT TERMERS

MRS. ETHEL KAMBS of Elkhart, Indiana is giving a year of service to the General Conference Mennonite Church in Oita City. She helps with the music program of the church and teaches English.

JOHN AND SHARRON SOMMER from California are now studying language in Tokyo and next March plan to join the Mennonite workers in Kyushu as English teachers.

VISITORS

REV. ABRAHAM WILLEMS of Salem, Oregon recently visited the World Missions to Children missionaries and national churches in the Nagasaki, Saga, and Fukuoka area. Before coming to Japan, his tour included stops in the Philippines, Hong Kong, and Okinawa. While in the Philippines, his missionary son was killed by a drunken off-duty policeman. The missionary died shielding his national co-worker.

PROFESSOR G. WILLIAM SUPPLEE, head of the music department of Columbia Bible College, Columbia, South Carolina spent several days in Japan at the home of Mr. and Mrs. Frank Cole. Mr. Supplee is on leave of absence and plans to visit the Philippines, New Guinea, Australia, and New Zealand with the purpose of doing research into the music of nationals and aborigines. He also wants to encourage nationals to write their own hymns.

REV. EUGENE GARRICK of Norfolk Christian School, is a member of the Board of Trustees for the National Association of Christian Schools and was in Japan as their representative. He has a significant ministry in counseling with students and in effecting a working relationship between parents and teachers. Among other speaking engagements in the Far East, he spoke for the PTA of Christian Academy on January 25.



Aburatsu Kei Ai Yochien



MENNONITES DEDICATE A NEW KINDERGARTEN IN KYUSHU

A service of dedication was held on September 23 for a new classroom wing and administration section of the KeiAi Kindergarten in Nichinan City, Miyazaki Ken. The Kindergarten was begun in 1955 with six Christian teachers and eighty-three children. Missionaries Peter and Lois Voran have given much of their nearly twenty years of service in Japan to this kindergarten. It was officially incorporated as a private school under the educational laws of Japan in 1970 and will soon be under total national supervision. It has become self-supporting, yet it will maintain its Christian identity through the Japanese Church Conference which elects the board of directors.

NEW NURSERY DEDICATED

City officials in Saga Shi, Kyushu asked Pastor Mitsui Ikeda, who is associated with World Missions to Children, to build and head a nursery in a new residential area of the city. Both National and Ken funds have been made available for the purpose. The dedication of the building was held in November.

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“BREAD CAST UPON THE WATERS”

The influence of the U. S. military on missions in Japan

by Paul Klahr

*Pictures courtesy of 5th U. S.
Air Force*

Paul Klahr, missionary in Japan since 1959, directs an active off-base servicemen's church near Yokota Air Base.

and the activities off base are directed by the local pastors who usually work in cooperation with the chapel program, but still are distinctive as a separate entity.

RAPID GROWTH

The basic reasons for "on base" denominational services are the desire for denominational fellowship and the emphasis placed on the mode of worship of the particular denomination. These services are conducted by either a member of the denomination who is also in the Armed Forces or a local missionary of the particular denomination. The services are coordinated by the base chaplain and are usually conducted during the week on a weekly basis. They are held in a smaller annex of the chapel complex.

The influence of "on base" denominational activities upon mission work in Japan is usually an indirect influence. The men and women that attend these services are most often active in the chapel program and therefore reach the local population through the Japanese brides and nationals that attend the chapel.

ON BASE ACTIVITIES

The activities off base can be subdivided into two major types: a center with a home-like atmosphere and providing wholesome off-base recreation and an off-base church. The center may feature homecooked meals or refreshments as part of its appeal to the men in the Armed Forces. These centers are often near bases with large numbers of unaccompanied servicemen (no or few family quarters provided). Naval bases particularly lend themselves to this type of off-base activity. The center will have an informal service or a discussion type Bible study. The matter of assisting local national churches is stressed and the personal witness of each Christian makes a profound impression not only on the local national church but also among the men of the particular units that visit the base. Probably the greatest area of influence in the mission program of Japan from these centers is the supply of men fed to the denominational colleges and seminaries as a result of the personal work of men who attend these centers. *Cont. on p. 22*

After serving in Japan proper for eleven years, three of which I have served as pastor of an off-base church, I have recognized the great influence that Christian men and women in the Armed Forces have exerted upon our mission work in Japan. This article stresses the role of off-base churches. It needs to be emphasized that off-base churches are not trying to replace chapel programs but simply supplement them. The need for off-base churches is evident because of the strong attendance in these churches.

