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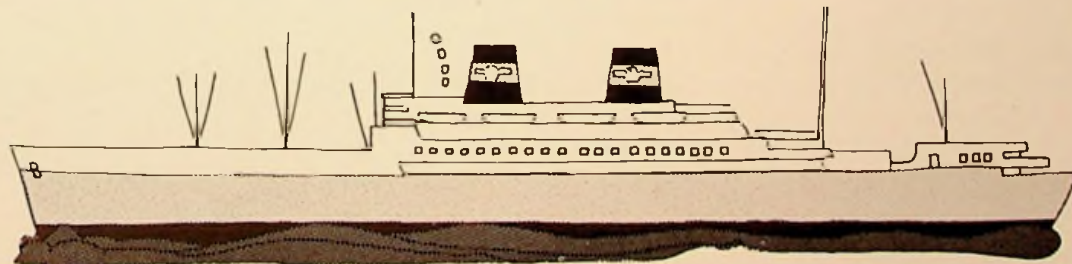
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Though the magazine responsibly endeavors to represent these causes, individual articles or advertising express the viewpoints of the contributors and not necessarily those of JEMA.

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BU the still waters



A delicate probe into the unforgiving heart, Matthew 19:23-25.

By Richard E. Sytsma

Richard E. Sytsma (CRJM) first came to Japan with his parents in 1952. Now back in Japan with his wife Sandy, he plans to join the KGK staff in January 1971.

To me, the most sobering of Christ's parables is the parable of the unforgiving servant. Jesus says that if we don't forgive, we will not be forgiven. Jesus is telling us that we cannot afford the luxury of harboring small grudges, petty resentments, or hurt feelings. Yet, I feel that these very attitudes keep subtly creeping into our hearts.

Can we really claim to be forgiving when we complain about Japanese drivers, or when we get irked at the "balkiness" of a Japanese brother? And how do we react—deep down inside, that is—when little children yell "baka yaroo" at us? Irritating personality quirks of fellow missionaries as well as our spouses' habits which get under our skin can be difficult to forgive. Missionary men are susceptible to such vices as remaining silently aloof, stubborn, or defensive. Missionary wives are not immune to the feminine tendency to pout, complain, feel sorry for themselves and gossip about others.

On the mission field I have seen political-like maneuvering to put down rivals. Acrimonious quarreling is not unknown among us. We missionaries have been guilty of harsh words, cutting jokes, biting criticism, angry looks, petty revenge, and losing our tempers. When someone sues us for our coat, instead of offering our cloak as well, we vociferously demand our rights. When someone asks us to do some odious job, instead of offering to go the second mile, we grumble self-pityingly. We missionaries, with our extra-sensitive egos, are just as guilty as other Christians of "keeping account" of wrongs of other people.

That such examples of the unforgiving spirit are to be found in our own hearts should sober every one of us, for then, rightfully, the fate of the unforgiving servant is our fate too. For Jesus says "so also my heavenly father will do to every one of you, if you do not forgive your brother from your heart."

We must *forgive*. Showing love to those who do not show love to us is one of the necessary fruits of our faith. "Faith works through love," as Paul says; and forgiveness is loving. If we don't forgive, we don't love; and if we don't love, we don't

have faith. And if we don't have faith, we are not Christians.

We must forgive *our brother*. And who isn't our brother? No matter who the person is or what he has done, we must forgive him. Paul says, "Forgive each other even as God also in Christ forgave you." If God can forgive murderers, adulterers, idolaters and even sinners like you and me, we have no choice but to forgive our brother—even if he doesn't admit he is wrong.

We must forgive our brother *from our heart*. Our forgiveness must be so genuine that our brother feels we not only have forgiven him, but have also forgotten the wrong. Just as genuine love always finds a way to express itself, so too, genuine forgiveness is expressed. We cannot wait around for time to heal the wounds, for nothing can heal these wounds but love—and love must be expressed. We must tell our brother we forgive him. And we must forgive our brother *490 times*. The Christian does not keep an account of the wrongs he suffers. He is willing to forgive as often as he is offended.

Anyone who refuses to go this far is really setting himself up as a little god. He is self-righteously saying, "I am too good to forgive you"—a statement which is the prerogative of God alone. His unforgiving spirit stems basically from his high conception of himself. His ruffled pride won't allow others to walk all over him and get away with it.

It is because Jesus so earnestly desires to forgive us that he warns us so vehemently against the unforgiving spirit. Anyone too proud to forgive others is too proud to humbly ask for the forgiveness which Jesus wants to give us. With the skill of a surgeon Jesus, in this parable, delicately probes our hearts in order to remove that fatal disease of self-righteousness. If it hurts enough to make us humbly ask forgiveness for our failure to forgive others, Jesus has accomplished his purpose. We, on our part, can rejoice that we are not only forgiven, but also that God by His Holy Spirit will give us the ability to forgive. "I can do all things in Him who strengthens me"—even forgive. *

Editorial

by Don Hoke



But This I Know



Don Hoke is the founder and principal of Tokyo Christian College. He was recently elected president of JEMA.

With the 70's the world has entered the eschatological era. The population ecology crisis alone has scientists rather than preachers predicting an insoluble dilemma in the early 70's which may result in "nations fighting each other to the death like scorpions in a bottle" (Philip Housers) merely for want of food.

The Christian views also the restoration of Israel, the snowballing apostasy of organized Christendom, and the rapidly increasing world-wide breakdown of moral, social, and civil standards as dramatic, concomitant signs that "the coming of the Lord draweth nigh."

But what of Japan in the 70's?

How shall our dwindling, aging missionary community face the era ahead of us here? Japan is, God knows, a bewildering place to work.

The church of Japan does not suffer outright persecution as in many Communist countries. It does not face the stony, unmoving opposition of a Moslem nation. But, sadly, Japan does not have the eager receptivity of some areas of Brazil and Indonesia. Here people listen and turn away indifferently. Others respond, then politely bow out as soon as the claims of discipleship are understood. Even more heartbreaking are those who go from decision, to baptism, to apparently earnest Christian life and witness, and then in two or three years suddenly disappear like water into the sand.

Evangelism in Japan is much like striking a pillow: the blow is struck, a deep impression is made, and then soon its outward form returns to normal as if no impact had been made at all.

What, then, is the will of God for Japan in this era?

I want to believe that He will give a great spiritual awakening that will result in a harvest of thousands of truly regenerate men. This may come. I pray earnestly and hope eagerly for it. But I find no clear assurance in Scripture that there will be such a world-wide revival before the return of Christ, though there is some Scriptural license to hope for such a revival in specific, local areas.

But this I do know from Scripture. It is the will of God for there to be strong disciples (Matthew 28:18-20) and a witnessing, worshiping, waiting church when our Lord returns (Matthew 25:1-20).

And for myself as a missionary in the 70's, I know it is the will of God for me to press ahead in faith, not frustration, believing that through me the Holy Spirit will win men to Christ and that He will continue to build Christ's church until the end.

This, too, I know: it is the will of God for me to be patiently faithful to God's unrepented call to me here (Romans 11:29).

By faith I will not give way to discouragement, disappointment, frustration, faintheartedness, or fear.

A crown of life, my Lord's "well-done," and His eternal joy await me. With Amy Carmichael I pray,

"Give me the love that leads the way,

The faith that nothing can dismay,
The hope no disappointments tire,
The passion that will burn like fire,
Let me not sink to be a clod:
Make me Thy fuel, Flame of God."

