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JAPAN HARVEST

The Magazine For Today's Japan Missionary



SPECIAL FEATURE: JEMA IN ACTION

THE ATTRACTION OF SOKA GAKKAI (I)

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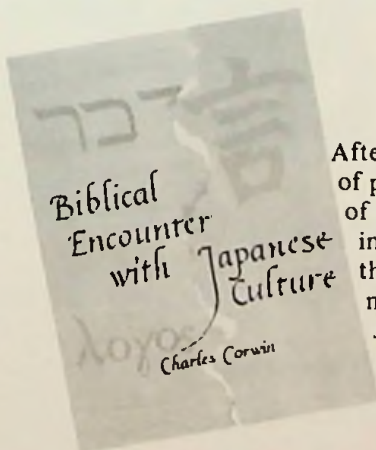
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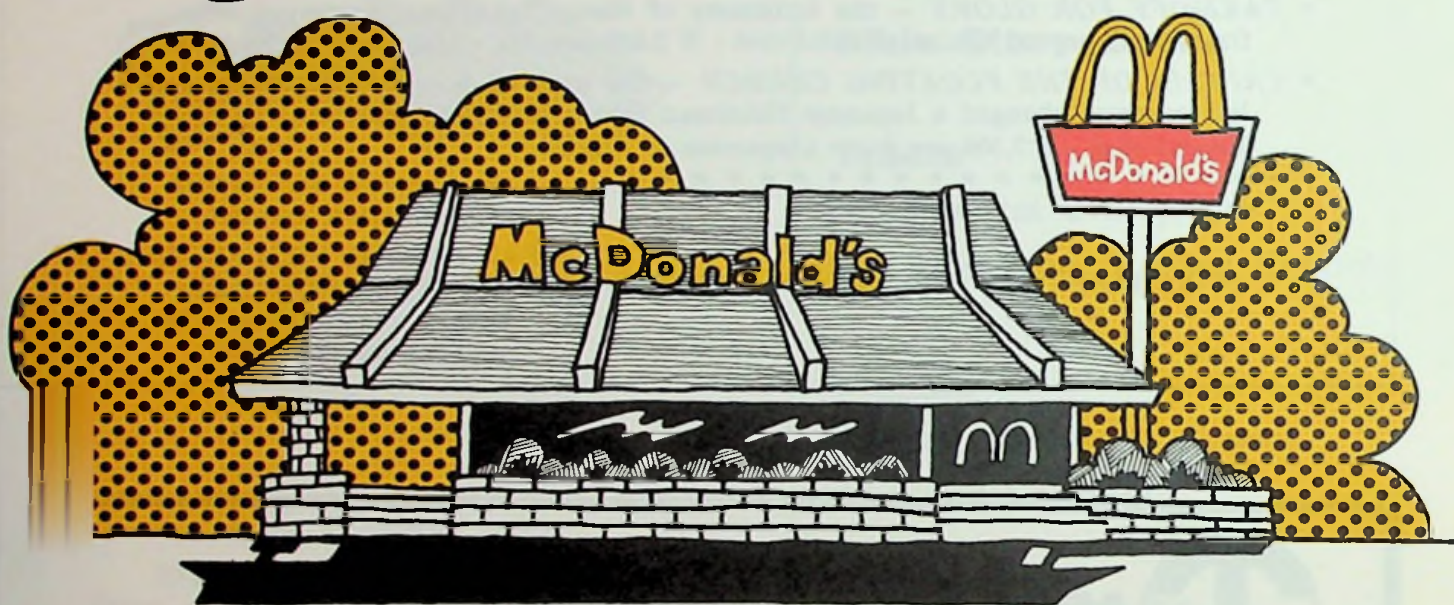


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Beggar Status

*“—He has committed to us the word of reconciliation. Therefore, we are ambassadors for Christ, as though God were entreating through us; we beg you on behalf of Christ, be reconciled to God.”
(2 Corinthians 5: 19b-20)*

Being an ambassador is a great honor. The ambassadors from the nations of this world are given great respect, afforded honor, received in foreign countries with all due pomp and dignity, and listened to with deep interest and consideration.

The ambassador for Christ, too, holds a position of great responsibility. His Lord is the ultimate in power, wealth, wisdom and honor. In no way is this ambassador’s Master inferior to the rulers of the world.

One would expect that the Lord Jesus Christ’s appointed ambassadors would receive the respect and honor due their position, but it is not so. Just as the world “knew God, (but) they did not honor Him as God,” so His ambassadors are rejected. The world “exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator”. Likewise they do not listen nor consider the message which has been entrusted to His ambassadors.

In love the Lord came and served. He taught and warned. Out of love He died, but His entreaties to the world did not stop. That responsibility was passed on to His ambassadors—to you and me. Just as Christ was rejected with His message, so the world, in spite of its need, does not listen now. We, Christ’s ambassadors, are reduced to beggar status, pleading out of love, for mankind to be reconciled to God.

The Apostle Paul affirmed, “For the love of Christ controls us, having concluded this, that one died for all, therefore all died; and He died for all, that they who live should no longer live for themselves, but for Him who died and rose again on their behalf.”

Ambassadors for Christ! On His behalf, and out of love, let us continue begging and entreating!

*(Romans 1:21a, 25; 2 Corinthians 5:14-15)
(quoted from the New American Standard Version)*

David Rupp

The Power of Negative Thinking

For some years now observers of the Japan scene have watched with alarm the gradual decline in the number of missionaries here. After a phenomenal influx of workers in the late 40's and during the 50's, it did come as quite a shock to discover that in more recent years this trend has been reversed.

In 1971, for example, 2802 Protestant missionaries were assigned to Japan. In 1972 the number dropped to 2671 and by 1973 there was a further reduction to 2537. To prophets of doom it looked as if the downward trend which was gaining momentum, could not be stopped; the day of missions in Japan was numbered.

Such a view, however, fails to take into account several positive developments. Although there was a decrease of 57 missionaries in 1976 over the previous year, JEMA's Protestant Directory for 1977 with a listing of 2541 indicates a reversal, a slight gain over 1976. While it may still be too early to draw conclusions, this certainly is a welcome sign, especially when one considers that the statistics do not include the listing of an increasing number of summer missionaries whose impact is considerable.

Noteworthy also is the fact that new recruits coming to Japan are highly motivated, eminently qualified and bright. Their influence will be keenly felt in the 80's.

In the meantime we are seeing in the States and elsewhere a phenomenon with great implications for missions in general. I am referring to the fact that seminaries are packed with eager students, many, products of the revival fires of the early 70's. Japan, too, will be touched by these lives. God is at work!

Perhaps this is a good time to remind ourselves that any future projections based solely on computer analysis and slide rule calculations that leave God out of the equation are totally inaccurate and unreliable. I for one am persuaded that God is not through with Japan.

It was Luther who stated that even if he knew that the world would come to an end tomorrow, he would plant an apple tree today. We could use some of that spirit in 1977.

Siegfried Buss



JEMA – What it is

JEMA is a corporate body of evangelical missionaries. It aims to provide service and fellowship as well as being the united voice of evangelicals in Japan. Membership includes evangelical mission organizations and individual missionaries.

JEMA's statement of faith is a clear expression of the historic doctrine of the Christian faith and it accepts the Bible as the supreme authority in all matters of faith and conduct.

JEMA is one of the three charter members of the Japan Evangelical Association. The other members of JEA are the Nihon Fukuin Remmei (JEF) and the Japan Protestant Conference (JPC). JEA sponsors united efforts, such as crusades, congresses on evangelism, seminars and fellowship meetings.

JEMA – What it does

- * CONVENES an annual nationwide missionary conference each summer in Karuizawa. JEMA also sponsors regular fellowship meetings and banquets in different geographical areas during the year.
- * SPONSORS the Japan Missionary Language Institute. This Institute provides facilities and courses tailor-made for missionaries for the study of the Japanese language.
- * PUBLISHES the *Japan Harvest*, the magazine for today's Japan missionary. JEMA also publishes the annual *Protestant Missionary Directory*.
- * ASSISTS those in need as a result of natural disasters by distribution of clothing, relief supplies and money.
- * CONSULTS with members on mission policy, through seminars and workshops.
- * INFORMS members of Japanese law and changes in legal procedures. When necessary, JEMA represents a united voice in bringing matters to other organizations or government bodies.
- * ARRANGES charter and group flights resulting in great savings in travel costs.
- * COOPERATES in the activities of the Japan Evangelical Association (JEA).
- * PROMOTES pioneer evangelism through workshops and published surveys.
- * ENDORSES the Ladies' Evangelistic Luncheons held throughout Japan.

JEMA – How it operates

JEMA is governed by the annual Plenary Council composed of delegates of member missions and regional centers. This council selects an executive committee to serve between council sessions.

Each member mission organization shall elect one of its members to represent them at the annual Plenary Council. The number of votes he will have is determined by the number of their missionaries actually on the field at the close of the fiscal year. A limited number of observers are also invited to attend. Individual missionary members are represented by the elected regional center delegates.

The autonomy of member missions is protected by permitting any mission to abstain from supporting any action of the group of which it is not in agreement. Upon the request of the abstaining mission, JEMA will refrain from publicity associating them with such action.

JEMA is financed by the annual fees paid by mission organizations and individuals on its membership roll.

1977

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JEMA EXECUTIVE COMMITTEE 1977-78

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JEMA PRESIDENT'S ANNUAL REPORT

"Whatever He saith unto you, do it." John 2:5. It is wonderful to know that God does have an all-inclusive plan for each one of us. It has been a great experience seeing God work in the various aspects of the work of JEMA this past year.

Thank You

The Executive Committee has been a pleasure to work with. I would like to express my personal thanks to all of the men for their individual contributions to the work of JEMA. An especial thank you is due our long-time Executive Member Francis Sorley for the many good years of unstinting service given, not only to JEMA, but also EMAJ and JCEM, our predecessors. The Sorleys are planning to retire this summer. We bid them Godspeed.

One of Francis Sorley's last major labors of love for JEMA has been his compilation of a history of the evangelical missionary associations here in Japan. The manuscript is prepared and we are planning to have it published in time for the Karuizawa Summer Conference.

I would also like to express deep appreciation to our faithful secretary, Miss Shuko Nobata. If you wish to know something about JEMA, she is a good one to ask.

Summer Reflections

One highlight of the past year was the excellent summer conference at the Karuizawa Union Church, August 1-4. Dr. Robertson McQuilkin, former TEAM missionary to Japan, and at present the President of Columbia Bible College, stirred our hearts with his challenge to live our

lives as channels through which the Holy Spirit can flow to refresh the millions of thirsty people in Japan. Dr. Charles Lewis, of Bradley University, in his inimitable way, helped us sharpen our abilities in counseling others.

JEMA/SODOIN Workshops

JEMA cooperated with Total Mobilization (Sodojin Dendo) hosting two Church Growth Workshops this past summer. Osaka, June 22-25; Tokyo, June 28-July 2. The resource men were Drs. D. McGavran, V. Gerber and Waldron Scott. On the evening of June 25 an inspirational open meeting was held at the Tokyo Baptist Church with all three speaking.

JMLI

The Japan Missionary Language Institute, one of the ministries of JEMA, asked that the chairman of JEMA be a member of their Executive Board. From May 1976 I have joined them in their meetings and shared in their deliberations. It is a good school and I would recommend that we (JEMA) become even more involved in its operation - to assist where needed, for member missions to appoint some of their capable workers for the continuing JMLI staff needs, and for our members to utilize its good training.

JEMA Publication

JEMA has just published the English version (¥800 per copy) of an excellent study based on the results of the 1974 Japan Congress on Evangelism questionnaire. Dr. Morris Jacobsen, the chairman of the JCE Research Committee, has worked with our Pioneer Evangelism Commission in getting the manuscript ready.

Work on the Church Surveys has been revived by the kind offer of help by Mrs. Hazel Watson, who is a research analyst. In order to get the latest statistics, publication has been delayed a few weeks in order to utilize information in the new Christian Yearbook.



ANNUAL PLENARY SESSION



HAPPY PRESIDENT



JMLI'S OLFERT



JMLI'S KOMURA

JEMA is sponsoring a "Family Life Seminar" with Dr. Tim LaHaye and Mrs. Beverly LaHaye, May 23 and 24, 1977, to be held at the Christian Academy Auditorium.

1977 Summer Conference

The 1977 JEMA Summer Conference is to feature as speakers: Rev. Paul Kauffman, Editor of Asian Outreach, Hongkong, and our own Rev. Harold Fife, missionary at large of the Far Eastern Gospel Crusade and presently pastor of the Kurume Bible Fellowship. At the present time he is in the States for extensive heart tests, and prayer is requested for his complete recovery. We are looking forward to his ministering to us in August. Also, we anticipate with pleasure the privilege of again working with Richard and Eleanor Pease, who thrilled our hearts last year with their spirit-filled playing and singing.

Music Workshop Planned

We are in correspondence with Mr. Steve Boalt, a Christian musician from Bibletown, Boca Raton, Florida, in an attempt to set up a Music Workshop in Japan with John Peterson and possibly Don Wyrzten when a date can be arranged.

1978 Speakers

Further in the future, as Jesus tarries, Dr. Robert Smith has accepted our invitation to be the 1978 Karui-zawa Summer Conference speaker. Also in 1978, September 25-30, Mr. Larry Coy is scheduled to conduct a "Successful Christian Living Seminar." This will very likely be sponsored by JEA; therefore it will be opened to both Japanese and English speaking persons.