Denominational activities among Armed Forces personnel divides itself into two major categories: activities on base and activities off base. The "on base" activities come under the direction of the local base chaplains,



TYPICAL OFF BASE CHURCH

The church located off base provides a full schedule of services for the entire family. These services include Sunday School, worship, youth groups, women's missionary activities, men's fellowship groups, and evangelistic services. The major difference between Stateside churches and off-base churches is the average age of those who attend, and usually a national church shares the church facilities with the English-speaking congregation. The national church often conducts its service simultaneous with the English-speaking church in a separate and usually smaller area of the church complex. Armed Forces personnel churches are generally younger in the mean age of the parishioners than the Stateside churches. The churches are vibrant with activity and more impulsive than their Stateside counterparts. The area of activity that creates direct relationships with the national church is the missions program. These churches are strong centers for local missionary activity and the whole country of Japan and indeed the world feels the influence of

the Armed Forces personnel churches. The church is the greatest supplier of personnel for its denominational colleges and seminaries that in turn supply the chaplain corp and missionary body with a constant flow of volunteers. Many of the present missionaries in Japan served in the Armed Forces, and while serving in the Armed Forces were either converted or received a call to the mission field and then returned home to prepare for service in God's great harvest field.

Other areas of influence by the churches are direct physical and financial help to the national bodies. The amount and extent of this help is impossible to ascertain. The scope of this assistance reaches all parts of the evangelical work in Japan. The most remote area can attribute some blessing to the direct influence of Armed Forces personnel giving of themselves or their substance.

POPULATION OF 100,000

The "servicemen's churches" generally started with a group of mis-

sionaries and Armed Forces personnel meeting for fellowship. Out of this fellowship developed a desire to have a time of worship and thus the establishment of an English-speaking church was a natural outgrowth of this fellowship. This fellowship was certainly needed by both of the groups and God received glory from it. Some of the fellowships started in the late 1940's but most of them developed in the early 1950's. The late 1950's and early 1960's saw the expansion of the churches and as these churches grew, outstations, in the form of sister churches, developed outside every major base in Japan.

At the present time there are approximately 39,000 Armed Forces personnel in Japan. By adding the dependents to this figure, we are speaking of a community of men and women and children numbering around 100,000. The impact of the born-again Christians among this group has made a lasting impression upon mission work in Japan. When revival sweeps Japan, as it surely will, Armed Forces personnel will have had no small part of the program that God will use for His glory.

EFFECT OF CUTBACK?

With the advent of cutbacks in the United States military budget, the Armed Forces in Japan will diminish. By June of 1971, 12,000 men, plus their dependents, will be transferred from Japan. The reduction of Armed Forces personnel will naturally curtail the activities and number of churches serving the servicemen, but the influence of these churches will continue to be felt for the duration of mission work in Japan. This influence will take the form of real property and Christian contacts made with the local population. The church buildings will simply be taken by the national congregations and the entire complexes utilized in sundry ways. Many of the churches off base are held in the name of the national body, and therefore the transfer will be simply a matter of occupation.

The Scriptures describe the cause and effect of the Armed Forces personnel in Japan in Ecclesiastes 11:1, "Cast thy bread upon the waters: for thou shalt find it after many days." *

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KOREANS IN JAPAN



Moderator Duk Sung Kim meets a former moderator Rev. Y. B. Chun. Map shows location of work.

by Glen Davis

Presbyterian Church
in Canada missionary

The writer shares with us some helpful information about a minority group in Japan

There are about 600,000 Koreans in Japan and less than 3,000 are Christians. An estimated one-third of the Korean population is North Korean in sympathy. Most of the first generation Koreans in Japan came here either before or during the war as a result of the Japanese occupation of Korea for forty years. There is a long history of mutual dislike and distrust between the Korean and Japanese people which is still evident in the educational, economic, and social discrimination to which Koreans in Japan are subjected.

It is among these Korean residents who are ideologically divided, socially deprived and spiritually empty that the Korean Church in Japan seeks to proclaim the Word of God and share the love of Christ. The "K.C.C.J." marked its 60th anniversary in 1968 and the Presbyterian Church in Canada has been a partner in mission since 1927. At present there are about fifty churches and evangelism stations with forty national pastors and workers giving pastoral leadership. There are three missionary couples and one single missionary from Canada assisting in all areas of the church's witness.

Under the motto: "Forward! Following Christ into the World" the Korean Church has recently started new work in such far-flung areas as Sapporo, Sendai, Okayama and Sasebo. A project which holds much promise for the future is the Ikuno Christian Center in the heart of the large Korean community in Osaka. This year the center will begin a program of community outreach, under a team of four workers, aimed at healing some of the social, educational and spiritual ills of this overcrowded, crime-ridden area.

Some of the problems of this little church are: a generation gap made even wider by the fact that parents and children have not the same native tongue; a tendency to expend more effort on the problems of being a Korean in Japan than on proclaiming the Gospel; and a failure to try new methods of evangelism through a blind loyalty to past patterns.