*

THE STORY BEHIND THE STORY

AN AN EYE-OPENING ARTICLE ON THE NEW JAPANESE BIBLE

by Ken McVety

SEPTEMBER 25, 1970, was "B-Day" in Japan, a day to be remembered when a new attack was launched in the battle for Japan.

An attack with Bibles, not bombs! Twenty-five years before, Tokyo had faced relentless wartime attack. Now, scars of world war were long buried in history's most spectacular national rejuvenation. But spiritual warfare still raged fiercely, perhaps all the more fiercely because of the deadening power of material plenty in Japan.

As a sharp, new weapon of attack the New Japanese Bible officially entered this unseen, but very real warfare on "B-Day." Its purpose: to be available to God and to God's people in rebuilding *men* after Heaven's pattern.

The story of the New Japanese Bible goes back to a tiny tatami room in Shibuya in 1961. On March 27 that year six men had wrestled in prayer and near despair over a seemingly impossible undertaking: a new and faithful Bible translation for Japan.

A succession of committees from Japan's evangelical community had struggled with this problem, and given up in despair. All agreed on the need, but the obstacles were too great and too numerous. Approaches had been made to the Japan Bible Society to encourage a Bible revision, and had been politely but plainly rebuffed. Though the five evangelical fellowships then in existence had all agreed that something must be done, the matter in March, 1961, faced a total impasse.

Ken McVety (TEAM) has served in Japan since 1949 and has been active in literature evangelism. He is presently directing the Word of Life Press.

The flame of new hope which flickered weakly in that small Shibuya room was not based on any promise of massive financial or organizational backing. It was just a glimmer of *faith*—trembling, almost tentative faith, that wondered if God might not supernaturally intervene.

After all, what could be more vital to God's cause in Japan than a fully faithful translation of His Word?

Before the day was out, a tentative plan had emerged. Leaning strongly on proven English translations and working over a four-year period, a limited revision of the Japanese Bible could be done for ¥9,000,000 or US\$25,000. Publishing would cost perhaps an additional ¥7,000,000.

The plan was presented to interested individuals and organizations in Japan and in the U.S. and Canada. By late summer, God's guidance was plain. The Lockman Foundation, publishers of the highly successful Amplified Bible and the New American Standard Bible, would underwrite the basic translation costs.

Word of Life Press in Tokyo would trust God for the publishing needs.

Little did anyone involved in those days realize that the costs would skyrocket beyond the ¥100,000,000 level! And if they had, they would no doubt have joined the ranks of the despairing.

Even on the scaled down plan of those early days, many looked on the budding new venture with near alarm. Evangelicals able to undertake such a giant move? Unthinkable! Why, able Bible scholars are all too few, and are scattered among a large number of small denominational groups. They might fight together, but not work together in the close knit fashion needed to forge an effective new translation of the Bible!

But while some wondered and others scoffed, God worked. And soon, recommended by a panel of 28 men representing top evangelical leadership in Japan, 43 men were invited to serve on a translation committee—and 42 of them responded full-heartedly in the affirmative.





Japan Bible Publishers Executive Committee (1969)

Probably the dominant note over the eight years of translation work to follow was the note of deep flowing harmony as these men labored together, out of common convictions concerning the Scriptures themselves, to produce a new translation of the Japanese Bible.

And the financial problems? They too dissolved, even in the face of severe setbacks and dramatically rising costs, as God worked to supply the needs.

So it was that "B-Day", the culmination of a nine year triumph of faith, saw a heady mixture of rejoicing and anticipation among those involved in the New Japanese Bible.

A new name had been born as a publishing base for the New Japanese Bible, "Japan Bible Publishers." It included a supporting body of 120 pastors and laymen, an advisory board of 27 men, and a Board of Directors (Rijikai) consisting of Rev. Kurumada (Fukuin Renmei and Japan Holiness Church), Rev. Tokiwa (J. P. C. and Christian Reformed Church of Japan—Kaikaku Ha), Rev. Isamu Horikawa (General Secretary of the translation committee), Rev. Nakajima (Japan Church of Jesus Christ), Rev. Maas

Vander Bilt (J. E. M. A. and Christian Reformed Mission), and Rev. Kenneth McVety (representing the Lockman Foundation and Word of Life Press).

Under the banner of the Japan Bible Publishers, a massive printing of 95,000 complete Bibles and 105,000 New Testaments had been prepared, and by September 25 were already scattered in both Christian and secular bookstores throughout the country. Secular newspapers and Christian publications were carrying the word of the New Japanese Bible, not only to the church people of Japan, but to the entire nation.

And the glimmer of faith which began in Shibuya in 1961 had by this time grown into a spirit of great confidence and expectancy.

"The Lord hath done great things for us, whereof we are glad," was the keynote on September 25. And on the basis of an already experienced miracle, confidence was expressed in the still greater things God would do over the years ahead as the New Japanese Bible, a truly Miracle Book in the hand of God and in the hands of God's people in Japan, would leave its mark on this nation of 103,000,000 people. *

Facts Concerning The New Japanese Bible

Translation work begun: January, 1962.

Translation work completed: April, 1970.

Style of translation: Committee translation for full church and personal use, made directly from the Greek and Hebrew texts.

Translation staff: 42. (36 basic translators, 18 editors and research secretaries. 11 worked in both areas.)

Texts used: Nestle's Greek Text, 26th edition, and Massoretic Hebrew Text.

English text used as reference (especially for cross reference): The New American Standard Bible (New Testament, 1965; Old Testament, 1970)

Cost of translation: ¥43,740,000

Copies in print, September 1970: New Testament, 305,000 copies; Full Bibles, 95,000 copies; Total, 400,000 copies.

Editions available: Home Bible (¥4,800), Standard edition (¥2,400), Compact edition (¥950), New Testament with Psalms (¥850) English/Japanese New Testament (¥500), Picture edition, New Testament (¥300), New Testament for Evangelistic use (¥150).

Basic policies of translation:

1. The translation shall be true to the original Greek and Hebrew texts.
2. It shall be gramatically correct, utilizing the best of modern Japanese.
3. It shall be understandable to the masses.
4. It shall give the Lord Jesus Christ His proper place, the place which the Word gives Him.
5. It shall not be personalized.

JAPANESE COMMENT ON THE NEW BIBLE

Prince Mikasa, Head of Japan Oriental Study Commission. "As one who daily struggles with the meaning and interpretation of the Scriptures, I believe that this new Bible translation will truly exercise a great influence on Bible scholars, on those who regularly read the Bible and on Christians in general."

Akira Hatori - Pacific Broadcasting Association

"The New Japanese Bible stands firmly on a Biblical position, is a well done translation faithful to the original and has been expressed in easily readable language perfectly suited to our day. On the completion of this giant undertaking we give thanks and praise to God and at the same time applaud the team of translators and editors and those who have cooperated in the finances involved."

Mr. Samuel Stutz, Swiss Alliance Mission - "We are thankful to our Lord for this faithful translation in up to date language. I personally appreciate the cross references and footnotes found at the bottom of each page. I am thankful to the translators that they put in the present measures, weights, etc. This is a very small detail and it may not be absolutely necessary to know for example how far the disciples had to walk back from Emmaus to Jerusalem, or how much wine the Lord provided, but it makes the Word of God so much more living. To preserve the original terms at the bottom of the page is a very happy solution."