Promoted to Glory

During the past year several former missionaries have gone to be with the Lord. They are Dr. William Eckel, Mr. George Phillips and Mrs. William Bee. We are grateful to our God for the many years of service they rendered in Japan.

Finally Brethren

More and more I feel the need of our working together as God's redeemed children in Japan. My prayer is that it will be obvious to those about us that we be brethren.

Harold I. Johnson



NEW EXECUTIVE COMM.
V. Springer not pictured



LET'S SING



COFFEE BREAK



JEMA BANQUET

1977 JEMA



Banquet Address

GOSPEL ESSENTIALS OR CULTURAL ACCRETIONS?

FRANCIS SORLEY

Post-war Opportunities

I came to a Japan which was under the firm control of SCAP in the post war year 1948. General Douglas MacArthur exercised the authority in Japan of the Supreme Command Allied Powers. There were more calls for Christian meetings, Bible studies, English teaching than any of us could possibly fulfil. Street meetings drew hundreds of attentive Japanese listeners many of whom responded to the invitation to believe in Jesus Christ as God's Son and man's Saviour. Some fine Japanese pastors today were among the young people who responded in those early days. However, the majority never really went any further in seeking the reality of a personal faith in Jesus Christ. At best we must call them temporary inquirers.

The Real Japan

After the signing of the Peace Treaty in San Francisco, was it, and the departure of General MacArthur, things changed tremendously. A pre-war missionary spoke to our group of missionaries and informed us that now we were seeing the real Japan and the Japanese as they really are. Attitudes toward missionaries and toward Americans in general became entirely

different, except among the Christians and such youth as wanted to learn English. With the end of SCAP there came the end of a single authority over the Japanese country and people. Now there is no one authority. The Emperor makes no pretences to being the authority figure for Japan.

Biblical Authority

Most of us Christian missionaries pay allegiance to the Lordship of God's Son and the Supreme Authority of the Bible as God's written Word. The Japanese are not impressed with such claims when they hear them for the first time. Their so-called Shinto sacred books of the *Kojiki*, *Nihongi*, and *Engishiki* are no longer basic to their culture or daily life — is not the Bible just another ancient book which is now obsolete and replaced by modern science and psychology and related subjects. To evangelical missionaries, however, the Bible still is the authoritative norm for faith and conduct. A lesson I personally learned early in missionary work is that the Book of Acts of the Apostles was up-to-date with regard to missionary problems and their solutions. The setting of the Bible is the Orient and in Japan we are working in an oriental country and culture.

Beware of Judaizers

At the mid-point of Acts we come to the beginning of chapter 15. Verse 1 starts out — "And certain men which came down from Judea taught the brethren." The debate and discussion which opens in this chapter took place in Antioch where the disciples were first called "Christians". These men *came down* from Judea like officials come down from Tokyo to guide the people. They are way up there in the center of power and authority and they descend — *kudaru*. They came as teachers from the central place of religious authority — Jerusalem. Paul wrote in Galatians (2:12) about "certain came from James" referring to these teachers. In Acts 15:24 James repudiates their claim. What was it that these taught as tho commissioned from James the head of the Jerusalem Church? "Saying, Except ye be circumcised after the manner of Moses, ye cannot be saved." Luke records in 15:5 that the Pharisees within the Jerusalem Christian Church opposed Paul's easy admission of the Gentiles and asserted "That it was needful to circumcise them, and to command them to keep the law of Moses."

What were these Judaizers doing? They were changing the simple essentials of the Gospel into something

entirely different. And they were completely honest and sincere in what they asserted. Just what was this change which they were proposing to impose on the Gentiles?

1. Theologically, an outward ceremony was made essential to salvation.
2. Ceremonially, they must become Jews in order to become Christians.
3. Religiously, they must submit first to Moses, then to Christ.
4. Practically, it brings all of Judaism into the Christian church.
5. Spiritually, it breaks up the fellowship between Jews and Gentiles.
6. Essentially, it promoted a new gospel which was not THE GOSPEL.

Gospel Essentials

Why bring this up in a meeting of evangelical missionaries here? Because the problem was authoritatively answered in Acts 15, it keeps cropping up today. It is so easy to add things to the Simple Gospel Message of FAITH. And many of the things which are added or proposed are good things in themselves. The purposes for which they are put forth seem logical and necessary just as it so seemed to the earnest Pharisees in the Church. That Gentile Christians didn't need Moses' Law was a great shock to them. No circumcision, no Sabbath, no fastings, no Passover journeys to Jerusalem! Many ordinary Jewish Christians sincerely wondered if those Gentiles were truly saved. The whole weight of their past Jewish history spoke out against Gentiles. The God whom Paul seemed to be serving was not the Jehovah whom they knew. How could Jehovah accept these uncircumcised, Sabbath-breaking Gentiles. Who knew what terrible pagan customs and practices they would bring in. The OT was clear in its commands for what the Jews found essential. When Israel had abandoned these things, God sent swift punishment. Now God was accepting Gentiles, guilty of these terrible sins, says Paul. Surely this was a most dangerous teaching Paul and Barnabas were proposing. So v.7 reads, "And when there had been much disputing." The details of their arguments are not recorded.

The question of the Essentials of the Gospel is a practical problem for missionaries. The actual form differs according to the country we are working in. Japan is a country with an old high culture claiming more than 2,600 years of continuous history. It is open-

ly and unashamedly a non-Christian, pagan country with Shinto-Buddhism and ancient folk religions all mixed up in the various religions which are practiced. Claiming the highest literacy rate in the world, Japan makes no pretence of concern about the Christian faith.

"Go ye into all the world and preach the Gospel" — so Christ commanded, and so we go. We claim to preach the Gospel, pure and simple. Yet our minds have been molded by Western culture and we see Bible statements through the ... colored glasses of Western culture. Do we distinguish between Bible truths and Western culture as we teach here?

Christmas in Kurume

We came to Japan bringing on board the freighter an aluminum house trailer which was parked on the grounds of what is now the Christian Academy. When Christmas came, we hung a string of colored Christmas lights across the upper part of the front plastic window. Our small artificial Christmas tree was decorated with lights and ornaments and perched on the small bureau opposite that window. Our Christmas decorations were very evident and contrasted vividly with the dark homes over in the village of Kurume. One evening two of the Christian men knocked at the door. This was their first Christmas as believers in the Christ who was born that first Christmas. We invited them in and we visited a bit. They had brought their Japanese Bibles with them. Then they indicated the purpose of their visit — "Please show us from the Bible about Christmas trees and lights." What a shock to us! We had been so proud of our little bit of American Christmas! You and I well know that the original Christmas story had no such decorations. Where did they come from. Pagan things adapted to Western Christianity. We were teaching by example a non-Biblical meaning for Christmas. By simply following American customs, we were importing to Japan something certainly not an essential of the Gospel message.

Nerima Church

When we organized our first Baptist Church in Tokyo, at Nerima, a goodly number of converts had been baptized. How were we going to welcome them as new members? We Baptists in the States welcome them by giving them "the right hand of fellowship." But what is that? Is it in the Bible? Of

course it isn't. Rom. 16:16 commands, "Greet one another with a holy kiss." But we can't follow Paul there. The Japanese method is the graceful bow, varied according to circumstance. Our former missionary, Sten Lindberg, was born and raised in China and bows most beautifully. I know I am awkward. Shaking the right hands was originally a symbol of peace — the right hand is empty — no sword! The bow is Japanese — but how would you term it?

Practical Advice

When we were preparing to return for our second furlough, we decided that the evangelist who had won many of our people to faith, would make the best pastor for our little church. However, one or two older leaders were not enthusiastic about it. But I decided we should have a Church business meeting about it. About a dozen were present. One convert was very enthusiastic about his coming. But two older Christians had their doubts and expressed them. The rest of the members were bewildered at some of the things said. But in good old Baptist fashion, I finally called for a vote. That is the way we would do it in America and I imported it here. How did the vote come out? One voted for him and ten voted against him. He was even then conducting his third series of evangelistic meetings with us. I made a serious mistake and caused him to lose face and for years afterwards he didn't want to speak at that church. The man who voted for him felt out of place, continued to come, but lost his enthusiasm for that church. Eventually we started meetings in his home after furlough and it has become a fine little Church group. A Japanese pastor would never have put the matter to a vote. Perhaps he would have worked out some compromise solution which would have saved face for the evangelist and given both sides partial success.

When questions come up at such cultural points, the better way is to ask: (1) What Bible teaching is related to the question, by word or example. (2) What has God witnessed regarding this thru the Holy Spirit and His work in men's lives. (3) What has been the experience of consecrated men of God in this area? How has God actually worked out similar problems. Acts 15:28 — "For it has seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things."

JEMA IN RETROSPECT AND PROSPECT

K. LAVERN SNIDER

Missionaries are hard-headed pragmatists. They have every reason to be. They want results and usually welcome any new ideas which will help to achieve them. Consequently, some missionaries tend to shun organizations and events that have little to offer in helping them to progress toward desired goals. The Japan Evangelical Missionary Association's reason for existence is precisely that of helping missionaries, both individually and collectively, to move toward desired goals.

During the brief ten-year history of JEMA, many missionaries, (through their missions and as individuals) convinced that JEMA could be of significant help to them in their work, have joined the JEMA family. Now, JEMA, has a membership of 1072. The JAPAN HARVEST, produced by JEMA, is eagerly devoured by missionaries. In fact, what evangelical missionary would want to be without it? Periodic surveys showing areas relatively unreached by the gospel have proven helpful. I was personally gratified to learn of a missionary family who had moved into an "open area" in Osaka Prefecture after reading the survey published in the HARVEST which I had written. Two strategy conferences held midway in JEMA's history on church-mission relationships contributed immeasurably to my own experience and to the experience of our mission, for at that time our mission was at a crossroads. Through the insights gained at these conferences we were able to look candidly at ourselves, at our relationships, at our accomplishments and failures, and at plans for the future. Many JEMA missionaries will testify to the value of such sharing opportunities, whether at the Plenary sessions or at specially-arranged strategy conferences or seminars.

What has JEMA done for the Japan missionary community over this initial 10 year period? Highlighting its many accomplishments, in my estimation, are these:

1. Publishing a first-rate magazine, the JAPAN HARVEST, containing news, devotional material, surveys, historical information, scholarly studies and book reviews.
2. Sponsoring, by itself or in cooperation with others, conferences and seminars on church-mission relationships, evangelism (e.g., Japan Congress on Evangelization), and church growth.
3. Developing a Japanese language school and Japanese language learning system designed particularly for missionaries. Two years of language study under the "Japanese by the Total Method" system at the Japan Missionary Language Institute probably gives the new missionary a better Japanese language foundation than can be obtained elsewhere in Japan.
4. Conducting a summer conference at Karuizawa where many missionaries gather for four days of fellowship, spiritual renewal and learning.
5. Providing reduced air fare for international travel of budget-limited missionaries.
6. Catalytic functioning in the publishing of scholarly books and encouraging cooperation among conservative-evangelical theological seminaries and Bible schools.
7. Contributing to the relief of distressed persons caught in disasters which have occurred in Japan — earthquake, flood and fire.

The future of JEMA? Plenary meetings of JEMA are a yearly highlight for me personally. I like the excitement of the business segment of our two-day annual get-together, but I highly value the input segment when we struggle

together with a common problem or have an authority shed light on an important subject. In the future I would like to see one of the two days at the plenary meeting given to in-depth studies related to missionary life and work. Attendance at such a meeting would be open to all JEMA related missionaries and to others by invitation.

Through the years the JEMA Executive Committees and particularly the presidents have done an admirable job within their time, energy and budget limitations. But it seems to me that the time has come when either the president or an executive director should be engaged full or half time (with pay) in order to provide increased services for the Japan missionary community. Some needs that I see are: information on matters having to do with the government (e.g., income tax, health insurance, missionaries and their families earning income within Japan), the holding of strategy conferences and seminars on many subjects in different locations throughout the year, and providing a catalogue of helps on sundry items that would make living in Japan a little less frustrating, especially for the newcomer. A most pressing need which could be met, in part at least, by this full-time executive would be that of holding consultations with Japanese church leaders on many subjects and in scattered geographical areas.

While I do not wish that JEMA executive manpower be tied up with mundane tasks, perhaps they could give thought to making a list of lodging places with reasonable rates at Karuizawa, for those who otherwise are financially unable to attend, and what about JEMA sponsoring, say every other year, a missionary Japanese study tour of another Orient country?

JEMA Summer Conference

July 31 – August 3
SUMMER CONFERENCE
(At KARUIZAWA)



Rev. Harold Fife

Rev. Harold Fife for the past ten years has held the position of Minister-at-Large of the Far Eastern Gospel Crusade. His assignment has included ministry to the church at large through the pulpit, writing and research.

Rev. Fife helped establish the North African Mission, and represented it in England and North America. He also pastored in England and for several years pastored the High Park Baptist Church in Toronto, and taught homeletics at the local seminary there.

Rev. Fife has been a regular conference speaker at Canadian Keswick, Fair Havens, and Elim Lodge (all in Canada); he has also ministered in deeper life conferences in England, the U.S., Australia, Alaska, Hong Kong, Taiwan, the Philippines, Singapore, and other places.

Pastor Fife wrote the Bible lessons for SUNDAY SCHOOL TIMES for many years, and authored *A MAN JUST LIKE US* on Elijah, published by CLC, *MELODY IN THE HEART* on the Psalms, published by Moody Press, and *FOOD FOR LIFE* published by Wren Books.