But this church has strengths too, the greatest of which is its solid basis of evangelical faith in the God of grace and victory.

*



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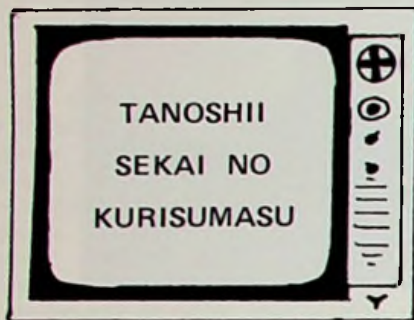
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MISSIONARIES SPONSER TELECAST

by Jonathan Bartel



An international cast took part



Presents from four countries were offered.

What do you do when you would like to appear on TV and tell the real meaning of Christmas? A "do-it-yourself" group of concerned Christians in Nagoya went ahead and did it—they produced a local telecast with local talent, and their thirty minute color-telecast was viewed by thousands of people on the afternoon of December 24 over CBC-TV.

How did it all happen? Already in 1969 a few interested individuals began to investigate the possibility of a Christmas broadcast that year, but elections coming at the end of December made it impossible to get television time. A friend at the Chubu Broadcasting Company was the contact man with the station and when the CBC people suggested that for 1970 a program of an international type would appeal to their viewers, plans went ahead accordingly.

Mr. Ando of PBA drew up a suggested draft of a program and missionaries of various nationalities in the Nagoya area were contacted and try-outs were held on November 26.

By December 17 they were ready to videotape the program in the spacious CBC studio. Among others appearing before the cameras that afternoon were a brass quartet: Rev. M. Katsuzo, saxophone; Rev. Hottenbacher, trumpet; Mr. Merle Kelly, french horn; and Rev. Marcus Mork, trombone. From Kinjo Girls' school there was a girls' choir and a hand-bell choir. Rev. Simeonson and Charles Kelly played musical saws, with Mr. Kelly accompanying them on the autoharp. A chalk-talk scene of the nativity was presented by Mrs. Ted Brannen, and Rev. Arai Koji gave a short message. CBC provided the Maester Singers, a professional quartet. Mrs. Matsutoya, also of CBC, was the master of ceremonies.

Special gifts were offered at the close of the program, including New Testaments (in cooperation with World Home Bible League) to the first eight hundred that wrote in. Four days later the responses had already passed the 1400 mark and cards were still coming in to the office.

Missions, churches and individuals gave financially for this effort. The total cost was approximately ¥620,000 but CBC charged only ¥470,000, a fraction of what is ordinarily charged for such a production.

OPPORTUNITY REALIZED!

by Alice Elzinga

Miss Elzinga, veteran Orient missionary with the Reformed Church of America, gives us a glimpse of her ministry with the blind.



Fumie and Keiko with Miss Elzinga

"Now that I am a Christian, I want to share this joy with others," said one of Alice Elzinga's high school students.

The words were music to the ears of Miss Elzinga, teacher of English and Bible at Baiko Jo Gakuin in Shimonoseki, Yamaguchi Ken. "Pray for an open door," she told the eager girl, "and then keep your eyes and ears open for opportunities."

Two days later the girl was back. "I think I found the opportunity," she said excitedly. "Every morning on my way to Baiko I pass a school for blind boys and girls. I'm sure some of them in the dormitories must be lonely. Won't you go with me to visit them next Sunday?"

That was five years ago and it was the beginning of Miss Elzinga's work with the blind at Moogakkoo. After that first visit to the dormitories, Miss Elzinga received permission from the principal to start an English class for the high school students. Mr. Ando, a Christian teacher who is also blind became the official leader of the group.

The world has been broadened for many of these young people through Miss Elzinga who has often invited them to her home on Sunday afternoons. Last Spring, Mr. Ando had the opportunity to go to California for three months of special training for the blind. Miss Elzinga says, "It was my great joy to prepare him for this trip and he came back with so much enthusiasm that now another young man who will graduate from the school in March is preparing to go to the United States

next summer for the same training."

During the past years, many blind students have been reached with the message of God's grace, and three of them have been baptized. Miss Elzinga tries to keep in touch with the graduates of Moogakkoo, traveling on her free days to Hagi, Matsue, Hikari, Iwakuni or wherever the graduates are living.

"God has graciously added this open door of service," she says, and Miss Elzinga has gladly made it part of her ministry. *



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MISSIONARIES CHALLENGED AT 1971 HAYAMA CONFERENCE

YOUTH IN JAPAN 1972 THEME

by John Graybill

Photo by Joe Gooden

"The City of Japan has come a long way since Ojin built his Yamato capital but it will continue to show rapid change, and it will challenge our best efforts to overcome the environmental pollution, both physical and spiritual, that the city engenders, and to utilize its magic and mystery, its freedom and spontaneity, for the realization of true humanity."