Reiji Oyama - Pastor, Takadanobaba Church

"We use the New Japanese Bible as the one Bible on which we can most confidently rely. This is because it stands on a truly Biblical position and was translated through the efforts of Japanese Bible scholars who fully understand the original languages of the Scriptures and rendered them in well refined, thoroughly polished, current Japanese."

Mr. Masaru Ikeda, President, Sony Company - "The Bible is the world's best seller in every age and yet might it not also be said that it is the least read? If the Bible which brings joy to the soul and relief from suffering is read less and less, is it not because as far as modern man is concerned the Bible seems to be a book they cannot enter into? Is it not because they think of it too much only in terms of difficult theology? No doubt the first thing needed is a new desire to go through the Bible once again. It can be said that this New Japanese Bible is perfectly suited to this purpose."

Tsugio Tsutada - Immanuel Sogo Dendokan

"I'm deeply grateful that the Old and New Testaments of the New Japanese Bible have now been completed. The most outstanding feature of the New Japanese Bible is that all who shared in this translation are men who believe in the plenary inspiration of the Scriptures."

Mr. Fred Moore, North American Baptist General Mission - "I have been especially pleased with this translation's fidelity to the original languages of the Bible, which makes this an imperative for every Japanese Christian who is truly interested in serious Bible study."



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THE BIBLE IN

J A P A N

AN afternoon visit to the stately old home of Mr. Minoru Nakata located near Ochanomizu resulted in a fast trip through nearly one hundred years of Bible translation history. It seems incredible that in these one hundred years, there have been around *fifty* translations of the Bible in Japan. Mr. Nakata, business man and lay preacher of the Hongo Independent Church, owns about four hundred first edition Japanese Scriptures. His collection of Japanese Bibles is one of the finest and most complete in Japan.

Jonathan Goble, US Baptist Free Mission missionary, was the first person to translate and publish a Bible portion in Japan. He translated the gospel of Matthew, writing it in hiragana and in the language of the common people. However, since the "boards" prohibiting Christianity were still posted all over Japan, he could find no one to print it! Finally, he found an obscure printer and the first Bible translation was printed in Japan in 1872 (Meiji 4). Four originals are still in existence.

Even before Goble's translation, a scholar by the name of Walter Henri Medhurst, not living in Japan, had in 1830 compiled an English-Japanese dictionary. He had hoped to come to Japan and do Bible translation work but his hope was never realized. Medhurst's dictionary was a great help to Karl F. A. Gutzlaff who is known as the person who printed the first Japanese Bible portion *outside* of Japan. Gutzlaff came into contact with four shipwrecked Japanese sailors who had been captured by the Canadian Indians living on the Queen Charlotte Islands off the coast of British Columbia. Gutzlaff, with the help of these uneducated sailors translated the gospel of John (Yakkan Fukuin no Den) and had it published in Singapore in 1937. The translation of John 1:1 is interesting: Hajimari ni kashikoi mono gozari, kono kashikoi mono gokuraku tomo ni gozari.

Perhaps the best known early edition of the Japanese Bible is the Hepburn translation of 1873 (Meiji 5). A copy of Gutzlaff's translation fell into Hepburn's hands during his stay in Singapore on the way to Japan in 1856. Dr. Hepburn first translated the gospel of Mark, then John.

Ten thousand copies were printed. Hepburn's translation was in the "kanamoji" in contrast to the classical Chinese characters being used by the scholars of that time. Again, the language of the common people was the style of the translation.

Bible translation took a forward step in 1879 when a translation committee of fourteen Protestant missionaries and several Japanese scholars translated the New Testament under the sponsorship of the U.S. Bible Society. In 1880 (Meiji 13) the *first New Testament* was published in Japan. Mr. Nakata owns the only known copy of this translation. The committee continued its labors and in 1888 (Meiji 21) the Old Testament was published. Thus was completed what someone has called the "gift of the Western world to Japan more valuable than all the gold in the world."

In 1917 (Taisho 6) the translation known as the "Bungotai" was finish-

ed. Japanese often refer to this as the "motoyaku." Some churches are still using this version today and it is not rare to see older believers carrying this Bible to church.

In 1944 (Showa 19) work was begun on the "Kogoyaku" or colloquial version, probably the most widely used Bible in Japan today. It was published in 1956—most post-war missionaries have learned their religious vocabulary from this version. This translation is also called the "kaiyaku"; hence the 1970 "shinkaiyaku."

The story of the Bible in Japan has some unusual sidelights. There is the "Bible before the Bible", for example. Nagata Hosei, a non-Christian, in 1872 (Meiji 6) was motivated by the moral teachings of the Bible and privately translated from English and Chinese. Where did he get these Scriptures? Also, there is the "Bible outside of the Bible." Shoji Tajima, a Buddhist priest, published what is called the "Shinyaku Seisho Hyohaku" or "Criticism of the New Testament." As he translated he added a critical commentary to discredit Biblical teachings.

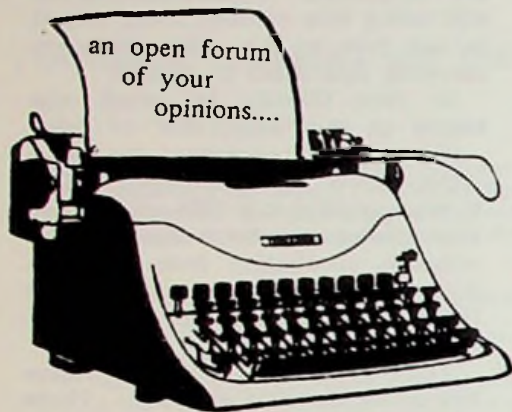
Catholics have been busy too in Bible translation. It is generally believed that little translation was done during the early Catholic period around 1600. In 1895, Goro Takahashi published the gospels. In 1910, Father Lagge, a Belgian, published his translation. The major Catholic version, however, is the work of Father Barbaro, an Italian. His original translation has undergone some revisions, but it was published in 1955, one year before the Protestant Kogoyaku. The new Catholic version now being worked on by the Franciscanum Biblicum Studium and published by the Catholic Press, is already available in portions and the entire Bible will be done soon.

While untold years of research and much "labor of love" has gone into translation of the Bible, the price of old Japanese Bibles is still unbelievably cheap. Mr. Nakata reports that some of his most prized and rarest Bibles were purchased in used book stores for as little as Y5,000! Is there any connection between this phenomena and the number of Japanese Christians? *



Mr. Minoru Nakata

VIEWPOINT



CHRISTIAN PAVILION AT EXPO

Who stopped Gospel distribution?

In retrospect, what can we say about the wrangling, the frantic money raising efforts, six months of EXPO, and over two million visitors experiencing "Holy Emptiness."

The Christian Pavilion project was begun and carried out amidst a storm of controversy. The idea of a building never received the full support of Christians in Japan in the first place, and many more withdrew their support on learning that the project would be co-sponsored by Catholics and Protestants. The completed building with its emphasis met with mixed reaction.