The wide and varied experiences over many years of Rev. Paul Kauffman of Hong Kong and Rev. Harold Fife, Minister-at-Large of F.E.G.C. should make this summer conference one of the greatest. Rev. Kauffman will share from his rich experiences of first hand observations on Asia and challenge our thinking on this strategic part of the world. Rev. Fife is uniquely equipped as Bible expositor and pastor to missionaries. Let us begin now to pray for JEMA Conference and our two speakers.



Rev. Paul Kauffman

Last year Rev. Fife produced a taped Bible study series on I John. This year he produced a second series, this one on Romans, which will be available soon.

Rev. Fife is presently pastor of the Kurume Bible Fellowship in Higashi Kurume.

Reverend Paul E. Kauffman of Hong Kong will be the guest speaker at the JEMA Karuizawa Conference, July 31 – August 3, 1977.

Reverend Kauffman has spent over half of his lifetime in Asia. He has been an eye witness on the fast-moving Asian scene and is the author of three books on Asia and editor of the informative monthly newsletter "Asian Report." As a photographer, Reverend Kauffman has staged a one-man exhibition titled "The Faces of Asia" and published a book recording his "Encounter" on film with Asians. He also established the Hong Kong-based "Christian Library of International Photos" (C.L.I.P.). He is the Founder/Director of ASIAN OUTREACH, a unique missionary program spanning much of Asia.

Born of pioneer missionary parents, who went to Tibet around the turn of the century, Reverend Kauffman spent the first 17 years of his life in China and Korea. Returning to the United States to complete his education, he was unable to go back to Asia for some years, owing to the outbreak of the Sino-Japanese war and the subsequent Communist takeover. In subsequent years, he engaged in pastoral and evangelistic ministry in the United States, Canada and later back in the Orient. Reverend Kauffman has held pastorates in Montreal, Canada; Stamford, Connecticut; Fresno, California and more recently in Hong Kong.

The overseas ministry of Reverend Paul Kauffman majors in the field of Christian literature in the languages of Asia. His associates produce as high as 165 million pages of literature per month in seven Asian languages. He is the author of Bible Correspondence Courses, now in world-wide use, with over 100,000 students in Asia alone. He devotes time annually to preaching missions which literally circle the globe.

JAPAN

REVISITED



PROFESSOR JOHN YOUNG
COVENANT COLLEGE

The New Deity

It's been a fascinating experience — returning to live for six months in my former surroundings in Tokyo after a decade's absence. Covenant College, where I am in the department of Biblical Studies and Missions as Professor of Missions, furnished a sabbatical, and our Japan Presbyterian Mission of World Presbyterian Missions provided the invitation to spend from January to July (1976) at our Tokyo headquarters.

The visible surface changes in Japan I found to be numerous and often spectacular. Fifty-story skyscrapers now soar in central Tokyo where ten years ago there were none. Tokyo's uptown main arteries are wider but crowded with more cars, though fewer motor-bikes and bicycles. The three-wheeled *bata-bata* seems to have disappeared! Genuinely western-style clothes have for the most part finally replaced the old semi-western attire of the past.

Supermarkets with large parking lots (used by a vastly increased number of women drivers) are flourishing. Babies are now more frequently carried in the arms of their mothers (at least in the cities) instead of on their backs and, wonder of wonders, fathers frequently can be seen carrying them and doing the family grocery shopping with their wives. Homes, though still usually small by Western standards, are increasingly western in appearance inside — with wooden floors, dinner tables, beds, and all kinds of appliances. In the country straw roofs have been replaced by metal ones, and the TV antenna is omnipresent. Yes, many visible changes are apparent in Japan today for one returning after a decade's absence.

One of the most significant changes, of course, is the great prosperity that has come to Japan. This affluence is doubtless having an influence and causing changes of considerable more significance than the external surface ones so visible. Although the old and new religions are prospering, feeling some of the benefits of the new affluence, the new god of Japan is definitely materialism.

Certainly for the younger generation the old value systems are gone. The great goal of life for them seems no longer to be that of the nation's good (patriotism appears to be *passee* and internationalism the ideal); nor the perfection of some art form through great sacrifice and hardship; nor dutiful service in some industrial complex, satisfied with words of commendation from the boss. These old ideals have faded away and have been replaced by the drive to acquire a well-paying job for the money it brings for a car, home, clothes, appliances, travel — all that makes for a life which seeks its highest aim in material possessions and the pleasures they bring. In these pursuits, Japanese have copied the West. Many Western youth in recent times have looked to Eastern philosophies for the meaning of life, but today a large portion of the youth of Asia's most Eastern nation is looking to the West for its life-style and understanding of the purpose of existence.

With all of this change, we can be sure the conservative and tradition-minded bureaucracy of Japanese officialdom is very concerned. Japan's prosperity rests basically on the Japanese work ethic which places a

premium for maintaining productivity on national loyalty and desire for peer respect. Hard work through long uncomplaining hours is considered the guarantor of both. The nation's political power-wielders have for centuries manipulated society to insure that nothing would interrupt the productivity stemming from the hard work engendered by loyalty to the system.

During the late 18th century, as a Japanese student of his country's history pointed out to me, government officials took steps to protect the Japanese system from adverse Chris-

was also to be displayed on the platform with everyone giving a deep bow of obeisance to it as the representative of the Sun Goddess' descendent.

Christian protest against this procedure died out in the ensuing years, and the children of the next three generations were thoroughly indoctrinated in what became increasingly a drive to unite the people around Shinto nationalism for productivity — the goals becoming military expansion and economic control of the Far East. The prewar laws to control the Christian churches in the empire and force them into weekly forms of Shinto

Japan's continued economic power and prosperity. For the student (victim of the system) the gain is a superior job to insure personal affluence, for the desired material possessions and pleasures they bring. The whole environment and objective is materialistic. This educational system is the modern temple of the new god of materialism. It is not only the non-Christian youth of Japan who are being trained in this temple but every intelligent Christian teen-ager is also! If materialism is the almost total environment of Christian youth's educational experience, more than two-

The new god of Japan is definitely materialism.

tian influence while at the same time insuring the continued entrance of scientific and cultural learning from the West. Two scholars were supplied, at a time when the study of Christianity was totally proscribed, with Christian books to study how Japan could continue to resist Christian encroachment on Japanese culture while the government could still leave the back door open for the importation of Western learning. The recommendation, at a time when the government of the Tokugawas was basically more Buddhist than Shinto, was that a resurgence of the Shinto religion, coupled with a restoration of the Emperor to power, would make the greatest contribution to preserving the way of life and culture of Japan against the inroads of Western Christianity. This view came to the fore decades later in the ousting of the Tokugawa Shogunate and restoration of the Emperor and Shintoism to the first place of authority.

Again, in 1890, at a time when Protestant Christianity had made its greatest progress ever, during the previous decade, the political powers contrived a clever move to thwart its further progress. The decision was made to promote Shinto ideology in all of the schools. The Imperial Rescript on Education, promulgated that year, required every school, public and private, to hold assemblies at which the principal would read the Rescript, with its Shinto teaching of the divine origin of Japan with a divine emperor, divine land and divine people. On those occasions the emperor's portrait

worship were a part of the political effort to protect the Japanese system from being drawn away from its goals by Christianity. The manipulation of the nation through the educational system was the key.

The New Temple

It may still be — in a different way. The national government, through its Ministry of Education, has complete control of the educational system. It is set up basically on a reward basis — the harder a student works and the better he does in his studies, from kindergarten on, the better his chances of getting into a superior school after grade nine. Entrance into a good city high school also means lower expenses. But to get in he must excel in the entrance exams in competition with thousands of others.

Then again he must work day and night, in the super-charged atmosphere of student-to-student competition, with parents and teachers constantly pressing for better grades, to write the superior college entrance exams necessary to enter a superior university. All over Japan people are protesting the system. Editorials are written protesting the multitude of nervous breakdowns, caused by this device to obtain a student's all-out effort, and the many suicides when the entrance is not achieved. And what is it all for? For the government (which refuses to change the system) the objective seems to be that the student may be better prepared, through this strenuous system, to contribute to a greater productivity, which will in turn insure

thirds of each day being breathed in its pollution, how can the church expect its youth to grow in devoted discipleship, or even stay with the church?

The Tragic Loss

On a half-dozen occasions, parents who were Christians when their children were born, told me that they were quite unsure of the salvation of their high-school or college young people. Their children had been taken to Sunday School and church regularly, but the intense materialism of the school system had counteracted that influence. These parents admitted they had not had daily family devotions because the demands of the school system had not allowed time for them.

As everyone knows, businessmen have to show their sincerity and zeal for work by staying on the job well into the evening, five nights a week, even though they arrive early in the morning. The high school children arrive home at dark with much homework and are constantly working late for good grades. Saturday morning is a school day and Sunday for special school or community events, or study. Indeed, so pervasive is the hard-work and late-return syndrome that there is scarcely time for any real family life. To make matters worse, in the last few years the government has provided after-school club organizations to keep young people busily occupied. Enjoyment of unorganized leisure has a low priority in Japanese official thought. The educational system and the materialism that saturates it have been very successful in blocking the in-

fluence and growth of the churches in Japan.

Communist students have fought the system, less on behalf of the individual rights of all involved than in opposition to the capitalist objectives which pervade it. Many of the older generation think the nation's salvation lies in a return to patriotism based on Shinto nationalism — a first step to which they see as being the restoration of Yasukuni Shrine to national status.

Both of these ideologies and their efforts must continue to be forthrightly opposed by the Christian church. But if Christian leaders do not become very much aware of the threatening nature of the intense materialism of the schools and together seek means to counteract the totality of its invasion of Japanese society through the educational system, we may well see church growth dwindle to less than 2% per year.

As the empty churches and cool indifference to the gospel of 1940 was a consequence of the education policy of 1890, so the present educational policy faces us, once again, with the bleak possibility, before the end of the century, of empty churches and cold indifference before the triumph of atheistic materialism. The worst part of this result may well be that, though adults are from time to time being added to the church, the children of the believing parents are going out to the world lost to Christ and His Church. This immeasurable loss is also the loss to the church of their gifts, their zeal, and example, to their peers, of their commitment to Christ.

cational system.

What To Do

What can be done in the face of this situation? Certainly a proper appraisal of the real problem is fundamental. Christian leaders must face frankly the potential for tragedy of continuing under the present educational option as well as the great difficulty of launching a successful alternative. Difficulty must not be confused with impossibility. On the other hand, difficulties cannot be removed overnight.

The present difficulty needs to be overcome, it seems to me, in two steps. The first step is the need for Christian leaders to recognize the importance of family devotions in Christian homes. It is in the home, in Bible study and prayer together as a family, that the basis for a genuine Christian perspective can be laid. Children of Christian parents, before they reach school, ought to be in a Christian home environment that will enable them, both by the words and deeds of the family, to appreciate Christian values and Christian commitment. Christian education must begin at this level and must be the daily environment of the home, if Christian children are going to resist the tremendous secular pressure for materialism. When Christian parents go year after year without making a sacrificial effort to have family devotions together, the impression a child receives is that what is taught in Sunday School and church may be nice but is unrealistic and unnecessary for the home or world situation.

But as seemingly impossible as the prospect of having Christian day schools in Japan may be, this need must be faced.

It is easy to ask the questions where do we get the money, the building, the students, the faculty for Christian day schools, as if the very facing of these great difficulties was to acknowledge the impossibility of overcoming them. These difficulties have been faced before elsewhere and have been overcome. Even here in Japan where Christians have had great determination, much prayer, and confidence in God, and have advanced before what seemed insurmountable obstacles, God has opened the door and enabled his people to go forward. The real question is, are we truly facing the situation before us and the alternatives? Are the Christian churches and leaders of Japan content to continue to commit their children to a secular education, whose god is materialism, and to hope against hope that somehow, at the end of the educational process, the young people will not be lost to Christ's cause and leadership in the church? Is it not time for Christian leaders to get together to discuss this vital issue of the need of Christian education in the home and day school, in addition to the church?

Evangelical Christian leadership in Japan, it seems to me, has a cause here that is worthy of their united consideration — the promotion of education that is genuinely Christian through family devotions, the Church and its Sunday School, and, in the foreseeable future, through Christian day schools.

As seemingly impossible as the prospect of having Christian day schools in Japan may be, this need must be faced.

The slow progress of Christianity in Japan is not just an accident of history or the result of a long tradition of a mind-set diametrically opposed to the presuppositions of the gospel. The Japanese mind has accepted many new values, along with technological methods, in the past quarter century. But the controllers of the destiny of the nation are seeking to perpetuate the old goal (national and international power) through the new effort of the appeal of materialism (personal prosperity) working through the old means of manipulating the minds of the youth through the edu-

Christian education in the home, when materialism is all pervasive in society and secular education, will, in all likelihood, still prove inadequate without Christian education in the day school. However, where there is no Christian education in the home there is usually little real appreciation of the need for Christian day schools. Thus the first step of emphasizing the need of nurturing a genuine Christian perspective through Christian family life and devotions in the home is a very important one to prepare the way for an understanding of the need for Christian education in the day school.

Every effort must be made to prevent the tragic drain-off of the church's children to the world.

There must be an increased awareness of what is going on and an arousing of concern among the people by the leaders. There needs to be preparation of Christian teachers who can integrate their Christian perspective into all the areas of education and life. And the children of the church's members must receive daily education for God, not mammon, if they are to grow up to be committed Christians, building the church of Jesus Christ in their beloved country.

Social Groups and Group Consciousness

HENRY AYABE

A society consists of social groups. The primary social group of all societies is the nuclear family. The individual is born and raised within this primary social group which implants a basic social attitude into his relationships with others.