These were the words of Calvin Parker as stated in the opening paper given at the Twelfth Annual HAYAMA Missionary Seminar from January 5-7th at the Southern Baptist camp site, among the towering pines of the Izu peninsula, Amagi Sanso.

For two complete days, seventy-six missionaries studied and thought together concerning the very challenging theme, "The Church's Role in Urbanized Japan."

Nine well-prepared papers were read which included: The Rise of the City in Japan; The City in Scripture; Religious Implications of Urbanization in Japan; City-Centered Mission Strategy; Paul to the Present; Development of an Urban Church Program; Encounter with Apartment Dwellers; Lay Witness in the City; Ministry to the Dehumanized, the Conformist, the Drop-out; and New Patterns for a New Age.

"The church in Japan has never had

an opportunity, like the present, to enter new communities simultaneously with their construction" were the words of Richard Sytsma to the seminar, referring to danchi (apartment) evangelism. "Many new towns are springing up all over Tokyo and the church must plan now, 3-5 years in advance to buy their land. If we don't, then these cities will be without churches." Sytsma continues, "As one step to solving this lack of communication, I would suggest as a first step that one of our central Christian centers provide a large scale map that would be kept up to date with church and land locations, plotted in by each group.

It appears the suggestion is being taken up, as the Ochanomizu Christian Student Center and the NCC office will have place for such maps. Mission and church offices will be contacted for your cooperation."

In addition to these papers, much time was given for discussion and open dialogue but perhaps the most meaningful times enjoyed together were the opening worship, the closing worship service and the daily devotional periods. In small groups of four to five brethren, we shared together our burdens, confessed our sins, and the Lord heard our prayers.

Again this year, a Hayama book will

be published and can be purchased by contacting: Carl Beck 1-17, Honan cho 2 chome, Suginami ku, Tokyo.

The Hayama Seminar has no official sponsorship. The Seminar is maintained each year by those participating. It is a voluntary gathering of missionary men representing many perspectives, for an exchange of ideas and insights, for deepening fellowship in Christ, and for improving understanding.

A new committee is already at work in preparation for next year's meeting which will be held at the same place, from Jan. 5-7th. Harvey Smit is Chairman and can be contacted at his address: 1811-38 Mori Machi, Isogo Ku, Yokohama.

However, beginning this year, all Protestant male missionaries will be receiving invitations to attend next year's seminar. The theme being considered is "Youth in Japan."

The challenge is before us. As Joseph Spae said, "I am less concerned with the Theology of Christianity than with the witnessing of Christians, and less with the Sociology of Urbanization in Japan than with the tasks to which it summons us." *

Communicating

I am _____. I was born in _____ and I have been in Japan for _____ years. There are _____ in my family and we are living in _____.

Ever since we have come to Japan we have really enjoyed the natural beauty of Japan and also the friendship of the people.

I heard about this meeting from _____, and since I was looking for a chance to enjoy this fellowship, I am very happy to be here today.

From the beginning I have noticed the very fine atmosphere of this meeting and so I am enjoying this meeting very much. Please let me take part in your fellowship and I hope I can learn much from your leadership.

If there is anything I can do, I will be most happy to do it. I want to cooperate with you, and I am willing to do anything to help further the work of God.

Finally, thank you very much for today's privilege of being here.

- NOTES:
1. Insert your name
 2. Place of birth
 3. Years in Japan

Tadai ma shokai itadakimashita _____ desu. Watakushi wa, _____ no umare de, senkyoshi to shite Nippon ni kimashite kara _____ nen ni narimasu. Watakushi no kazoku wa _____ de, _____ ni sunde orimasu.

Kono kuni ni kimashite kara, sono utsukushii shizen ya, minnasan no shinsetsu ni yotte, taihen tanoshiku sugosasete itadaite orimasu. Kono kai no koto wa _____-san kara kiite orimashite, itsuka ka o-majiwari no dekiru kikai ga ataerareru koto o negatte orimashita node, kyo wa totemo ureshiku omoimasu.

Saki nodo kara kanjite ita no desu ga, kono kai no funiki wa taihen suburashiku, watakushi wa yorokobi ni mitasarete orimasu. Kono kikai ni, doka, watakushi mo o-majiwari ni kuwaete kudasari, iroiro na koto o kangaete kudasari, go-shido o itadakitai to omoimasu. Watakushi mo, nani ka, o-tasuke ga dekiru koto ga arimashitara, yorokonde itashimasu. O-tagai ni kyoryoku shiatte, KamiSama no miwaza no zenshin no tame hoshi sasete itadakimasho.

Honto ni, kyo wa, arigato gozaimasu.