The financial office of the Pavilion experienced its share of troubles. Although the Vatican City, the World Council of Churches, the Board of World Missions, and Catholics in Japan raised more than their pledged quotas, in a letter dated July 1970 Mr. Nishimura appealed again to Japan Protestants to bring in a needed ¥20,000,000. The degree of financial stress faced by the office can be imagined when it suggested that the staff return their lunch allowances. The letter closes with the words "Please help us." (No budget for a proof reader?)

Much can be said in favor of the Pavilion. The quiet atmosphere and subdued architecture were doubtless a welcome relief to visitors who had their ears blasted and eyes dazzled in other pavilions. While some may have been awed by viewing treasured tapestries loaned by the Vatican,

others felt the trip to the basement swept the visitor back into the "Dark Ages" when Christianity had many non-Christian elements. The symbols in the upper hall, the opportunities for meditation and even worship certainly made the visit a different experience than in any of the other pavilions.

There is something to be deeply regretted, however. The Christian Pavilion represented the Christian faith, and the Christian faith, if it is anything at all, is a personal trust in Christ as Savior and Lord. I cannot feel that the Pavilion conveyed this fact clearly to the non-Christian visitor. One activity which might have presented this basic truth to every visitor was abruptly cancelled. The Pocket New Testament League which had received permission to distribute the Gospel of John inside the Pavilion found the permission withdrawn after only two weeks of distribution.

This gospel, which contained a page urging the reader to believe in Christ, was no longer allowed to be distributed because it urged faith on the part of the reader. Literature received in many other pavilions made great claims; it seems inconceivable that anyone should object to a presentation of the claims of Christ (at a Christian Pavilion at that) when Christ himself boldly proclaimed to the multitudes, "He that believes in me shall never walk in darkness." MVB

WORLD ANTI-COMMUNIST RALLY

Are evangelicals inconsistent?

On September 20 in Tokyo's beautiful Budokan, the World Anti-Communist League held a rally. Knowledgeable leaders from around the world, a few of them Christian, participated in the four hour program presented to an overflow audience in the 15,000 seat auditorium.

But when cooperation with this non-religious organization and its program was suggested to a group of evangelical Christian leaders, it was summarily turned down on the grounds that the movement had the backing of Buddhist groups, the heretical "Principles of Unity" sect, and others. Perhaps their action was consistent with the policy of the organization in which they were involved. But perhaps there is also need for more consistent thinking among Christians.

Evangelical Christians in Japan, both nationals and missionaries, have been quick to speak out against the nationalization of the Yasukuni shrine, and rightly so. There seem to be no qualms about the fact that a heterogeneous mixture of Buddhists, Socialists, and Communists also vociferously oppose this issue.

Yet when it comes to any anti-Communist activities, no matter how or by whom promoted, most evangelicals remain aloof.

Daniel Webster's words of almost two centuries ago are worth considering: "If truth is not disseminated, error will be." Shall we allow the uninformed and strongly-expressed support of world Communism by the younger generations cause us to abandon good sense and knowledge based on experience and remain silent about this vital issue?

The silence of the majority of the church in Japan on the greatest political and religious menace to the world today may give to the world a false impression that the radical, loud minority of pro-Communist "Christians" speak for us all. Is this what we want?

On matters of religion, and in particular, the historic Christian faith, I believe Christians, Christian workers, and churches must take a firm, clear-cut, understandable position. We dare not allow our testimony to Biblical Christianity and the evangelical faith be adulterated with a mixture of liberalism and syncretistic ecumenism.

But in issues concerning the preservation of religious liberty, and public moral issues, Christians may, and often must, rightly stand with other individuals and groups to oppose philosophies, trends, and movements that threaten them all.

Facing the menace of world-Communism with its well financed, highly articulate, and intensively organized movement in Japan, it may be well for Christians to think of the need to stand together with other informed groups on a non-religious platform against this most serious threat to religious and political liberty of this nation. DH

ference? That is the plague of Japan—kaigi, kaigi kaigi!" "No matter that what kind of conference is planned, there is only limited cooperation; results, if any, are negligible." "There are conferences on this and conferences on that, yet the church in Japan grows little." "If millions of yen are going to be spent in travel, lodging, honoraria, and renting buildings, let's use this money to help some of the hundreds of financially-struggling churches." "Hours are wasted simply defending the place to hold the conference—Tokyo, Hakone, or Osaka." "Don't you realize what a sacred cow denominational loyalty is in Japan? You'll never get the cooperation you need for a worth-while conference!" Did I miss your objection?

Despite this torrent of discouragements, I believe that Japan not only needs a full-scale congress on evangelism, but that one can be held and have all the attendant blessings and benefits.

The church in Japan needs to *discover* the unity Christians have in Christ, to *commit* itself to new and greater evangelistic thrusts, and to *renew* its faith and ecclesiastical patterns.

The evangelism congress seems to be one pattern God is using to arouse His church to the needs of the hour. It is just a starting place, but let's get started! Let's be mature enough, adventuresome enough, and brave enough to do something. Many of us share the conviction that God must have something better in store for the church in Japan.

Is there any possibility of getting started—soon? God could very well use the potential of the newly founded Japan Evangelical Association, or the continuing Singapore Fellowship, or our own Japan Evangelical Missionary Association. If nothing else, maybe we missionaries could begin with a pre-congress on evangelism. Will the flame lit in Berlin spread to Japan? MVB

EVANGELISM CONGRESS

Why not in Japan?

Berlin-1966. Singapore 1968. United States-1969, Korea-1969. Australia-1969. Thailand-1970. Philippines-1970. Taiwan-1970. India-1971. *Japan-19??*

The World Congress held in Berlin sparked a chain of large scale evangelism conferences. The hearts set aflame in Berlin have in turn started hearts burning all over the world. The 1968 Asia-South Pacific Congress sent Christians back to their respective countries with new visions and determination. Other countries of the Orient, many of them less progressive than Japan, have held national congresses in which a large number of Christians have experienced the blessings these conferences bring. Why not in Japan?

Objections to having a congress in Japan are not hard to come by. You have yours, I have mine and others have theirs. "What? Another con-

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EMAJ

UNDER the big banner: "Steadfastness, Encouragement, and Harmony . . . in CHRIST" the JEMA Conference began on July 29th in the Karuizawa Union Church. Dr. Donald Hoke, new President of JEMA, and the Executive Committee saw to it that we had a refreshing, stimulating, and encouraging time.

The ministry of the Bible was carried by Rev. Harold Fife, Minister-at-Large with Far Eastern Gospel Crusade. Each morning we were led to consider the "miracle-signs" in the Gospel of John as various aspects of the "Abundant Life in Christ." The evening ministry centered around themes like: "The Love of God for Us" and "Our Love for God."

This Bible-ministry found a ready response in the hearts of many missionaries and friends. "What a fresh, stimulating study!" was echoed again and again, as missionary hearts were warmed, minds stimulated, and devotion deepened. Personal counselling and fellowship with Mr. Fife added to the blessing.

"Communications in the '70's" was the subject of the practical work

Mr. Norman Rohrer of the Evangelical Press Association, and the Christian Writer's Guild guided missionaries in regard to their communication via writing. Other sessions were lead by Mr. Ken McVety of Word of Life Press and Mr. Art Seeley of Pacific Broadcasting Association.

"Spiritual Vision" was the keynote presented by Mrs. Vivian Bruck at the annual Ladies Tea. This annual event was again a time of rich fellowship.