Two Social Relationships

The individual Japanese recognizes two basic social relationships. Those who are his *shiri ai* (people he knows and is known by) and *tanin* (people who are of the other, i.e., strangers).

World of "Seken"

Since there are multitudes of *tanin*, he relates to them as the world of men (*seken*). He lives in this world called *seken*. He expresses this thought in the following ways:

Seken wa hiroi yode, semai (The world seems so large but yet so small).

Wataru seken ni wa oni wa nai (Journeying through this world, there is no demon, i.e., cruel man).

Toi shinrui yori chikaku no tanin (A close friend in time of need is better than a far away relative).

He, also, personalizes the world of

men by saying,

Seken no temae (The rules of society).

Seken no tsukiai ga dekinai (A person who cannot keep in good terms with society).

Seken ni kao muke ga dekinai (One who cannot face the public).

Seken ni sumanai (One who apologizes to society at large).

These last four expressions deal with moral values as in the case where a person has committed crime or has brought shame to the whole society.

"Shiriai" Relationships

The second major area of his relationship is his *shiriai*. The first social group in this relationship is his immediate family and his blood relations. This social group is called *mi uchi* (those who belong in the circle of self). The well-known saying goes, *Tanin yori miuchi* (roughly, "Blood is thicker than water."). Socialization begins in the home, *kyodai wa tanin no hajimari* (social relationships learned through life with siblings).

"Nakama" Relationships

The non-blood related *shiriai* are

classed as *nakama* (a person accepted within the group) relationships. These *nakama* relationships fall into two major kinds of social groups. There are the social groups by which he is involved in securing a living and the other is the free-association kind of social groups.

"Chonaikai"

The Japanese steps out of his primary social group of family into the world (*seken ni fumidasu*) which would be the neighborhood social group (*chonaikai*). The extended neighborhood social group would be the social distinctive group created by the geographical locality such as *Kansai Area* known for their business acumen or the *Hokuriku Area* for their dark moodiness, etc.

Expanding Relationships

As the Japanese steps out into the world, his *shiriai* relationships grow and he will be involved in social groups of classmates (*dokyusei*) and schoolmates (*gakko nakama*) and after graduation (*dososei*). If he had close friends with whom he played pranks, they are his *itazura nakama*.

Ranking

Even after graduations, they do not get out of these social groups. Though they may have been scattered because of employment, they still refer to anyone graduating from their *alma mater* as being *ikkyu shita* or *ue* (one class year behind or before) or *ikkyu sei* (being of the first graduating class). The word *kyu* means rank. Thus, changing the numeral before the *kyu* would signify what relative ranking of relationship he has in this social group (*dososei*).

Employment follows schooling and here again a Japanese finds himself in a social group. If he is employed in a company or factory or a teacher in a school, his *nakama* will be called *doryo* and if he is craftsman, a *dogyo-sha*. If he joins an organization — political or whatever — his *nakama* is a *kumiai in* or *kai in*.

These social groups are all patterned after the Japanese vertical social relationships. There is a rather rigid ranking (bound by custom and traditions) within each of these social groups.

The second kind of *nakama* social groups are not directly related to making a living. These are fishing for sports companions (*tsuri nakama*), literary fraternities (*bunshi nakama*), enjoying one another in activities other than work (*asobi nakama*), drinking partners (*nomi nakama*), betting companions (*bakuchi nakama*), and many more. All of these could be classified as *shumi* or *doraku nakama* (hobby or doing things for the sake of enjoyment) social groups.

Outlawed Society

There are *nakama* social groups in the outlawed society. *Akuto nakama* (a member of a gang) and *kyohansha* (a confederate or accomplice in a crime) are the common expressions for these social groups.

Characteristics Outlined

These *shumi* or *doraku* class of *nakama* social groups have the following characteristics:

- 1) These social groups can be entered into freely (*nakama ni hairu*), unlike the social groups in which the individual has to earn a living.
- 2) The individual within these social groups finds his place in the group according to his ability rather than his credentials of social status.
- 3) The social ranking within each group is made by peers, much like the choice of a captain or a playing positions in a soccer or baseball team.

- 4) The individual can engage or disengage himself from the group members or from the group itself according to his own volition.
- 5) Though there is recognition of ranking within the group, the relationship to each other is always as equals.

Shattered Relationships

In these social groups of free-associations, coercion of any kind or fanaticism that compels uniformity will invariably shatter the unity of the group. It could start with a *nakama genka* (fight between members) and cause a schism (*nakama ware*) or expulsion of members (*nakama hazure*).

Group Consciousness

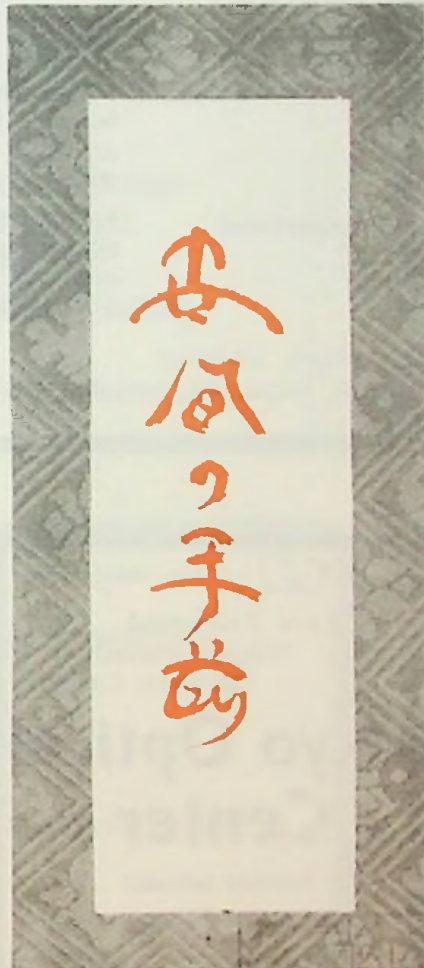
The Japanese have a strong sense of social group consciousness (*rentaikan, nakama ishiki*). In the social groups where the Japanese have to earn their livelihood, company customs and traditions set a rigid social ranking to insure unity within the *nakama* groups. This rigid social ranking of this category causes tensions in their relationships.

In the free-association type of social groups, where there is no direct benefit toward support for a livelihood, the relationships of the individuals must be of a very high bond of fellowship in their pursuit of their individual desires which generate group consciousness (*nakama ishiki*).

Since an individual Japanese can be a member of more than one social group, there are bound to be conflicts between the demands of the differing social groups. He is forced to make a choice and his choice is made according to the value he places on these social groups. He will, with almost no exception, choose the social group that supports his livelihood.

Inescapable Conclusion

The inescapable conclusion is that the church in Japan is, in the mind of the Japanese, a free-association *nakama* social group. The missionary need not resist this cultural trait but rather he can infuse the distinctives of the church within this social group form. Some of the major church doctrines correspond well with this social group. These are: (1) gifts of the Holy Spirit for ranking within the group (Rom. 12:3-8; I Cor. 12:4-31), (2) "brotherly love" (Rom. 12:10, et al.) in the household of God (Eph. 2:19, et al.) for relationships and (3) a spiritual house of worship (I Pet. 2:5, et al.) for the highest pursuit of all mankind — spiritual enjoyment of God.



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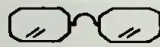
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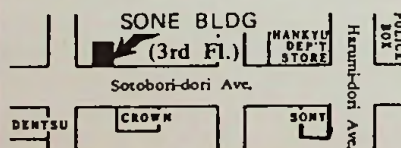


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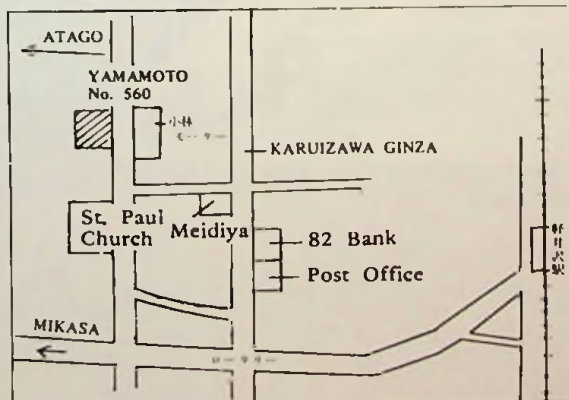
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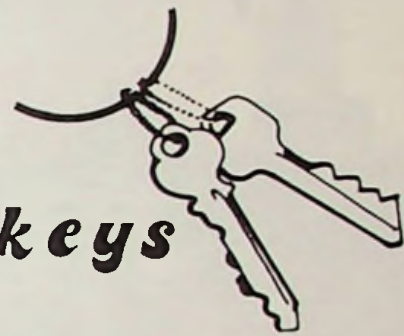
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The Attraction of SOKA GAKKAI

Neal Browning

This is the first of a two-part in depth study on one of Japan's most thriving religions. Missionary Browning whose doctorate from Vanderbilt University was in Oriental Thought is eminently qualified to speak on this subject.

Introduction

Soka Gakkai (Value-Creation Society) is a lay organization of Nichiren Shoshu (True School of Nichiren). It was founded in 1930 by Makiguchi Tsunesaburo (1871–1944) and Toda Josei (1900–1958). These bare statements of fact, however, tell almost nothing about this movement that has been called “the most vigorous, dogmatic, exclusivistic, belligerent, self-confident, and fastest growing religious group in Japan today” (Offner and Van Strelan 1963: 98). The American translator of Hirotsu Fujiwara's book, *Soka Gakkai O Kiru* (I Denounce Soka Gakkai), refers to Soka Gakkai as “truly one of the enigmas of postwar Japan” (Fujiwara 1970: 9). The author himself says, “The Soka Gakkai ... is amazingly reminiscent of the Nazis” (*Far Eastern*

Economic Review, LXVII February 12, 1970, p. 19). Another writer hopes that his book will be “successful in mitigating unfounded fears of Soka Gakkai” (Murata 1969: XI).

No purpose would be served by multiplying quotations of such pro and con assessments of Soka Gakkai, but they exist in great abundance. As mentioned above, Soka Gakkai is officially a lay association of the Nichiren Shoshu. However, even though it is not one of the religious juridical persons registered with the Ministry of Education, it is ordinarily discussed as if it were a separate religion. In fact, there has been a tendency among writers to refer to it as if its claim to belong to an established sect of Nichiren Buddhism is of little significance. Recently, however, the question of its continuity or discontinuity with Nichiren Buddhism has been given more attention in writings on Soka Gakkai.

Soka Gakkai and Japan's New Religions

In scholarly writing this phenomenal movement has been (and still is) discussed primarily as one of Japan's “New Religions”. Among the larger and more important of the groups that are ordinarily referred to as New Religions in Japan, there are

three that are related to the Nichiren Sect of Buddhism: (1) Reiyukai Kyodan, (2) Rissho Kosei Kai, and (3) Soka Gakkai. Beyond pointing out this fact, scholars studying the New Religions apparently have not considered the relationship of these groups to the Nichiren Sect to be of any great significance. Increasingly, however, studies of the New Religions are being focused on the historical conditions that led to their formation as well as questions concerning their religious character. This seems to be a relatively new approach for Western scholars but not, according to Karen Kerner, for Japanese scholars. “While Western writers have tended to regard growth of the new religions solely as a response to wartime and postwar stress, Japanese authorities have long recognized important cultural and historical continuity” (Kerner 1970: 137).

Earhart says that “both Japanese and western scholars have tended to explain their origin, and character in terms of ‘mass movements’ in reaction to social crisis” (Earhart 1969: 239). He questions this approach. “In reaction to earlier studies of the new religions, my thesis is that too often the distinctively religious character of the new religions was neglected and confused with political and social



factors" (p. 238,39). Earhart does not deny that "endemic crisis was a prior condition and new religions were later appearances," but he contends that "in the major scholarly interpretations the relationship between those two kinds of phenomena has been reduced to cause and effect, or crisis and religious response" (p. 239).

Characteristics of the New Religions

What are recognized by scholars as general characteristics of the New Religions can be applied, with perhaps one or two exceptions, to Soka

began as a research group in education, but since Mr. Makiguchi was a convert of Nichiren Shoshu, the group gradually came to hold informal discussion meetings at which, in addition to studying educational matters, believers and newcomers discussed the practical reformation of their daily lives" (*The Soka Gakkai*, Tokyo: The Seikyo Press, p. 28). Makiguchi was an elementary school principal and had published some books on geography; also on educational theory. Makiguchi was born in Niigata Prefecture (June 6, 1871) but went to Hokkaido while still just a boy. He graduated from the

years During his twenty years as a school-teacher and principal, however, Makiguchi also devoted himself to his studies in educational theory, which he termed 'soka kyoikugaku' value-creating educational theory" (Murata: 73).

The pragmatic philosophy that characterizes Soka Gakkai today came from the beliefs of Makiguchi, which he held even in his early years of school teaching and which resulted in clashes with Ministry of Education officials. Because of these experiences and also because his duties as school principal left him so little time for his

Soka Gakkai is officially a lay association of the Nichiren Shoshu.

Gakkai. These characteristics of the New Religions, while given in different order and slightly different form by various scholars, can be summarized as follows: 1. They have charismatic leadership. 2. The New Religions are very well organized and highly centralized. 3. There is a geographical center for their loyalty. 4. These are lay movements. 5. They are syncretistic, eclectic, and tolerant. 6. They are religions of salvation which is conceived in this-worldly, here and now terms. 7. These religions are relevant to the Japanese needs, hopes, and ways of thinking. 8. They are utopian, hope-filled, and often eschatological.