4. Number in family
5. Place of residence
6. Person's name who invited you to meeting.

ただ今紹介頂きました（ ）です。

私は（ ）の生れで、宣教師として日本に
来ましてから（ ）年になります。私の家族
は（ ）で、（ ）に住んでおります。

この国に来ましてから、その美しい自然や、
皆様の親切によって、大変楽しく過させて頂
いております。

この会のことは（ ）から聞いておりまし
て、何時かお交わりのできる機会が与えられ
ることを願っておりますので、今日はとて
も嬉しく思います。

さきほどから感じていたのですが、この会
の雰囲気は大変素晴らしく、私は喜びにみたさ
れております。

これを機会に、どうか私もお交わりに加え
て下さり、いろいろなことを教えて下さり、
御指導頂きたいと思えます。

私にも何かお助けができることがありまし
たら喜んで致します。

お互いに協力し合って、神様のみわざの前
進のために奉仕させて頂きましょう。

本当に今日はありがとうございました。

IN MEMORIAM

The Japan Harvest periodically sets aside a page in memoriam to those who have served with us and before us in Japan. The following are the names reported to us by Howard Norman. The editor would appreciate any information for this periodic report.

MARTHA AKARD, (LCA), 1887-1969 -- Came to Japan in 1914 and worked in Saga and Hakata. From 1920 to 1941, she was principal of Kyushu Jo Gakuin.

ORVILIE DEAN BIXLER, Sr., (CC), 1896-1968 -- Arrived in Japan in January 1920; worked in Ibaraki-ken and Tokyo in evangelism, education and Health Foods.

OVID BERN BUSH Jr., M.D., (PCUS), 1920-1969 -- came to Japan in 1953 and was on the staff of the Yodogawa Christian Hospital from 1955 to 1967. At the time of his death he had just been appointed director of the Veterans Administration Hospital, Augusta, Georgia.

ROSAMUND H. CLARK, (ABCFM), 1894-1969 -- First term in Japan was from 1924 to 1932. Returned in 1948 to teach at Japan Women's University in Tokyo.

ERNESTINE GARDINER, (PEC -USA) 1890-1969 -- Came to Japan in 1920. From 1947 to 1956 she was hostess at St. Luke's International Hospital, Tokyo.

ALICE ELIZABETH GWINN, (UCBWM), 1896-1969 -- Came to Japan in 1922 and retired in 1967 after spending many of those years teaching English at Doshisha Junior High School. She died in Kyoto October 27, 1969.

MARY ELEANOR HAILSTONE, (USPG), 1889-1970 -- From 1920-1923, she taught at Tokyo Jogakkan and from 1923-1969 at Koran Jogakko (St. Hilda's School) in Tokyo.

FOSTER HILLIARD, (UCC), 1895-1969 -- Served in Japan from 1921-1933 at Kwansei Gakuin University.

HAAKON INGWARD, (EOM), 1891-1970 -- Came to Japan in 1951 after serving many years in China. He was engaged in church work in Fukushima Ken.

LOUISE JENKINS, (WABFMS), died May 9, 1970. Served in Japan from 1920-1932 at Tokyo and Himeji.

ANNE KROKKER, (PAC), 1919-1970 -- Worked in Utsunomiya nearly all her years in Japan, with the Sakushin Mission School, with churches, and Bible classes.

ALEXANDER RANKIN McKECHNIE, (PEC-USA), 1896-1970 -- Came to Japan in 1920 and taught at St. Paul's University, Tokyo; also served as assistant at Holy Trinity Church, Tokyo.

H. H. NEWMAN, Lt. Col., (TSA), 1893-1967 -- Served in Japan from 1924-1931 as Accountant, Tokyo Territorial Headquarters.

WILLIAM BARCLAY PARSONS, Jr., (PEC-USA), 1919-1967 -- Served as Associate Dean of Bishop Williams Seminary, Kyoto from 1951 to 1962.

ROMAN QUISOL, (UM), 1902-1969 -- Came to Japan in 1967 and worked as the Program Director at the Ishikawa Servicemen's center.

IRENE REISER, (P-USA), 1891-1969 -- Served at Hokuriku Gakuin, Kanazawa from 1920 until her retirement in 1956.

CHARLES HOWARD ROSS, (ABFMS), 1879-1969 -- Served in Sendai, Morioka and Tokyo from 1910-1930. After leaving Japan he served Japanese as a staff member of the Los Angeles Baptist City Mission Society.

LEENA ANNIKKI SALO, (LEA-Finland), 1934-1969 -- Came to Japan in 1958 and worked in the Ji Ai En Social Institutions of the JELC in Kumamoto.

ADELAIDE APPLEBEE SOAL, (JEB), 1888-1969 -- Served from 1961 in Kyoto, Maizuru and Kobe. Later she became Dean of Women at the Kansai Bible School.