The conference closed on a high note of "family" fellowship as people from various countries participated in a happy time of music and inspiration on Saturday night. Another great JEMA Conference!

Rollie Reasoner

NLA

IT has been the custom since 1965 each summer at Lake Nojiri to invite the speaker at the Karuizawa conference to speak at Nojiri also. This summer it was our privilege to

SUMMER CAMP 1970

once again have Rev. David McKee as our pastoral speaker for three days. Rev. McKee was the first speaker from the Karuizawa conference to speak at Nojiri back in 1965.

Besides the meetings conducted on July 26, 27 and 28, Mr. McKee was kept very busy on a personal visiting schedule. Each meal was eaten at a different cabin. He was well accepted and the Lord refreshed many of His servants through the ministry of our brother.

We have invited Dr. Alan Redpath of London, England to be with us next summer at Lake Nojiri during the last week in July during which Dr. Redpath will be speaking and ministering on a personal basis. We'll be looking forward to your fellowship at Lake Nojiri next summer.

Dick McGuire



HIBA

THERE were five summer HiBA camps with over forty alumni of HiBA serving as counselors, living with the campers, and talking with them daily about the Lord. One of the five weeks was for English speaking "gaijin" campers.

This fall Japanese HiBAers are being trained in the use of a simplified witness approach to win classmates to Christ. Many who found Christ real at camp and wanted to continue to know and serve Him attended personal evangelism classes in early September. Evangelistic meetings were held September 26 and October 3 to which new converts and their friends were invited. Following the meetings, the trained students had the opportunity to talk with seekers.

Ken Clark

JOY BIBLE CAMP

THE Joy Bible Camp for English-speaking children has been held for the past three years at Manazuru, an ocean-side camp within viewing distance of Atami. This year, however, the Manazuru campsite was suddenly made unusable by a huge landslide which deposited tons of dirt at the entrance to the camp. Lyle Petersen, Joy Camp director, quickly made arrangements to use the Okutama Bible Camp, located just beyond Ome City in the Okutama hills.

There were a total of 110 campers, fourth, fifth and sixth graders the first week and junior high students the second. In spite of a predominance of rainy days, the campers whooped it up in the spirit of the Indian Camp theme, with different tribes pitted against each other in sports, cabin-cleaning and Bible memorization contests.

With good food, good fun, and excellent speakers and counselors, Joy Bible Camp was again a special experience for the campers.

Eloise Vander Bilt



Only One Life

Unusual ministries among Christians in Japan

by Eloise VanderBilt

IT is 11:30 at Nakano station and the last bus left long ago. A lone missionary takes his place in the lineup of tired people wanting a taxi and after half an hour is near the head of the line. Only occasionally does a taxi stop at the stand, for down the street people are getting taxis to stop by raising two or three fingers, meaning they will illegally pay double or triple the fare.

Finally a cream-colored Toyopet Crown pulls up and the missionary thankfully climbs in and gives his address. He leans back to relax but suddenly he is wide awake, because next to the fare meter is a little sign:

Kuiaratame yo, tengoku wa chikazuite. Repent for the kingdom of heaven is at hand.

This is Kiyoshi Uegaki's taxi and it is literally a preaching station on wheels. Mr. Uegaki earned his right to have a private (kojin) taxi two years ago after meeting the requirements of being three years with one company and having a three year accident-free driving record. Now he is his own boss and has the freedom to be a traveling witness to anyone who asks about the Bible verse next to the meter.

But there were a good many steps that led Mr. Uegaki to this time of active witnessing. Uegaki was born



in Atami in 1931. At the age of ten, before he ever knew anything about the church of God, he remembers seeing a sign at a spot made famous by frequent suicides that said, "Come unto me all ye that labor and are heavy laden and I will give you rest." He calls it the first key to open his heart because the words of that text stayed with him all during the struggling war time years of his youth.

He left home when he was fifteen, went to Tokyo and became an auto mechanic. One night he heard that there were some foreigners giving out free books at Shibuya. Curious, he ran down to the station and received a book of Bible verses from the Pocket Testament League.

Still he was unsettled. There was an offer of a job down at Nagoya in a factory that made underwear so he went there to work for awhile. Western movies were very popular at that time and he joined the crowds that wanted to see cowboys. During one film, however, there was a scene of a cowboy's funeral where someone read from the Bible and prayed. So impressed was he by this act that he went immediately to a second-hand bookstore and bought a Bible which he has kept as a treasure ever since.

He moved again, this time to Yokkaichi and found a job as a mechanic in an auto-muffler shop. While he was working there, he received a tract distributed by MINO mission and decided to see what was at the address on the tract. This was the first time he had gone past the gate of a church, and the warm welcome left him with a good impression.

Still young and still restless, he went back to Atami to work at a bakery. Yukiko, one of the girls working there, became his wife and together they attended church. But Christianity had not yet become personal to either of them.

They moved to Tokyo and Mr. Uegaki started driving for a taxi company. One day a friend and fellow-taxi driver met instant death when his taxi collided with a truck on the Koshu highway. Until that day Mr. Uegaki had not thought about the meaning of death. Now he was forced to apply the teaching he had been hearing in church to his own life.

Many things suddenly took on new meaning for the Uegakis... life, death, salvation, dedication. Three years ago they were both baptized, and in the tokonoma of their small apartment hangs a handwritten scroll, "God is the head of this house." Their joy in the Christian life shows in everything they do. "I don't know much about the difficult doctrines of Christianity," says Mr. Uegaki, "but there is one thing I'm certain about, and that is that Christ died for my sins. I must tell others about His love."

Even taxi-driving has become for Mr. Uegaki a daily challenge to witness. On an average day, he carries thirty-five passengers. Every day at least five or six of them ask questions about the Bible verse or identify themselves as Christians also. To everyone who starts a conversation, he offers a New Testament provided by the World Home Bible League.

Mr. Uegaki has another fascinating side to him that threatens to eclipse his taxi-driving. While he was still working for the taxi company, he

was on duty for twenty-four hours, then off duty for twenty-four hours. It was during his free time that he started looking for something worthwhile to do. In the *Hyakuman-nin no Fukuin* magazine, there was an advertisement about ventriloquism that caught his imagination.

He attended the school and found ventriloquism to be an exciting new outlet for his energy and enthusiasm. He has become professionally adept, and he and his doll Shin-chan appear every Sunday in Sunday Schools all around the Tokyo area. As a member of a ventriloquist talent organization, he is called on for other performances too and has appeared on television several times.

Mr. Uegaki says, "At first I didn't think God could use someone who hadn't gone through seminary, but He has shown me that He can use even people like me to tell of His comfort and His love." Mr. Uegaki is thankful for the persistent call of God through his young life, and his radiant smile proves that he enjoys the work to which God has called him. *

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EXPOsing the Japanese to Christian Literature

by Roy Robertson



EXPO'70

OSAKA

"The Japanese receive the Gospel of John more politely than any other nationality," commented Daniel Macwan of Gujarat, India. A gospel team of six Asian workers led by two missionaries distributed 800,000 gospels in Japanese plus fourteen other languages at EXPO '70.

Pocket Testament League sponsored this ambitious project. However, it was not easy in spite of an obvious appreciation by the general public in receiving the gospels. A day by day battle kept the doors open so that the gospels had free course to flow.