Number five cannot be applied to Soka Gakkai, but neither can it be applied to Tensho Kotai Jingu Kyo, better known as the Dancing Religion (Odo Shukyo). According to Thomsen, "Odo Shukyo is the only new religion besides Soka Gakkai that is completely intolerant of all other religions" (Thomsen 1963: 216). Not every one of the general characteristics of the New Religions apply without exception to each New Religion, and in the case of Soka Gakkai this exception is explained as a part of its heritage received from Nichiren. In other words, while Soka Gakkai, unlike the other New Religions, is not syncretistic, eclectic, and tolerant, this is a mark of its continuity with Nichiren Buddhism.

The Founding and Development of Soka Gakkai

According to a publication of the denominational press, "the society

Sapporo Normal School and taught for a time there upon graduation. In 1901 he went to Tokyo where he served as the principal of several different elementary schools for a number of years.

Makiguchi: Early Life, Frustrations, Religious Faith

In view of the fact that most of the founders of the New Religions underwent trying experiences in their early years, or at least prior to founding a new religious movement, Makiguchi's early life is of interest. He was born in a bleak, poverty-stricken village on the shore of the Sea of Japan. When he was three years old, he was adopted into the home of an uncle-in-law, Zendayu Makiguchi. His foster parents could not afford to send him to high school, so he worked as an errand boy at the local police station. While working there he studied on his own in order to pass the government examination. Through the kindness of the chief of police, who was impressed by Makiguchi's industry, he was later enabled to enter the Sapporo Normal School. His interest in geography stemmed from his studies while there.

Makiguchi gave himself with unrelenting assiduity to his study of geography and after going to Tokyo, published a creditable academic work on geography that had eight printings before 1911. This in spite of the fact that he was without formal education in the field. "To support his family, which by 1909 had increased to five children, Makiguchi returned to teaching. He taught over the next twenty

extracurricular activities, he was often frustrated and unhappy. The only teacher to try his educational theories was Jin'ichi Toda, who had joined the teaching staff of a Tokyo primary school in 1920 while Makiguchi was principal there. Toda not only became his disciple and co-founder of the Soka Kyoiku Gakkai (later to become Soka Gakkai) but also became the second president of the organization they founded.

Kitagawa, commenting on the fact that Nichiren Shoshu was once a rather insignificant sect of Nichiren Buddhism, says that "something quite unexpected happened, and rejuvenated Nichiren Shoshu. Two frustrated school-teachers ... were converted around 1928 to the teachings of Nichiren Shoshu" (Kitagawa 1966: 328). Before Nichiren Shoshu was rejuvenated, however, the one whose subsequent activities were to result in that rejuvenation was himself rejuvenated by it. His religious faith provided him with a new passion for carrying out his philosophy of education.

However, convinced that Nichiren alone was to be worshiped, Makiguchi and Toda refused to pay homage at the Grand Shrine of Ise, and they were jailed on the familiar charge of "lese majeste". Subsequently, Makiguchi died in prison. After the Second World War Toda, who had been released, restored the movement under the name of Soka-gakkai. (Kitagawa: 329)

Thus the reorganization of the

society as a lay organization of the Nichiren Shoshu sect was primarily the work of Josei Toda. The organization's present name, Soka Gakkai, was adopted in February of 1946, and in May of the same year the first executive meeting was held (see Dator 1969:4). Thus the organization, after many vicissitudes and after the death in prison (from malnutrition) of the one whose philosophy was responsible for its birth, finally came into existence under the name that was shortly afterwards to become so widely known.

When World War II came to a close, Tokyo was in ashes. It was in this miserable situation that Mr. Toda began the reconstruction of the Sokagakkai.

Josei Toda was born in a fishing village of Ishikawa Prefecture on February 11, 1900. His family later went to Hokkaido, and after diligent study under arduous conditions in Sapporo, he got qualified as an apprentice teacher, soon becoming licensed to teach at the Mayachi Elementary School in Yubari. When he was 21, he went to Tokyo, taking a position at the Nishimachi Elementary School. It was here that he first came in contact with Mr. Makiguchi, the principal of this same school. From that time on, the relation between the two was that of master and disciple, until Mr. Makiguchi breathed his last in prison.

In 1928 he became a convert to

p. 29, 30).

Toda had been released on bail in July, 1945, just before the end of the war. While still in prison he had heard of Makiguchi's death. At that time he made a vow to take up the mission of Makiguchi and to see to it that the world heard his teaching. It is generally agreed that the power which resulted in the success of the Soka Gakkai movement was the leadership of Toda.

Denominational publications, while devoting much space to the accomplishments of Toda, do not fail to pay high tribute to Makiguchi as the theorist of Soka Gakkai's philosophy of value creation. In an article in the *Seikyo Times*, January, 1971, attention is called to the fact that 1971 fell on the one-hundredth anniversary of the birth of Soka Gakkai's first president, Makiguchi. The occasion is used to pay tribute to his theory of value-creative education (*Seikyo Times*, CXIII, Jan. 1971:22).

On November 18, 1930, Makiguchi published his *System of Value-Creative Pedagogy*.

Two years before that epochal publication, in 1928, Makiguchi joined Nichiren Shoshu together with Toda. He reached the conclusion that the Buddhist philosophy was the ultimate of what he had been pursuing.

Makiguchi's *Philosophy of Value* released philosophy from the ivory tower of the idealistic world into the actual world. However, it was Nichiren Daisyonin's life philosophy that

Soka Gakkai Membership

The courageous, aggressive, optimistic leadership of Soka Gakkai should not be overlooked in considering the movement's appeal to the masses. Especially in the postwar development of the movement, the vision and determination of Josei Toda resulted in the phenomenal growth of the movement. In the quotation above, the membership of Soka Gakkai is given as "7.5 million households." This figure comes from the *Seikyo Times*, January, 1971. A book put out by the Religious Affairs Section of the Agency for Cultural Affairs, an agency of the Japanese Ministry of Education, though of more recent date (1972) than the denominational publication quoted above, yet has statistics that only go to the end of December, 1970. "As of 31 December 1970 it claimed 16,223,348 adherents" (*Japanese Religion*: 208).

It seems impossible to arrive at figures that are any more reliable than these. Soka Gakkai counts membership in the organization only by families. The figures released by the Cultural Affairs Bureau of the Ministry of Education are obtained "by multiplying the reported number of families by an index of 3.94, the average size of Japanese families derived from quadrennial surveys by the Statistics Bureau of the Prime Minister's Office" (Murata: 140). Thus it seems that no one—including even Soka Gakkai—knows exactly how many Soka Gakkai members there are. "Under Ikeda, the Sokagakkai has expanded to a claimed strength of 7.4 million families. Just

Soka Gakkai counts membership in the organization only by families. No one knows exactly how many Soka Gakkai members there are. There seems to be no reason for doubting the assertion of one writer that "Soka Gakkai is now the largest voluntary organization in Japan."

Nichiren Shoshu along with his master. It was due solely to the strenuous efforts of these two leaders that the Society made such remarkable progress. Mr. Toda was also imprisoned in Sugamo for two years, and there he chanted *Nammyoho-renge-kyo* over two million times. During his incarceration he reached Enlightenment, and resolved to spread Nichiren Shoshu all over the world. The moment he was released he entered upon the reconstruction of the Society (*The Soka Gakkai*,

inspired life into the work (*Ibid.*).

The third and present president is Daisaku Ikeda, who receives much publicity in the popular publications of the denomination. Often, however, the names of the two past presidents are linked with him and tribute is paid to all three together.

The ideals of Makiguchi and Toda are now shared by the Third President Daisaku Ikeda who is now the leader of 7.5 million households and the founder of Soka University and Soka High Schools (*Ibid.*, p. 23).

how many 'people' that totals is unclear to most Japanese—including members of the Sokagakkai" (Kern *Far Eastern Economic Review*, LXVII: 17, 18).

In a more recent publication (*Makiguchi the Value Creator*, 1973) the author (Dayle Bethel) refers to the membership only as "well over ten million" (p. 2). Though the actual membership of Soka Gakkai is not known exactly, there seems to be no reason for doubting the assertion of one writer that "Soka Gakkai is now the largest voluntary organization in Japan" (Swearer 1972: 39).

MISSIONARY DIARY:

January 1, 2, 1977

FRITZ SPRUNGER

A Sorrowful New Year

It was a quiet New Year's day, except for a drive around the city. And on the way, a disturbing sign — the customary black and white funeral curtains in front of our favorite local store. "What a way to start off a year! Wonder who it could be? You don't suppose it was her husband, do you, who was in the accident last fall?"

Shock, Grief, Sadness

The next day, on meeting a friend, "Did you hear that Mrs. S. died?" "Who? Mrs. S.? Surely you must mean her husband." "No, Mrs. S. died. New Year's eve, about 8:00. She came over in the afternoon to borrow a lot of money, said she had to pay some last minute bills. Seemed relieved that we helped her out. But in the evening, she just dropped over. The doctor says it was from working too hard. It's really too bad, isn't it?" Tears came to my eyes. I felt shock, grief, sadness. Memories flooded my mind.

The Best of Neighbors

Mrs. S. was the friendly lady at the corner grocery store her family ran. Always so busy, always so energetic. She had a smile for everyone. I remember the day we were passing out literature in her neighborhood. We debated about whether to go to her home or not, as we were not sure where the entrance was. But she saw us, asked us what we were passing out, said she wanted one, too. We gave her one, a message about how God's love can change a person. She often expressed interest in coming to our Sunday afternoon meeting, said she had even played organ at a church occasionally when she was single; liked church music, would like to come, but

no time.

Dead at Forty-four

Other memories. In the fall, she let us put up a poster in the store window for a film meeting. When she saw that it was about "What does it mean to live?", she remarked, "That's a good question to think about, isn't it." It was a film, about a high school girl who lost her mother, and out of her despair found new meaning to life in Christ. Mrs. S. was too busy, of course, to attend. But her sixth grade boy came. Now it was his mother who died. The drama goes on. When her husband was in and out of the hospital after a car accident, we often prayed for him and inquired about him. She seemed to appreciate our interest. When he was finally released from the hospital, we thanked God for it. We thought the funeral curtains might be for him, that he may have had a relapse. Surely not for her. It couldn't be. But it was. Dead at 44! So young, so energetic, so cheerful, but... A shock to us. What must it be to the family. Dead from overwork.

Dying without Living

We knew she worked hard. Especially when her husband was sick; up late, up again at 3:00 or 4:00 in the morning sometimes. Needed money to pay bills, pay employees' salaries. She told us those things. Also no doubt trying to save money for the children's education, perhaps a larger store, a new house, retirement and who knows what all. Probably felt she had to work now, and someday, when she had more time, she would be able to reflect on more important things. Sure she worked hard. But in the end, what for? Her one day off a year was New

Year's Day. That was the only day her store was closed. Undoubtedly she was looking forward to this year's day off. But she never made it. What a way to end a year! What a way to end a life! Dying without living. And now it's all over. Too busy.

Christ, the Way

The words of the Psalmist come to mind: "Teach us to number our days and recognize how few they are; help us to spend them as we should" (90:12). If Mrs. S. had known that the 31st would be her last day, surely she would have reordered her priorities. She would have taken time, made time, no matter how busy she was, to consider the more important things of life. But she didn't know. And neither do we. What are we busy with? The things that really count? Or what we can't take with us anyway? What about you, dear reader? Are you ready for the last day of your life? Are you ready to meet your Maker? If not, why not put your life in order today, before it's too late. As the Scripture states, "Today (not tomorrow!) is the day of salvation." Today is the day. Christ, the Way.

The smiling lady at the corner store. Interested. Too busy. All over. Only 44. Memories flood my soul. I feel deeply.

"Lord, she said she had no time, but it was all the time she had.

Lord, in your great love, have mercy on her soul.

Lord, teach us to put our fragile lives in your hands.

Lord, help us to tell more of these wonderful people about You, before it's too late. Amen."

Breaking the Stained-Glass Barrier,
by David A. Womack.
Harper & Row, New York.

Mr. Womack is a former missionary to Colombia and writes of church growth there. He presents "the Ephesian method" of lay witness outside the conventional church building with the use of stadiums for mass meetings and private homes for branch congregations.

No Time for Tombstones, by James and Marti Hefley.
Tyndale, Wheaton, Ill.

The subtitle is "Life and Death in the Vietnamese Jungle." Three Americans are captured. Before the missionaries, Hank Blood and Betty Olsen, die as a result of jungle life, their witness and love for Mike Bengé, an AID officer, lead him to faith in Christ.

Stop the World I Want to Get on,
by C. Peter Wagner.
Regal Books, Glendale, Calif.

This is a book to interest youth in missions as part of their church or as a career goal. It seeks to give a vision of what God is doing in the world through missionaries and explains the machinery of missions.

Treasure in Earthen Vessels,
by Herbert V. Nicholson.
Published by the author.

What was the life of a missionary in Japan sixty years ago? Herbert Nicholson writes of his career using the subtitle, "God's Love Overflows in Peace and War." He arrived in Japan on Thanksgiving Day, 1915 and left in the war clouds of 1940. After a brief ministry to the Japanese in the detention camps, he returned to Japan and was known as the "Goat Uncle."

What Happens When Women Pray,
by Evelyn Christenson.
Victor Books, SP Publications, Wheaton, Ill.

Something does happen when women pray and you should read this book to discover what it is. You will learn how to get the women of your group to pray and how to organize a telephone prayer chain. You also may decide to allow the men to join.

In Two Minds, the Dilemma of Doubt and how to resolve it, by Os Guinness.
InterVarsity Press, Downers Grove, Ill.
"To understand doubt is to have a key to a quiet heart and a quiet mind."