J.M.T. WINTHER, (ALC), 1874-1970 -- Spent a total of fifty-seven years in mission work in Japan, mostly in Fukuoka. The latter years of his ministry were spent teaching at Kobe Lutheran Seminary.

JOHN HARPER BRADY, (PC-US), 1891-1969 -- Came to Japan in 1919 and spent twenty years in evangelistic work in Kochi Prefecture and Tokushima Prefecture.

SUSAN MCDOWELL CURRELL, (PC-US), 1889-1970 -- In Japan from 1921-1958 except for the war years. Served in evangelistic work in Kochi and Marugame cities and taught at Seiwa Girl's High School in Kochi.

GUY SIBLEY MITCHELL, (PC-US), 1899-1970 -- Served in Japan from 1923-1969, taught chemistry and English at Shikoku Christian College, Zentsuji and also served at the Zentsuji Boy's Reform School. He and his wife died in an auto accident near Clarendon, Texas, enroute for a visit to Japan.

JESSAMINE FUGATE MITCHELL, 1901-1970 -- Served in educational work at Zentsuji Christian College.

*

The Missionary Task in the 70's

Certainly the missionary task in the 70's is changing for most. Our search for meaningful work will open up new dimensions of service, demanding more creativity, greater flexibility, fresh faith, and possibly even deeper humility as we perfect our servant role in new contexts.

Let me suggest just a few of many possible facets of the missionary task that should challenge our best efforts and fervent prayers in the 70's:

1. To seek, experiment with, and promote innovations in evangelistic methods. Cell groups, coffee-houses, youth centers, folk-music, movie showings in homes—these and many yet-untried methods are needed to reach the indifferent, sophisticated Japanese of the 70's.

2. To explore and expand new ministries to strengthen the church: theological education by extension, laymen's Bible schools, laymen's action groups, regional camps in all seasons, Bible conferences—many profitable activities tried in other areas and countries can be introduced to local churches and denominations.

3. To plan and work with national churches in evangelism and home mission outreach. Rather than independent, missionary-centered evangelistic efforts, this surely is the day to concentrate on slower but ultimately more profitable joint efforts to open new churches in new areas, to involve the whole church in the whole will of God in its given location.

4. To cooperate with the nation-wide evangelism-in-depth program, seeking to mobilize the whole church of Japan to reach the whole nation. Missionaries can do much in preparation work by prayerfully educating local churches to the need and opportunity of the program beforehand, and then working carefully behind the scenes later.

5. To cultivate deeper oneness in Christ with the national pastors, leaders, and laymen by creating opportunities for prayer, sharing, and helping in service to the church. Lack of frequent, open communication between pastors, Christians and missionaries is often the greatest barrier to understanding, cooperation, and mutual appreciation and acceptance. From this deeper fellowship can grow more meaningful opportunities and roles for service in the rapidly changing years ahead.

I'm convinced that the church in Japan in the 70's not only needs the missionary, but wants him. Often the national leader feels deeply the need, but cannot communicate or articulate it. He, too, is often lonely, frustrated, fearful, and questioning. But his relationship to the missionaries he knows may not be sufficiently intimate to enable him to share this. As a result the missionary and national worker stand apart, both lonely, frustrated, and deeply needing one another.

With love, patience, humility, and openness we can expose ourselves to our brethren, share our problems, and thus get them to share theirs. And together under the guidance of the Holy Spirit we will find new usefulness, satisfaction, and fulfillment in our task in the 70's. *

BY THE STILL WATERS

Taken from
The Reformed Pastor
by Richard Baxter.
1829

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ANNUAL JEMA PLENARY SESSION

The annual session will be held on April 27 in the Ochanomizu Christian Student Center in Tokyo. This is a reminder that area chairmen should call a meeting and elect their delegate to the plenary session.

ANNUAL JEMA SUMMER CONFERENCE

Karuizawa will again be the site for the annual meeting to be held on August 1-4. Special speaker is Dr. Hudson T. Armerding, President of NAE (USA) and Wheaton College.

ANNUAL DEEPER LIFE CONFERENCE

The Deeper Life Conference will be held August 4-8 at the Karuizawa Union Church. This year's speaker is Dr. Alan Redpath.

NOJIRI PASTORAL PREACHING MISSION

The Nojiri conference will be held July 29 to August 1.

SUMMER CHARTER FLIGHTS

Tentative JEMA Charter and Group Flight schedule:

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Especially for You

by Emma Kaye

A page for MK's all over Japan

WHAT DOES YOUR FATHER DO IN JAPAN? We asked this question of children in grades one, two, and three and received the following child's-eye views of missionary work in Japan. (Most of the spelling errors are not typographical.)