Rev. John Rhoads, crusade evangelist and P.T.L. associate for Japan, conceived the plans for this enterprise more than a year ago. He made elaborate and painstaking negotiations to distribute a half million gospels of John from a booth inside the Christian Pavilion, one of the 128 pavilions on the EXPO grounds. However, distribution inside the Christian Pavilion, which is a joint project of the Protestant and Catholic churches, lasted only ten days due to pressure from the Catholic representatives who complained about the seventeen-page gospel presentation and decision slip contained in the P.T.L. gospel of John.

Undaunted by the set-back, Mr. Rhoads and Mr. Sato, a veteran full-time P.T.L. national worker, made arrangements to continue gospel distribution at the EXPO gates. Mr. Sato particularly concentrated on the North Gate where bus loads of EXPO excursion parties arrived. This arrangement proved a blessing in disguise and provided a much wider and more direct form of distribution than that done routinely through the hostesses at the Christian Pavilion.

However, the distribution work now had to be done without official sanction from the EXPO officials. In fact, Rule No. 9 on the notices posted at all gates prohibited the distribution of handbills and literature in the vicinity of the EXPO entrances. All other groups, including two Christian groups who tried to distribute handbills or tracts near EXPO were stopped the first day by the guards and prohibited from further distribution. The team had to find ways to keep the channels open, because P.T.L. had agreed to supply not only a half million but up to 800,000 gospels for EXPO distribution.

EVERY DAY A DAY OF GRACE

"In our case we were seeking to give out the gospels and there were adversaries," explains Navigators missionary Roy Robertson who lived with the gospel team in Osaka. "Particularly one or two of the guards seemed to hold a personal grudge against Christianity. We were often questioned, so each day was a day of grace."

"Of course, we had our talking points," Robertson adds. "First, our material was originally approved by EXPO authorities for distribution in the EXPO grounds. Second, our gospel team had been granted permission by the government to come to Japan to distribute literature at EXPO. Third, what we were giving out was not religious propaganda. It was the Word of God, and distribution was made possible by the donations of Christian people in America as a gift to the Japanese people at EXPO."

If the team met too much opposition at one gate, they moved to another. Day after day, week after week the gospels went out until the entire allotment of 800,000 was finally exhausted on August 15.

During EXPO's peak summer months, the T.E.L. gospel team moved to Osaka for the P.T.L. gospel distribution and evangelistic outreach. T.E.L. stands for "Training Evangelistic Leadership." Asian young men who feel the call of God to engage in full-time evangelistic work are given specialized training

in theology, gospel preaching, and practical assignments by Mr. John Rhoads and follow-up specialist Roy Robertson. This year the T.E.L. team is composed of Daniel Macwan from India, Erich Natan and Iman Santoso from Indonesia, John Goh from Singapore and Kaoru Inoue from Japan.

RUSSIAN ASKS FOR GOSPELS

In addition to Japanese gospel distribution, the T.E.L. team visited the pavilions and dormitories of the various national groups and gave out gospels in fourteen different languages, including those of the Communist bloc countries, Russia, Cuba and Czechoslovakia.

One man in the Russian Pavilion, where fifty gospels were given out, identified himself as a Christian and asked for additional gospels to give to his friends. One of the artisans, a bracelet maker, received the gospel

gratefully and gave several Russian badges in return.

The Italians in the Spaghetti House gladly took the gospels in their own language, and so did the Indonesians on the dance team, some attractive Chinese hostesses, and members of a tourist party from Mexico.

In July the gospel team led fifty Mennonite Brethren teen-agers from America and Canada in a door-to-door campaign. They distributed 25,000 gospel packets and invitations to the Honda evangelistic crusades in the New Town high rise apartment area on the west side of the EXPO grounds.

Some have asked about the receptiveness of the gospel among the economic minded, technical-oriented, aggressive Japanese people. Although the team distributed gospels in six Asian and nine European languages, the consensus of the team was that the Japanese people received the gospel of John more warmly than any other nationality.

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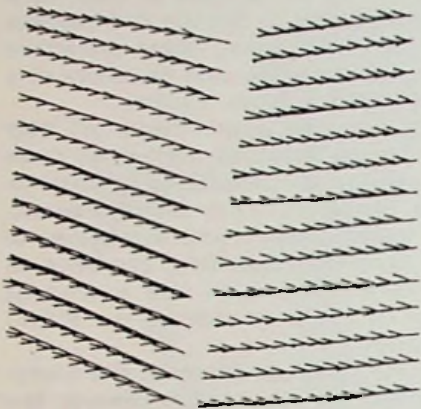
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NEWS NEWS NEWS NEWS NEWS NEWS NEWS NEWS NEWS NEWS NEWS



AOMORI

MR. and Mrs. Dan Bacon, Overseas Missionary Fellowship, went into Kuroishi, Aomori Ken (population about 40,000) as total strangers and they "accidentally" met the editor of the local newspaper (circulation 5,000).

After the editor wrote several articles about the Bacons and their work, he asked Dan to write a religious column. Every two weeks Dan Bacon writes the rough draft and has a Japanese Christian polish it up for publication. He started out with topics such as Hope, Purpose for Living, etc., and is attempting to give a positive emphasis on the need for people to give God place in their lives.

SHIKOKU

About sixty per-cent of the churches participated, though some only partially, in the first phase of our local-church centered joint evangelism in the spring. It is most encouraging that practically all of the 321 decisions which were recorded were the direct result of Operation Andrew.

The summer special efforts program consisted mainly of gospel film evangelism. Both Moody Science films and Billy Graham's "Man in the 5th Dimension" and "Christ in Asia" were shown. There was a

total attendance of 2263 people, mostly first timers, and 231 decisions for Christ were made.

Seminary and Bible school students assisted in VBS, camps, house to house visitation, and tract distribution in unchurched towns and villages. Youth rallies were held in two of the major cities. Through these special efforts the churches are reaching beyond their immediate areas.

NIIGATA

DICK McGuire has found that setting up a book-stall on a busy sidewalk is a good way to do literature evangelism. He received permission from the head of a large department store in downtown Nagasaki to put up a table in front of the store. Every Sunday afternoon for three hours, Mr. McGuire is there with Bibles and Christian literature for sale, and tracts which he passes out when he isn't busy selling.

The past year, he sold about ¥150,000 worth of books and Bibles. A student of English from Kashiwazaki bought a Bible from him and was later converted in the Kashiwazaki church. A high school girl who accepted Christ at a tent meeting said she had purchased a gospel at the book-stall last fall. One junior high school teacher bought six thousand yen worth of literature just before Christmas.

Mr. McGuire admits that business isn't always rushing, but he has reached people who would probably never walk into a Christian bookstore to purchase literature and feels the time is well spent.

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TOKYO

Baptists of the world gathered in the Budokan in Tokyo in July for their Twelfth World Congress. Coming from more than eighty countries registrations reached more than eight thousand five hundred, with many more attending some of the sessions. The theme of the congress was "Reconciliation through Christ."

One of the outstanding features of the world gathering was the Roll Call of the Nations on the opening night. The flag of each represented nation was carried to the platform by a young Japanese girl accompanied by a National representative. At the podium, the flag was dipped as the words of the text, 2 Cor. 5:20 were quoted in the language of that country. The flags were then placed in racks on either side of the stage as reminders throughout the week of the International nature of the meeting.