Os Guinness is an English writer who has worked with Francis Schaeffer. He will show you how to acknowledge doubt, get to its roots and resolve it. Then faith which is "much more than the absence of doubt" can begin to work.

Each of us can pray Martin Luther's doubter's prayer:

Dear Lord,
Although I am sure of my position,
I am unable to sustain it without
Thee.
Help Thou Me, or I am lost.



Success Without Succeeding,
by Richard LeTourneau.
Zondervan, Grand Rapids, Mich.

The eldest son, Richard, writes of the LeTourneau family business life and the lessons learned through his own personal and business experiences. Failures are important and can become stepping-stones to success. Expect failures but don't allow them to discourage you or cause you to give-up too soon.

All We're Meant to be, a Biblical Approach to Women's Liberation,
by Letha Scanzoni and Nancy Hardesty
Word Books, Waco, Texas.

Some say this is one of the finest books to come out on the controversial subject of women's liberation, but I do not agree with this. I had some questions about the interpretation of some Biblical passages and there seems to be approval of certain solutions to common problems that are called sins by other Christian counselors.

THREE BOOKS FOR PARENTS
I Want to Enjoy My Children,
by Henry Brandt and Phil Landrum.
Zondervan, Grand Rapids, Michigan.
You Can Be a Great Parent!
by Charlie Shedd.

Word Books, Waco, Texas.
Raising Children, by Linda Raney
Wright
Tyndale House, Wheaton, Ill.

If you are ready to seek outside help with your family problems, here it is. Each author recognizes that child raising is a big job... too big for the parents to do alone. They suggest you seek God's help and tell you how others have found it. The last book presents twelve families from the viewpoint of the Christian mother and her faith in God's provision and assistance.

Preaching & Preachers, by D. Martyn Lloyd-Jones.
Hodder and Stoughton, London.

Addressed to preachers and all those interested in preaching, this series of lectures was given to the students of Westminster Theological Seminary. The author speaks out of an experience of some forty-four years as a pastor.

"Every preacher should believe strongly in his own method; and if I cannot persuade all of the rightness of mine, I can at least stimulate them to think and to consider other possibilities."

"To me the work of preaching is the highest and the greatest and the most glorious calling to which anyone can ever be called."

You may not agree with him, but Lloyd-Jones tells you how he thinks it should be done and how it should not be done.

Knowing God, by J. I. Packer.
Hodder and Stoughton, London.

This volume is a series of studies on the nature and character of God. Do you really know Him? It is a book to be read slowly, a book to be digested.

These books were reviewed by Edith Buss and are available through CLC Bookstores.



THE LADIES' PAGE

JEAN FRIESEN

Forced to Set Goals



Arlan, Philip, Bryan, Annette, Gary, Loren, Jean, Roland Friesen

Missionary Mother Unique

What makes a missionary mother different from any mother? What particular struggles do we face that our counterparts in the homeland don't come up against? I'm sure we can think of many, Getting the language when you have a family; pressures of missionary work versus family responsibilities; trying to raise the children in a foreign culture; and the separation from our children which ultimately comes are some of the main ones. We can allow these difficulties to become the excuse for a martyr complex or self-pity, worry, frustration and discouragement. Our alternative is to accept them as that which has come to us as a direct result of obeying the command of the Lord to come to Japan as missionaries and it becomes part of the working out of His will. As these are issues we face in the midst of a walk of obedience, we know that the Lord has the answer for us. So we can confidently use these very struggles as stepping stones to help us to see our responsibility as mothers more clearly, to use our time more wisely, and to define our goals

more carefully.

Separation from Children

The physical separation from our children that we must face comes as a peculiar challenge to each one of us. Perhaps more than anything else this has caused me to seriously plan and pray as I have raised our children. Separation comes to any parent, of course, but ours seems more abrupt, more tearing, more complete.

It happened in our family the first time, as to many others, when our children entered CAJ as first graders and lived in the dormitory. Five of our six children boarded. When our oldest, Loren, was halfway through his sophomore year we moved into Tokyo. I did not choose to have the children board, but we *knew* God had brought us to Japan as missionaries; we *knew* He had led us into rural evangelism and the result was that our children would have to go into the dormitory. We also *knew* that the Lord never does anything to leave us bankrupt or to hurt us. So I had two choices: either to dread and resist the inevitable until the first day of school or accept this as God's will for our family and use the

years before with faith and confidence to prepare them for entering school. I decided on the latter.

Goal Defined

"Lord, I have six years to lay the foundation in my children's lives before they leave home. What are the important things they need to know and be able to do?" I was greatly challenged, encouraged, and helped at that time by the lives of Hannah and Jochebed in the Old Testament. These two women were given children, Samuel and Moses, for about the same length of time that I would have mine at home. And in those few short years they instilled in their sons a deep love for God, basic discipline, motivation, and vision that gave them direction for the rest of their lives. I was excited with all that could be taught to little children. My desire and goal for our children before they entered school and the dorm was that they would have a simple trust in Jesus as their Saviour; a basic attitude of obedience to commands and respect for authority; ability to sit still and listen carefully to a story (family devotions is a wonderful way to teach this); ability

to hear instructions and carry them out without dawdling or being diverted by other interests (when you're sent to wash your hands for lunch, you don't start playing with boats in the sink). I was forced to set goals because I knew I wouldn't have the children home very long. As I look back, I am thankful to the Lord that I was forced to realize the value of those pre-school years.

We face this separation in a much greater way when they graduate from High School and leave Japan. Again I am pressed to set goals, challenged by the preparation I feel the children need before they leave home, preparation which must be built on the foundation laid when they were small. When they were little we made the decisions, we set the standards, we taught obedience, we taught them the Word and shared our love for Jesus Christ with them, trying to teach by the example of our own lives as well as by word. But as they become high school age and in two or three years plan to go out on their own we want to begin to see those things we have taught and shown them become their own. We want our sixteen or seventeen year old son or daughter to begin to live by his or her own standards. The

motivation and reason for what they do must begin to come from within, not from, "Because my folks say so". What they have been taught must become what they themselves believe and live by.

So little by little we have tried to take our hands off our children, releasing them to make their own decisions. I think of it as a funnel. We kept tight control when they were small and as they grow our control is lessened and we give more and more freedom for them to make their own choices, hoping that by their last year in Japan they more or less are on their own with a chance to "solo" while we are still around to give support.

Transition Period

This time of transition from dependence to independence can be a frightening time for parents. If we allow our child to decide for himself will we like the result? Probably not, all the time. It's vital that through the years we parents have been in agreement on those issues pertaining to our children. How can we expect our child to be able to make a decision regarding himself when Dad and Mom can't even agree on what's best for him. One of the keys to giving our children self-confidence and security is if they

know that their parents are united and stand together — a real team, in the Lord.

What if my son does something he shouldn't or makes a real blunder? If he does, we are there to stand with him, to assure him of our love, support and respect, to help him to see where his choice or action was unwise and to let him know that we have continuing confidence in him. Our goal is that he will be able to handle independence responsibly before the Lord. We want to release our children to walk as young adults who are being led now, not by parents, but by the Lord.

In this regard, my attitude toward my children is important, I think. They are not mine to keep. They are mine to train and release for the Lord's sake. I have often opened my hands before the Lord with all six of our children figuratively held before Him. "Lord, they are yours. The privilege and responsibility for raising them is ours and how I thank you for the fun of it, the deep joy of it, the challenge of it, the reward of it. But they are yours and our one prayer is that each one will walk in your will and live a life that brings honor and glory to your name. Make it so, by your grace."

"HI NEIGHBOR"

★ SPECIAL SPEAKER!

AUG. 9-12

★ SPECIAL MUSIC!

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★ SPECIAL OUTING!
BRING SLEEPING BAG!

Theme: "ABUNDANT LIFE THROUGH
JESUS CHRIST"



REV. PHILIP FOXWELL

KARUIZAWA YOUTH WEEK

Fifty Years in Japan

DOROTHY BROOK

Under House Arrest

One tinkle of the bell sounded and Dorothy hurried to answer the door. But when she opened it nobody was there! However, her eyes quickly fastened upon a small packet wrapped in newspaper. She quickly picked it up and hurried inside to open her treasure — 2 eggs and some leaves of spinach. The other day there were some pickles and dried fish. Who was the mysterious provider? Obviously, someone who didn't want to be known. She never stayed after she rang the bell to reveal herself. She was a neighbour who was concerned about the two British ladies being held under house arrest.

No Enemy

England was at war with Japan. Officially, that made Marguerite Burnet and Dorothy Parr enemies of Japan. But after ministering the gospel for over 15 years it was impossible for these two missionary ladies to hide their love for the Japanese. It was even evident to the police and recorded in their files. When one of the believers was called in for questioning because of her close friendship with the two English missionaries, her interrogator left the desk for a moment. She grasped the opportunity to read upside down the statement on the official

paper about Dorothy Parr. *Tekikoku-jin ni shite teki ni arazu* (citizen of an enemy country but not an enemy)!

No Complaints

It wasn't easy to live under house arrest in Maebashi and later in Kusatsu during those war years. Rations were so small; no clothing was in the stores. Ministry was prohibited and movements were limited. But there is no word of complaint from Miss Parr as she recalls those days — only thankfulness for the love the Japanese showed them in many small ways to make their living more comfortable and help them survive until the war was over. During the last year of the war there was no milk available in the stores but just the same, the milkman faithfully left 2 bottles of milk at their door each morning. Finally, they were free to return to England for the much needed physical renewal.

Macedonian Call

Redding, England was home for Dorothy Parr from the time she was born on Feb. 17, 1900 until she left for Japan. It seemed significant to her who had heard the Macedonian call to preach the gospel in Japan that she sailed into Yokohama on March 14, 1927 on the *Macedonia*! Marguerite Burnet had preceded her and two years before had started the Central Japan Pioneer Mission. Already she had begun preaching points in Gumma, Tochigi and Saitama provinces. Through the combined ministry of these women a group of Japanese men was trained in a Bible School and sent out to pastor the small groups springing up. There were active growing churches when the war came and scattered the believers and pastors.

Post-war Efforts

Other missionaries joined the two ladies after the war. Old churches were reorganized and new towns heard the gospel for the first time through the witness of the young missionaries. After Miss Burnet's death Miss Parr

carried on the leadership of the Central Japan Pioneer Mission. She rejoiced to see the Lord adding to His church in cities like Takasaki, Isesaki, Tatebayashi, etc. However, she wasn't content to stay in Maebashi at the Mission Headquarters. At the age of 56 she moved to the city of Gyoda in Saitama *Ken* to pioneer a new work. Some of the original believers are still going on well for the Lord.

Five years later, after furlough in England, she returned to Japan as an independent missionary under the sponsorship of the *Fukuin Dendo Kyodan*, the group of pastors and churches that had grown up out of the efforts of the Central Japan Pioneer Mission. She moved into the church in the town of Sakai in Gumma *Ken* where she has seen the church grow and develop. The Japanese believer Michiyo Watanabe who was questioned by the police during the War about Miss Parr, now lives with her and helps in the ministry.

77th Birthday

Recently, some of the former CJPM missionaries (the Mission no longer exists) planned a birthday party for Miss Parr to celebrate her 77th birthday. The beautifully decorated birthday cake bore the words, "50 years in Japan! Congratulations!" When asked about her plans for retirement she simply shrugs her shoulders, smiles and says, "When the Lord takes me Home." In the meantime, she continues to preach nearly every Sunday in Sakai and other churches of the FDK or wherever she is invited to share the Word. Her own mother lived until 102 and so Dorothy Parr expects to be around for a while yet telling in her beautiful Japanese how God gives new life and vigor to all who trust in Jesus Christ.

50 years in Japan! That is quite a milestone to reach and still be actively serving the Lord. Miss Parr, congratulations from all your friends in JEMA!





All Aboard

ANNA MARIE DeYOUNG

Free Ocean Cruise Offered

"How would you like to go on an ocean cruise to Hong Kong and make a flying trip to Bangkok? It's free and if you perform the duties of teaching four afternoons while on the ship *Seven Seas*, we also give you some pocket money."

This was the question put to me one Sunday evening last October by five young people of the Shizuoka Prefecture Youth Organization. My reply, "An ocean cruise? A trip to Bangkok? Wow! Two things I've always wanted to do but haven't had the chance."

John Says O.K.

The young people had been given my name as a possibility for a teacher on board their ship, not knowing me, my age or even the fact that I had a husband. They seemed a bit taken aback when they heard my inadequacies in the Japanese language. I was supposed to be a lecturer on cultural interpretations using their language. Pictures of two daughters, aged 22 and 20 on the wall of our living room told them that I wasn't the age they thought. Nevertheless they asked John if he would give his permission for me to go on such a cruise. They presented me with the usual box of bean paste cakes, asked me to think the matter over carefully and suggested that they would like my answer the following week. During the next week, I gave the bean paste cakes to my Japanese friend and determined that I would learn Japanese! John had granted me permission to join the group of 500 Japanese, 470 of whom would be between the ages of 18 and 28, and among the teachers there would be at least one other lady. An added plus was that there would be foreign food aboard the ship and that I would have a private room. I would be presented with a blazer jacket which would be my uniform. There was an A, B, and C category for when this was to be

worn: "A" During ceremonies, with white shirt, a skirt and necktie or scarf; "B" at all other times on the ship, with apparel such as sweater and slacks; "C" in my own room on board the ship, I need not wear my blazer and while in Bangkok sightseeing I could wear other apparel. The blazer, which my dictionary says is a bright colored coat for sports wear, turned out to be somber black in color. I need a new dictionary!