My Dad is a missionary in Japan. And my Dad's father is a landlord in America.

The reason my father came to Japan is that our mission needed him to work with taking pictures with his camera. He is a teacher.

My Daddy makes things at Nogetty. (Nojiri) We live in sakawa but my Daddy doesn't make things so offen in sakawa. When I was in kindergarten my Daddy some times he took me home on his bisekl.

My father helps broadcast the radio. They broadcast Chrstain songs and reports. He is the boss of the building. My father is a misonary. Right now he is in Indea. I hope he comes back soon.

My dad came to be a missionary. My dad is a teacher at lokoy. My dad a soccer captain. My dad is preacher.

My Father works in a center. The center is on our propretty. Our Mission owns the center. The center is right next door. He works in the center.

My dad gose to a office. He is the treshner of our office.

My father preaches all over Japan. He comes back at 10 a.m. There are fourteen males and 3 females in our mission. We are Misshinaries of Japan.

My Dad is in Hayama. My dad is coming tomorrow from Hayama. My dad works very hard in Hayama.

My father flies for _____. He calls it rinkydingh air lines. Some times the air plane has truble. Some times he has to wate for things.

My Dad came to Japar. to tell Japanese about God. He is a pastor. My Dad teaches Bible clases too. He is a missionary.

My father is a missionary. He goes and peaches the gospel to everyone. My father goes to language school. He starts home at 2:30 p.m. and gets home at 4:00 p.m. My dad likes to go to church. I like to go to church too. Do you like to go to church? I'm sure you like to go to church. I can't figure out why my father came to Japan. I think the Lord called him to Japan for missionary work.

My father is a missionary. He teaches and visits people to tell about God. He is a preacher. My father is a carpenter. He builds lots of things. He does business work. He mows the lawn in the summer. He goes swimming in the summer.

Dear Editor,

We've noted with pleasure the format changes and new features in JAPAN HARVEST . . . and your appeal for help in continuing to make improvements. In a news item in the Fall issue which we just received, it is stated that the Hokkaido Missionary Fellowship (OMF) held their annual conference in October. Perhaps the addition of (OMF) was the news editor's insertion. Actually, missionaries of many different groups attend the Hokkaido Missionary Fellowship meetings. Besides OMF these include Southern Baptist, Lutheran, Episcopal, United Church of Christ, Free-Will Baptist, Mennonite, Swedish Evangelical Mission, Church of Christ, etc. An annual fall meeting for families and a mid-winter women's fellowship are times of heart-warming sharing in the Lord and have come to be very meaningful and spiritually strengthen-

ing to many of us in Hokkaido. We will try to be alert to contributions that we can make from here from time to time.

Ralph Buckwalter

Your letters (any kind) are appreciated. They help us put out a better *Harvest*.

Dear Editor,

I was greatly impressed with the recent issue of *Japan Harvest*. You have done a fine job. And we certainly appreciate the emphasis you have given in this issue to the New Japanese Bible.

Kenneth McVety

Dear Editor,

Appreciation for the new look of the *Harvest*.

Dave Kruse

Dear Editor,

I wish to express my appreciation for the Fall, 1970 issue of *Japan Harvest*. The new ideas make it more readable and inspire one to wish to get the news in. The page by Dr. Brannen is really great. I'm looking forward to the next one. Thank you for giving the Japanese text. Only One Life by Eloise VanderBilt has material that should be in a tract if it is not already. We are exposed to taxi drivers as much as they are to us, and I like them and feel that Mr. Uegaki's story would be warmly received by them. If there is anyway I can help get this in tract form, please let me know. Please send me a copy of *Japan in Review*.

Pratt J. Dean

HELP!!

The much needed language facilities for Japan Missionary Language Institute have now been completed. Nine class rooms, a teachers' room, an office, and a sixteen booth Sony Cassette Lab plus console have been installed on the third floor of the Ochanomizu Student Christian Center.

Total construction and installation costs amounted to ¥5,076,420 (\$14,000). Of this amount, ¥2,000,000 has already been received in gifts. The balance of ¥3,000,000 has been provided in short term loans. Between January 1, 1971 and April 15, 1971 two-thirds of the loans have to be repaid, or a total of ¥2,094,915. A little more financial assistance is needed from missions and missionaries anticipating the use of the facilities in the future to meet this repayment schedule. Gifts may be sent directly to the school at 1, 2-chome, Surugadai, Kanda, Chiyodaku Tokyo 101. Checks should be made payable to Japan Missionary Language Institute. *