The presiding officer was Dr. William R. Tolbert, Vice President of Liberia and a Baptist Pastor in Monrovia. His successor is Dr. Carney Hargroves of Philadelphia, Pa. Others who appeared on the program included: Dr. Angie Brooks, also of Liberia, President of the Security Council of the United Nations; Dr. David Lagergen of Sweden; Rev. Nilson Fanini of Italy; Dr. John Soren, a Past President, of Brazil; and the closing message by Dr. Billy Graham. There were more than two hundred public professions of faith in the closing service.

The Baptist World Alliance, with headquarters in Washington D. C., holds its meeting once every five years. This year marked the first meeting in Asia. With emphasis on fellowship and inspiration, the purpose of these gatherings is to bring together representatives of the approximately thirty-one mission Baptists in the world today.

There was some opposition among the Baptist churches to holding the congress in Japan at this time. During the opening session there was weak vocal opposition to the flag of Russia being presented. During the closing session there were several attempts to disrupt with singing and clapping. However, this did not prevent a great spirit of fellowship throughout the entire week.

CHITOSE

Summer 1970 was the time of opportunity in Chitose when the Trevors, soon to go on furlough, could work together with Mr. Takemoto, the newly arrived Japanese church pastor. They decided not only to have tent campaigns in various parts of the town, but since many people would stay away from the tent, they planned to visit them in their homes during the mornings, selling books, talking to them about the gospel and leaving free literature. They were helped out in this venture by Paul Pike and half a dozen Bible school students.

By the end of the month, they had visited four thousand homes, and sold literature including a specially prepared packet worth ¥200, in 450 of them. Tent meetings were held in eight areas of the town. Children's meetings were always well attended, about eighty for each meeting, and every evening about fifteen adults came, some of whom had bought books from them in the morning.



Three men and eight or nine ladies have come to church. One of these ladies has not only made a clear decision to believe, but has asked them to come to her house each week to speak to a number of housewives in her area who are reluctant to come to church, but who want to hear more about the Bible.

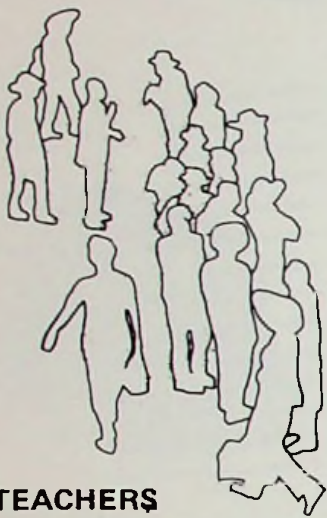
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NEW TEACHERS

Christian Academy in Japan welcomed the following new teachers to their staff: Mr. Darrell A. Mock, Mr. & Mrs. Raymond Olstad, Miss Emmy Omaye, Mr. and Mrs. Merrell Wheeler, Mr. Charles Hall, Mr. and Mrs. R. Bushouse, and Miss Carol D. Brannen. Miss Brannen is a CAJ alumna.

Evangeline McNaughton came to Japan Feb. 19 to join the teaching staff of Japan Sea View School in Kashiwazaki, Niigata Ken.

WEDDING

Miss Rosemary Steiner and Mr. William L. Cook were married on August 15, 1970 at the Karuizawa Union Church.

The bride and groom are now living in Karuizawa where Mr. Cook is principal of the Japanese Language School for missionaries. Miss Steiner came to the field in December 1969 with the Japan Evangelical Mission. She first met Mr. Cook when she attended the language school in Karuizawa.



JAPAN HARVEST, FALL 1970

NEW MISSIONARIES

Rev. and Mrs. Russell Lunak, Conservative Baptist Mission, arrived in Japan August 27, with two pre-school children. The Lunaks are studying at the Japan Missionary Language Institute at Ochanomizu in Tokyo.

Dan and Sharon McMasters, Next Towns Crusade, are studying Japanese and living at Ikoma Bible College in Ikoma, Nara Ken.

Bill and Roberta Rees and baby son, Richard, Japan Evangelical Mission, arrived June 2, and are studying Japanese at Karuizawa.

Ray and Sharon Hommes, and baby daughter, Julie, Christian Reformed Mission, arrived the end of August. They are now living in Yokohama and attending JMLI at Ochanomizu.

SHORT TERMERS

Tom Pettinga, junior seminarian at Calvin Seminary, is working for one year with Rev. Gerrit Koedoot at the Kunitachi Student Center.

Wade and Carol Mullet, trained in art and journalism, have come out under the Christian Service Corps to help with the publications of the Japan Evangelical Mission for a period of two years.

The Bretheren in Christ Mission have two couples on a short-term basis. Tim and Nancy Botts have complete charge of English classes assisting the Graybills.

Dwight and Carolyn Thomas are now studying at the JMLI in Ochanomizu and will be assisting the missionaries at Shimonoseki in Yamaguchi Ken.

VISITORS

Dr. Earl Dahlstrom, professor at Mission Covenant North Park Seminary, was here for the month of June doing a study on pastoral work in Japan.

Mr. and Mrs. Wm. E. Clark and their four children visited Expo and several of their friends in Tokyo, Karuizawa, and Niigata Ken, after eight years away from Japan. Bill was the editor of the *Japan Harvest* from 1959 to 1963. Pat is the author of the books *Children of the Sun* and *Jan Ken Pon*. The Clarks are presently engaged in Bible camp work in Washington State.

Dr. Clarence Bass, Professor of Systematic Theology at Bethel Theological Seminary in St. Paul, Minnesota, will be in Japan from Aug. 20 to Jan. 5, 1971, on the first stop of a world missions tour. He is accompanied by his wife and two children. Dr. Bass is scheduled to teach two courses during the fall quarter at the Osaka Biblical Seminary.

Mr. Bert Poole, Mission director of White Fields, Incorporated, and board member, Mr. Clyde Richardson, visited the field during September. White Fields, Inc., known in Japan as Kaitaku Dendoo Kai, is a mission that seeks to raise support for Japanese pastors doing pioneer evangelism and establishing pioneer churches.

Rev. Sidney Kerr, member of the Canadian Council of the Far East Gospel Crusade plans to be in Japan from November 25 to December 5. Dr. Kerr is the pastor of the Temple Baptist Church in Preston, Ontario. He has taught at the Central Baptist Seminary and was its president for a time. While in Japan, he plans to visit Canadian FEGC'ers and also go to Toyama to visit the work of the missionaries serving with the Fellowship of Evangelical Baptist Churches of Canada.

Rev. and Mrs. Lardner W. Moore, former missionaries for forty years in Japan under the Japan Mission of the Presbyterian Church in the United States, arrived in Japan Sept. 2 for a two-month visit. Mr. Moore was the first president of Shikoku Christian College and was also actively engaged in evangelism and church planting throughout the island of Shikoku.

Rev. Robert L. Spaulding, Murray M. Dawson, and four other delegates of the home board of the Japan Evangelical Mission spent three weeks in Japan this summer visiting the mission centers of work and meeting with the field council and the whole body of field missionaries to discuss the plans and policies of the mission.

Director William Ackerman and Mr. Paul Baker of the World Home Bible League will visit Japan briefly in November. The World Home Bible League is an interdenominational organization devoted to the purpose of placing Bibles (or Bible portions) in the Bible-less homes of the world.