Orientation

On Thanksgiving week-end I attended the training program for all members of the cruise and we were given a week-end of Japanese food including raw eggs and the usual fish. We were drilled in militaristic maneuvers and ceremonies. We had a total of five ceremonies over the weekend, all were stand-up affairs, at attention, most of them outside. Excellent training!

A Prisoner in Bangkok

December 30th came and the butterflies in my stomach were fluttering. John said to me on the way to Shimizu, "Now look at everything positively during the next two weeks." I did and in this article I will not tell you about the 75% Japanese food we had (yes, it was foreign!) and the fact that I had to change clothes five times a day from ceremonial dress to teaching dress to sports activity dress, each time covering the other layers with my blazer! My interpreter had never heard such words as *worship*, *religion*, *blessings*, and the like which I had used in preparing my lectures on America's religious heritage. Our schedule hardly allowed us to put up two fingers to go to the bathroom from 6:30 in the morning until 11 at night and the rolling ship put my students to sleep fifteen minutes after I began my three hour lectures. In Bangkok, we were prisoners of the tourist guide who even had the store, where we shopped for two hours, lock their doors after our

group entered, and unlocked them again when the buses came for us.

Thinking positively, I will recall the wonderful kindnesses shown to me. If I rubbed an eye or covered my mouth for a yawn, I had twenty people ask me if I felt sick. Such devotion!

Varied Opportunities

Seriously, we had a most interesting, culturally enlightening, and blessed trip. I took with me 200 copies of a small booklet called, "*Stories of Jesus*" and handed them out to the students who attended my lectures. I have since mailed out an additional 30 copies to other students who asked for copies. The question and answer part of my lecture was devoted almost entirely to questions about religion, America's beliefs, and my personal convictions. During the ceremonies I was asked to give greetings, taking my turn with the other teachers and I always included some Christian message which students afterward would comment to me about. It had started them thinking.

A Prayerful Concern

EVALUATION, a word we hear in our missionary circles these days, became a reality for me on the ship when we were all given two hours time in which to write ours. I doubt if we could have gotten permission to leave the boat without handing it in. But what a wonderful chance to witness. In line with my positive thinking, I wrote my report, which will be printed in a book and given to all members of the tour. How many will read it to see what the "foreigner" said? How many may find something in it to lead them to deeper thoughts of life and how many just may be led to Christ? It's a matter of daily prayer for me in these days.

I haven't seen the pocket money yet, but I did get a private room and my bed made with the blankets folded in *origami* style everyday a different way. Could I ask for more?

Lessons from History

MARTIN CLARK

PRESIDENT, OSAKA BIBLE SEMINARY

Scriptural Teaching

Isaiah 66:18-23; Psalm 86:8-10; 17; 96; Acts 10:35; 17:26; Revelation 7:9-12 are only a few of the Scriptures which teach us that God desires ALL nations to be included in His family. Furthermore, these scriptures emphasize that every nation has something to contribute, as Peter recognized in Acts 10:35 when he said "in every nation he that feareth Him, and worketh righteousness is acceptable to him."

Here at Osaka Bible Seminary we have a study of the history of Christianity in Japan. This is a fourth year course for advanced study allowing students considerable freedom to investigate this subject with the view in mind of evaluating trends, events and developments to discover any suggestions which would prove helpful in furthering the Gospel in Japan. The following observations are worthy of consideration.

Christian Advantage

It cannot be denied that a Christian has something which gives him an advantage over other people. This advantage should never be mistaken for superiority of the person who is propagating the Gospel. This factor is very evident in the spread of Christianity in Japan. The early Jesuits considered the Japanese to be their equals as persons and, to a degree which cannot be absolutely determined, this contributed to the success of those first early decades of numerical progress. This is less true in the early days of Protestant Missions. There is a sense in which the missionary is not entirely responsible for this attitude of seeming superiority. Japanese have been quick

to place foreign ideas above their own and elevate the Westerner. Regardless of how this conduct is rationalized, the missionary has often been supported and encouraged in this even though he may be sincere and honest in denying any sense of superiority. The fact revealed in history is, however, that the Japanese *must* be met and won to the Lord Jesus as equals.

This conclusion gives rise to a sense of awareness that there are characteristics in the Japanese person as a result of his culture, history and environment which must be evaluated, not only to understand the person to whom Jesus is presented, but with a view to capitalizing on factors which can become helps instead of hindrances. Such an evaluation must be used with a full understanding that the potential of these factors can and may be used either constructively or destructively. Such contradiction has been the case in the past.

Spirit of Bushi

No student of Japanese history remains uninformed about the place of the spirit of the *Bushi*. In fact, there are few people anywhere in the world with any information at all about Japan that have not heard of the *Samurai*. The serious student of the History of Christianity, though, quickly realizes that here is a force at work which has, at times, all but annihilated the Christian movement. At the same time, however, it must be recognized that some of the successes can be attributed to the same motivating force at work in the heart of the Christians. Words such as *giri*, *shinyo* and *hairyo* are examples of Japanese

concepts growing out of Bushido that, properly used, can even contribute to a richer and fuller appreciation of the teachings of Jesus.

It is an easy conclusion to reach by saying, that Bushido is the Japanese adoption and adaptation of Confucianism combined with Chinese culture. This passes over a multitude of factors too quickly and heedlessly. Even in the development of this fundamental spirit in the Japanese it must be realized that they have maintained an identity that is nothing more nor less than NIPPON! Disagree as one may with Ben-Dasan in his book *The Japanese and the Jew*, he is correct in his thesis that there is no other people who can claim to be NIPPONESE. They have maintained their identity throughout their entire history no matter what the circumstance. They have been a physically isolated country. Removed as they have been from the mainland of Asia by a water-barrier, they were able to seek and accept any or all intrusions into their environment and at the same time maintain their own identity. The possible effect of this factor can be illustrated by considering the *Kirishitan* (Jesuit spelling for the name "Christian" in Japan) during the Tokugawa era. They had an identity as a particular kind of Christian Japanese when they went underground and maintained that identity so successfully that there was no doubt as to their ancestry after more than two hundred years. This phenomenon is unique in all history. Would it not be marvelous if Western culture had maintained the identity of the Church of

Christ of Pentecost as faithfully?

Gibney Observations

The process by which this identity has been maintained may be aptly illustrated by Frank Gibney in his book *Five Gentlemen of Japan*. He says that Japan receives new ideas like the alimentary canal of a boa constrictor — “swallow it whole and digest at leisure.” It seems to be generally

the Emperor at the center of the “web” and no Japanese can escape entanglement in the intricate system of loyalties binding Japanese in this all-encompassing national life-style. This “web” probably reached the zenith of its power and strength as an outward force during the Meiji era and made possible the strangle hold of the military machine in the following period leading to Pearl Harbor. This “web” comprises all the elements of

recorded history of the New Testament. This is the primary principle of a Christian. The Western attitude is to “stand” on a principle whereas the Japanese attitude is to become enmeshed in the “web” of any given principle.

KOINONIA

The most enduring Christian influences in Japan have been those

It has been charged forcibly by critics that no person can be a Christian and at the same time be a true Japanese.

thought abroad that Japan is a closed country. Japan has never been totally closed. Even during the Sakoku (closed country) of Tokugawa, foreign ideas infiltrating the thought of the “Outer Daimyo” actually laid the ground work for the fall of the Tokugawa. We should not let our human short-sightedness hinder us in realizing that “digesting at leisure” may mean centuries instead of the few months or years we usually expect. The effect of putting scriptural meaning into Japanese patterns is not going to be seen in our time. We must be as Abraham and labor with the expectant faith in God’s Word that the effect will be accomplished. Ours is to rejoice as we witness the initial impact upon the hearts and lives of these whose children may have a part in the early beginnings of the real fruit of the seed we are sowing now.

The Web

There is a built-in feature of Japanese society which has evolved through the two milleniums of history of the culture on this isolated island kingdom off the east coast of Asia. Gibney calls it the “web.” It is a structure of life as silken as gossamer, but as unbreakable as steel bands with

the basic philosophies of Bushido in a system of loyalties that insures the identity of the people in a continuity that is vertical as well as horizontal. That is, Japanese have always been, at any point in history and at any place you find them, Japanese. Their natural isolation has made it possible for them to “swallow” whatever came their way and “digest” it without any apparent change in them as Japanese.

The dangers in the “web” concept are more readily seen than the advantages. It must be admitted frankly and honestly that the weaknesses of Christianity in Japan today are not all a result of defective methods of propagating the Gospel nor in the propagator. This “web” has been a most effective deterrent to any real change in the loyalty of the Japanese. It has been charged forcibly by critics that no person can be a Christian and at the same time be a true Japanese. Even some of Kanzo Uchimura’s writings can be interpreted to indicate some tendencies in this direction of thought.

There are advantages, though, which can be shown to supersede these disadvantages. Instead of fighting the “web,” why not use it. The authority of Jesus of Nazareth is revealed in the

growing out of the Christian Bands. A close analysis of these groups reveals that the philosophical or sociological principle of the “web” pattern contributed to their strength and continuity. The authority of Jesus as the Son of God placed at the center of a “web” type society comes very close to approximating the nature of God’s Kingdom on earth. Transfer the Bushi’s sense of loyalty and devotion for his earthly lord to our Lord Jesus and He, with his two basic truths of love of God and love of neighbor upon which “hangs the whole law” to motivate the concepts of *giri*, *shinyo* and *hairyō*, will transform the “web” into a tremendous potential. This will also establish the true identity of a Christian and will give him the KOINONIA in which to find his strength and encouragement to maintain his identity as a Christian — even unto death. And as for civil authority, the Christian’s loyalty and devotion to his Chief of State will be second to no one, for his Lord Jesus has ordained that His disciples should “render to Caesar the things that are Caesar’s.” A person can be not only a Christian and a Japanese at the same time, but, he will be a superior Japanese.

FOOTNOTE TO HISTORY

During the abortive February 1936 Japanese army coup against the central government in Tokyo, assassins moved swiftly to kill Admiral Okada, the incumbent Prime Minister. As they entered the official residence, Okada’s brother-in-law hid him in a small bathroom reserved for servants.

Then Okada’s brother-in-law, who had an unusual resemblance to the Prime Minister faced the assassins. This was an automatic invitation to gun him down which they did, believing him to be the Admiral.

During funeral arrangements two days later Okada escaped, posing as one of the funeral directors.

Jesus Christ did not have to die in our place. He did nothing worthy of death for He was without fault or sin. But Christ willingly took the assassins’ bullets for us — He invited His killers to murder Him in order to save us. His love for men is incomparable.

“When we were utterly helpless with no way of escape, Christ came at just the right time and died for us sinners who had no use for Him.”

“Even if we were good, we really wouldn’t expect anyone to die for us, though, of course, that might be barely possible.”

“But God showed His great love for us by sending Christ to die for us while we were still sinners.” — (Romans 5, 6, 7, 8 — Taylor)

“Greater love has no man than this, that a man lay down his life for his friends.” John 15:13

Robert Boardman

JAPAN HARVEST

NEWS

NEWS

NEWS

NEWS

KYUSHU BLESSINGS

Three years of *Sodoin* (Total Mobilization Evangelism) efforts climaxed with a conference in Kumamoto, February 10-12. Fifty-nine of the approximately 450 in attendance offered themselves for Christian service.

PRAYER REQUEST

Dr. Akira Hatori's activities this spring were curtailed due to recurring heart problems which necessitated three weeks of hospitalization in February.

SEMINAR FOR LADIES

A seminar for missionary ladies was held on the 4th of April, 1977, at the Osaka Castle Hotel. The theme was "How missionary wives and single ladies can best serve the Lord in Japan." The speakers were Stella Cox, Jackie Friesen, and Jean McCormick.

KBC's new President

On April 11, 1977 Rev. Kiichi Ariga became the new President of JEB's Kansai Bible College. Rev. Ariga since 1970 has served as general director of SODOIN DENDO (Evangelism in Depth).

TRAVEL COMMISSION

The JEMA Executive Committee has appointed Mr. Joseph You JEMA Travel Commission Coordinator. You are encouraged to make all travel arrangements through the Missions Transport Center, 2-1, Kanda Surugadai, Chiyoda-ku, Tokyo 101. Tel. (03) 292-7361.



YOU AND SIMS

KOBE-OSAKA WORKSHOPS

Four workshops, presenting the method and principles for the effective use of Neighborhood Bible Studies (Seisho o Yomukai), were held in the Kobe-Osaka area, Feb. 21-25. 105 attended with 36 churches represented. Virginia Bowen and Lorraine Fleischman conducted the workshops. During the 2 sessions, theory was demonstrated during a sample Bible Study and then put into practice as those in attendance took leadership and studied on their own. The Japanese editions of Mark and Acts are already being widely used. Ephesians and Psalms-Proverbs are being readied for publication now.

These guides may be used within the church but are more primarily designed to be used by believers with their non-Christian neighbors, friends, or families.

Next News Deadline: June 15, 1977

GOOD FRIDAY JEMA LADIES' LUNCHEON

430 ladies attended the April 8 luncheon which again was held at Tokyo's Tojo Kaikan. Harold and Edna Johnson gave an illustrated message. Guests filled out cards which offer the following statistics:

- 13 had never heard the gospel before.
- 22 wanted to receive Christ.
- 17 asked for a free LIVING BIBLE.
- 11 said they would begin attending church.
- 8 asked for a Bible Correspondence Course.
- 10 had attended church and are presently seekers.