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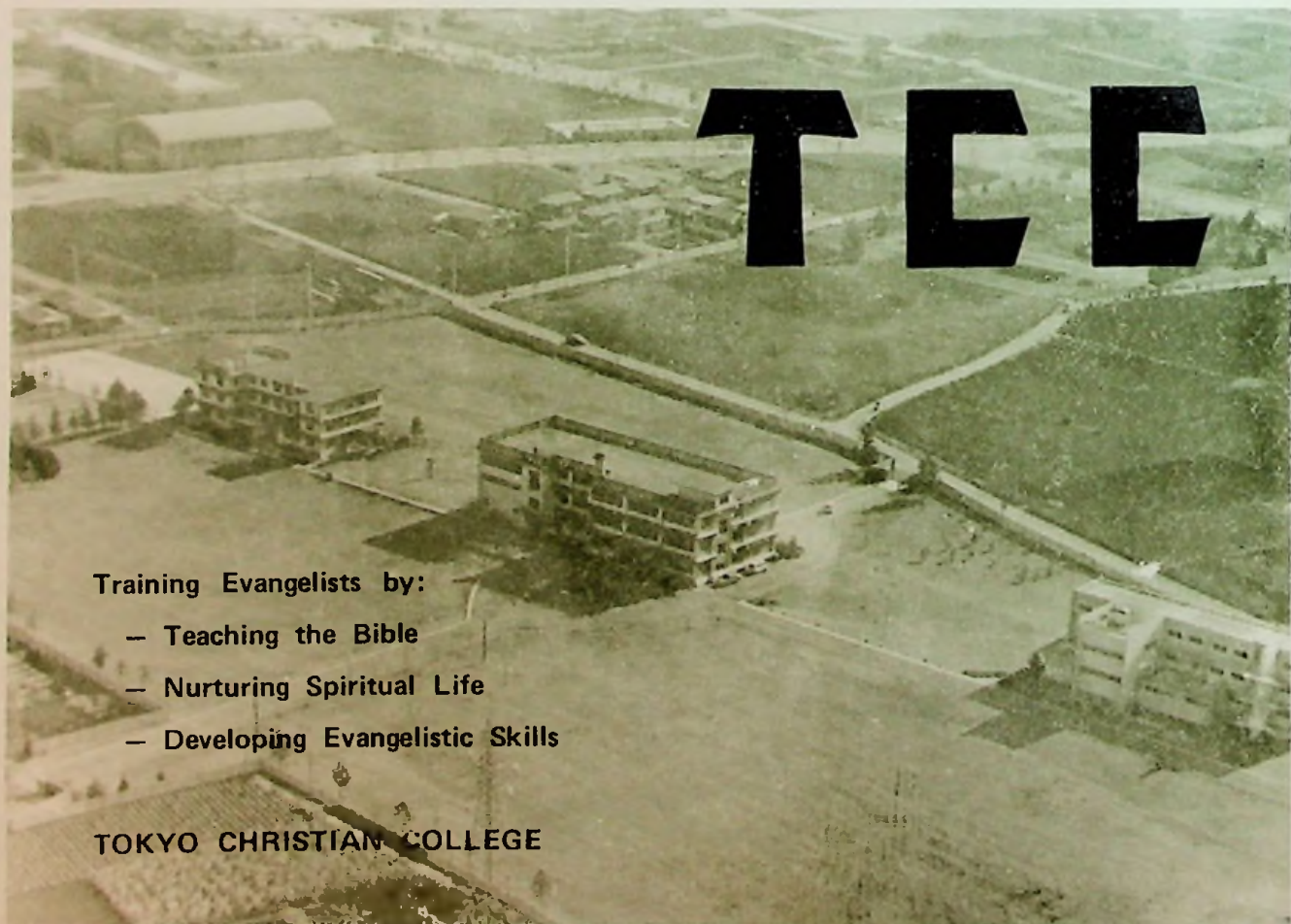
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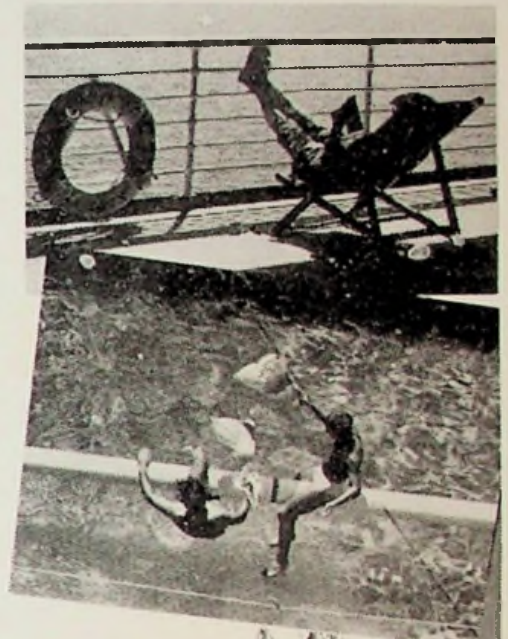
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