Individual missionaries were contacted the same evening in order that they could do follow-up work.

F.E.B.C. - TOKYO

The Far East Broadcasting Company Tokyo office continues to be astonished with the great response to the programming in Japanese. One highlight of recent weeks is a special presentation each Saturday evening of Bible expository teaching. This program "The Bible For You" is unique in that the listeners are urged to study with a prepared textbook in hand and preferably joined by friends to complete the home bible study. F.E.B.C. airs five hours of Japanese evangelical Christian broadcasting each day over short-wave stations KGEI and Manila Calling and medium wave station HLDA in South Korea. Tune in each evening to HLDA on your AM radio at 1570 kHz at 9:30 and enjoy one hour of warm Christ-centered programming. For further program information for both Japanese and English language programs write to: C.P.O. 1055, Tokyo 100-91 or phone: 291-0364.

SODOIN WORKSHOPS

Church Growth Workshops during June will bring Dr. Win Arn and Dr. Gerald Swank to Japan. Sessions are scheduled for Hiroshima (June 11-16), Nagoya (June 18-23) and Tokyo (June 25-30).

KINJO GAKUIN NEWS

Kinjo Gakuin, a girl's school of 6,000 students is celebrating its 88th year. It was started in a Southern Presbyterian missionary's home in Nagoya with only three girls in 1889.

On March 20, four of the seven handbell choirs of Kinjo Gakuin rang at Nagoya's Chuo Church. It was their 5th annual concert. Since it was organized by M.I. Kelly, the handbell choir program has grown to have more than 100 members and 7 directors.



HANDBELL CHOIR

CHRISTIAN CAMPING SEMINAR

The 5th All Japan Camp and Conference Seminar convened at Hoshino Onsen Hotel in Karuizawa March 15-18 with 115 delegates from 30 camps and conferences coming from 17 prefectures. Dr. Bill Bynum from BIOLA College & Talbot Seminary led 7 sessions pertaining to Camp Staff Training and Program Curriculum. Dr. Walter Werkentin from Hume Lake Christian Camps in California led 7 sessions relating to Camp Business Administration and Management. Miss C. June Stump, a professional camp-site consultant, led 7 sessions on camp-site planning and development. Shalom Corporation taped 22 of the sessions which are available for purchase through their sales outlet or Japan Christian Camping Association. A first in Christian Camping worldwide was the video-taping of 10 hours of the seminar by the Christian Audio-Visual Center and the kindness of the OMS Int. Mission for the loan of their professional equipment. Purchase and rental of these video-tapes can be arranged through J.C.C.A. Two J.C.C.A. executive officers were elected for two year terms — Pastor Akihiro Yamazaki from Okutama Bible Camp (FEGC) as vice chairman, and Mr. Les Johnston from Hijirigaoka Bible Camp (JEM) as English secretary. The staff of Hoshino Onsen Hotel did an outstanding job in serving us in their newest facilities, which added greatly to the blessings of this seminar. The J.C.C.A. executive committee will be planning for future seminars to further develop the ministry of Christian Camping throughout Japan.



SHIKOKU NEWS

The 9 protestant churches of Niigata City joined forces for a united women's prayer meeting of the Women's World Day of Prayer, March 4th. About 40 were present.

A United Prayer Breakfast has also been started on the first Saturday of each month, 6:30-7:30, in a downtown restaurant. These are both first-time events.

NURSING CONGRESS

The 16th Quadrennial International Congress of Nursing will be held in Tokyo May 30-June 3rd, 1977, at the Budokan. 6,000 delegates are expected from overseas as well as 6,000 from within Japan. At the previous two such ICN, in Mexico City and Montreal, permission was gained for the Nurses' Christian Fellowship International to open a Friendship Lounge, and hold special meetings. The Japan Nursing Association has now granted similar permission, and NCFI is to have one of the Booths in the Exhibition Area of the nearby Science Museum, June 1-3rd (where refreshments and souvenirs will also be on sale!). Dr. Toyotome will speak on "Three Kinds of Love" at an Open Meeting in the Science Museum Restaurant 1-3p.m., June 2nd. Any missionary nurses interested in helping, or in hearing further information are asked to contact Dorothy Beavan. c/o KGK Office, Tel. (03) 294-6916.

CHRISTIAN CAMPING INTERNATIONAL CONVENTION

October 18-21, 1977, Christian Camping International will hold its next international camping convention at the Banff Hot Springs Hotel in the Canadian Rockies. Over 1,000 delegates from all parts of North America as well as many camps overseas are expected, with a large delegation coming from New Zealand and Australia. If your travel plans permit, this would be a profitable 3 days of maximum exposure to current trends and developments in Christian Camping. For detailed information, contact Christian Camping International, P.O. Box #400, Somonauk, Illinois 60552.

NEW OUT-CAMP PROGRAM

March 18-20, 7 Matsubarako Camp staff and 5 interested staff from 4 other camps, met together with Dr. Bill Bynum at Matsubarako Bible Camp for a special "out-camp" staff training in preparation for launching a new "out-camp" program this summer.

The dates are: Aug. 8-13, and Aug. 16-21. This program will be limited to 20 campers (10 boys and 10 girls) in each of the programs this first season. For more information contact Matsubarako Bible Camp, Koumi Machi, Nagano Ken. 384-11.

MISSIONARY TO SINGAPORE

Miss Kimiko Goto, former JEMA Office secretary, after twenty years of prayer and preparation on April 19 left for Singapore where she will be serving the Japanese community under the auspices of the Japan Christian Fellowship of Singapore.



Miss Shuko Nobata and Miss Kimiko Goto

THE NARA PREFECTURE CHALLENGE

Nara City, like Kyoto, speaks of "old" Japan. The symbols of her historical tradition, religion and architecture remain a mecca for tourists.

A Religious Stronghold

In the very heart of Nara city we find the massive Daibutsu (it is said that it would take 240 man-hours to scrub him clean!). There he sits on his lotus leaf in the largest – and surely the most depressing wooden structure in the world, ruling his Buddhist empire of allegedly over 82 million Japanese adherents.

In this center of Buddhism there are admittedly a few churches in the older section of the city, but inadequate to meet the needs of a growing city of 266,000 people.

Then directly south lies the city of Tenri, which to over 3,000,000 adherents of the Tenrikyo sect, is the center of the world. In this city of nearly 64,000 no one has yet had the courage (or the opportunity?) to start a witness for Christ.

Mushrooming Western Nara Prefecture

But how about the broader picture of what has become a changing Nara today, with reference to population

growth, established churches and missionary activity?

Western Nara prefecture in particular has attracted the eye of land developers. The hilly terrain and beautiful scenery make an alluring setting for housing development in an unpolluted and relatively uncrowded region, provided there are people to purchase and occupy the homes – and there are!

Nara Prefecture is separated from industrial Osaka by a lofty range of hills. But the modern Osaka-Nara Expressway makes travelling to and from Osaka city easy, while the Kintetsu Railway reaches the heart of Osaka in less than 30 minutes. Therefore commuting to Osaka, the second largest city in Japan, is no problem and a good proportion of those moving into the new housing areas are linked with the business or professional communities of Osaka.

With reference to the population growth in the past five years, the older section which includes Nara City has had an increment of 30% whereas the developing areas of north and west Nara Prefecture have increased up to 173%.

The Missionary Challenge

The JEMA 1977 directory lists

twelve missionary families as living in Nara Prefecture. Since Western Nara has entered a new phase of growth, there should be a new awareness on the part of the missionary community of the need to establish evangelical churches in this area. Why should the 1,100,000 inhabitants of Nara Prefecture be left to the domination of the Buddhist and Tenrikyo zealots?

Provision for Missionary Children

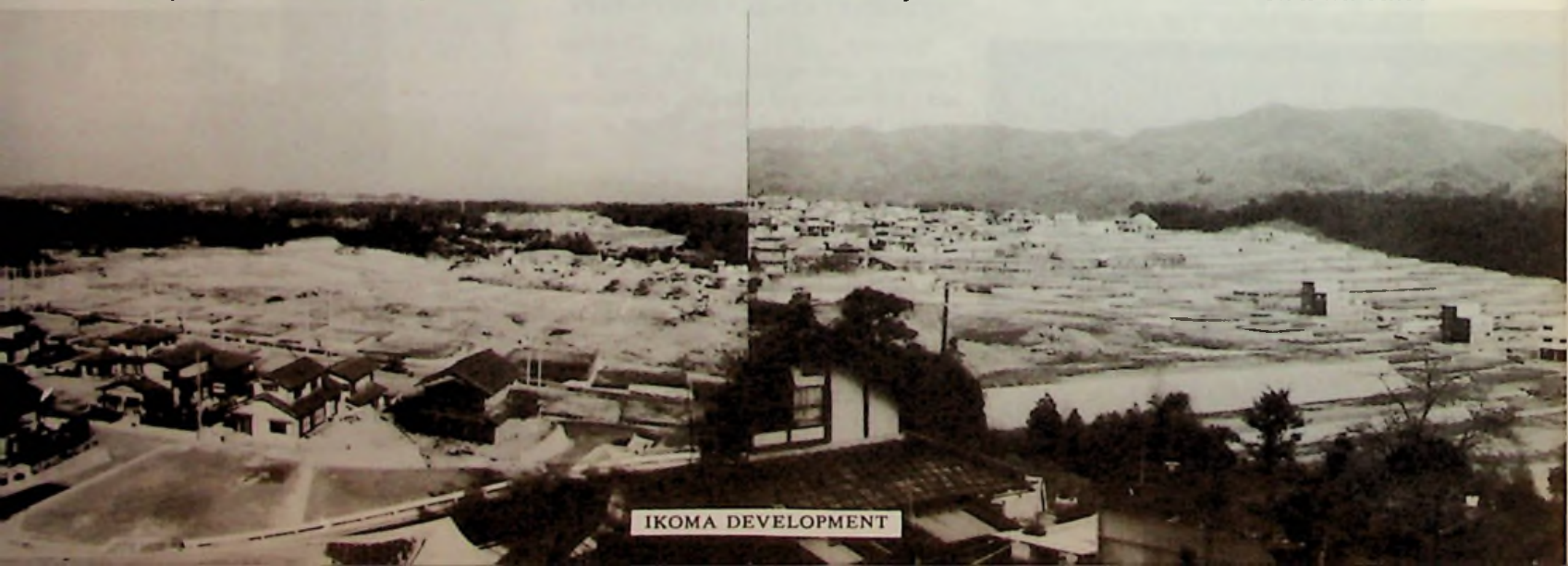
Nara is fortunate in having a Christian school for the children of missionaries serving Christ in the prefecture. This may be a real encouragement to any servant of Christ open to Christ's call to this needy mission field.

To help meet the need for an increased evangelical witness in this area, the KANSAI CHRISTIAN SCHOOL (formerly the Osaka Christian School) has expanded its facilities to include all academic grades through high school. It is located within the beautiful greenery of mountainous Ikoma and easily accessible by train from Osaka, Nara and Kyoto Prefectures.

Ray Olstad

Principal

Kansai Christian School



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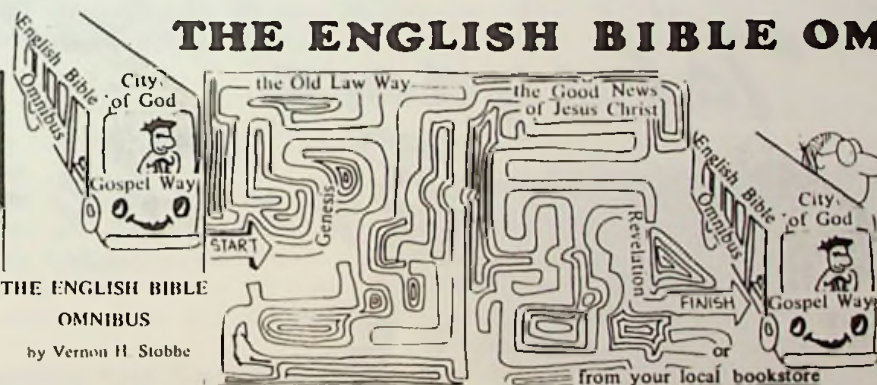
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* ETS — English Teaching Syndrome. Language teachers' occupational hazard. Characterised by frustration and an overpowering desire to drop dead and never teach again! Commonly ascribed to unimaginative teaching methods, inadequate material, pitiful planning, etc.

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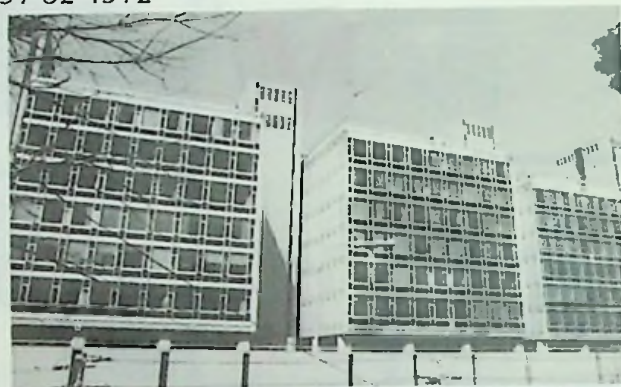
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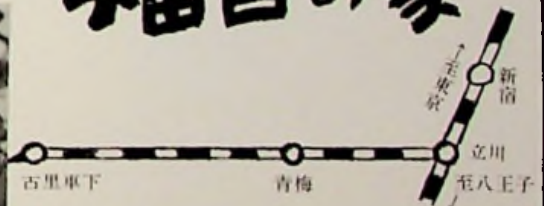
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