CONFERENCES

The Hokkaido Missionary Fellowship (OMF) held their annual conference in Doyako from October 1-3. Main items on the agenda included a time of evaluation of the missionary's labor and need in Japan. Family worship and how to worship with a limited language ability in Japanese churches also were discussed. The theme of the conference was "Trials and Triumphs" with Joe Cannon from Okinawa being the main spaker.

The Japan Evangelical Free Church Mission held a series of meetings with Rev. Wes Gustafson from October 1-15. Meetings were held in both the Kanto and Kansai areas with a special fall conference in Kyoto on October 6-7. The three main items on the agenda were financial aspects of church planting, missionary personnel matters, and mission-board relationships. Rev. Gustafson delivered a series of devotional messages during the special conference.

The All Lutheran Free Conference was held at the Ome Retreat Center of Rissho Kosei Kai on October 26-28.

Church Growth Evangelism Seminars were held in all the Mennonite churches in Hokkaido, from September 23 to October 5. Pastor Takashi Yamada was the main speaker.

The Reformed Ecumenical Synod Pacific Area Conference will be held in Gotemba from November 16-20. Forty delegates and around sixty observers will be coming from the following countries: Indonesia, Pakistan, Ceylon, Australia, New Zealand, Taiwan, Guam, Philippines and Japan. One of the speakers will be the well-known theologian from Australia, Dr. Klaus Runia who will speak on Christian Faith and Science. The keynote address will be brought by Shoji Yauchi, pastor of Tokyo Reformed Church.



SCHOOLS

The Osaka Christian School opened on September 8, 1970 with a faculty of three teachers. Miss Marion Hovey of TEAM is the principal and is assisted by Miss Lenore Wilson and Miss Patsy Hirasuna. Eleven students are enrolled in grades two through seven.

The school is the culmination of efforts of missionaries in the Kinki area who wanted not only to provide distinctive Christian education for their children but also to encourage other missionaries to join in the evangelization of that area.

Osaka Christian school is located on the grounds of the Ikoma Bible College, adjacent to the Osaka-Nara toll road and near to Ikoma Station. Further information can be obtained by writing to the Principal at Tawaraguchi, Ikoma, Nara 630-02.

The Osaka Christian College and Theological Seminary announces the beginning of an evening study program for laymen. Called the "learn while you earn" program, a student can work during the day and also graduate from an accredited junior college in three years. The school is located near Tennoji station.

Ferris School in Yokohama had weeklong ceremonies celebrating the 100th anniversary of the school's founding. Miss Mary Kidder, Reformed Church of America missionary, came to Japan in 1869 and started Ferris in 1870. An official ceremony was held on October 5 and other activities included an alumnae day as well as a school festival. Ferris is a girls' school and has four departments: junior high, high school, junior college and college. Ted Flaherty, RCA missionary and principal of the high school, reports that the present enrollment in the four departments is around two thousand. As the official representative of the Reformed Church of America, Miss Jeanne Walvoord missionary in Taiwan, came to Yokohama to join the anniversary celebration.

← NEW GIRLS DORM

The Sendai Baptist Bible Seminary has a new girls dormitory which was dedicated in June, 1970, and a new chapel-library which is to be dedicated on November 3.



NEW BUILDINGS

For the past twelve years a cramped tatami room in an old converted chicken barn in Itoigawa has been the meeting place for a small nucleus of believers, the only evangelical witness in that area of Niigata prefecture.

In answer to prayer, a donation from Germany and a loan from the Japan Evangelical Mission added to their savings and they were able to erect a two-story building near the center of the city. The new building was dedicated October 11, 1970. Mr. and Mrs. Leslie Grove are the missionaries working with this pioneer church.

Since the Kashiwazaki Bible School building of Japan Evangelical Mission was destroyed by fire in August, 1969, a completely new building was begun September 1, 1970. Donations for the building were received from Japanese Christians and missionaries in Japan as well as friends in the homeland. The Back to the Bible Broadcast raised \$10,000 for it. There is still a need of nearly \$23,000 to complete this phase of the building by December 20, 1970.

The Japan Evangelical Free Church mission dedicated two new church buildings during September. One was in Nagaoka and the other was in Higashi-Omiya.

On September 27, a new church building was completed by the Christian Reformed Japan Mission in the Kataseyama new town near West Kamakura. The evangelistic outreach will be spearheaded by Rev. Yasuo Tomii and Dr. Harvey Smit *

OSAKA CRUSADE



Japanese came from all over to Japan seeking the thrills of Expo 70. Many however found the "real thrill" in the public halls of Osaka where the six-months crusade was held. The crusade was featured by "young power." Sixteen of the twenty-one directors were in their thirties. This has to be one of Japan's gospel crusades!

Chairman Ken Horiuchi

Evangelist Koji Honda



Cooperating churches
94

Public meetings
53

Total Attendance
29,600

Decisions
3,340

Crusade Budget
¥16,000,000
\$44,000

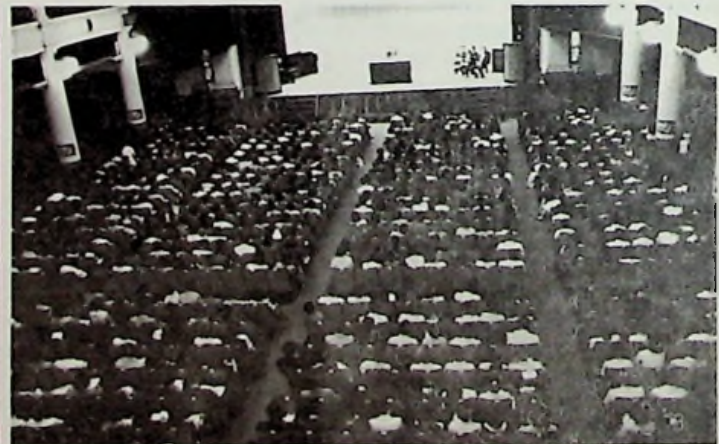


Principles and goals

1. Spirit led
2. Biblical faith
3. Salvation of souls
4. Strengthening of churches

Methods

1. Counsellor training
2. Mobilization of believers
3. Area meetings
4. Final central meeting



Meeting MKs

in America

by Howard Blair

EARLY Saturday morning the telephone rang in my Philadelphia home where I had arrived from Japan only the night before. It was Jill Pape on the line asking if I could get to Bob Zinke's wedding that afternoon. I could and did. And it was a perfect beginning to my summer furlough—a summer that was to take me to 29 states for visits with 48 CAJ alumni.

Memories crowd in from those fast ten weeks. The *sashimi* dinner

Mr. Blair, missionary in Japan since 1953, reports on his visit with alumnae of Christian Academy in Japan.

in Chicago's Old Town with Jeff and Paul Swanson, John Bell, Phil Blosser, Steve Shenk, and Dave Van Baak . . . Lunch and talk that same day at the Louis Jensens with Paul and Pat, and Harry Christensen, back from touring Russia and Europe with four others of the class of '70 . . . A restaurant overlooking the Columbia River where Dave Montei hosted a delightful evening for me with his mother, sister, and Julie Westberg . . . And rousting Gaius and Martha Foxwell Berg out of bed at 4:00 A.M. for an early breakfast in their Chicago apartment where we were joined by Laurel Martin Berg and Dave and Grace Martin.

There were the visits to the spacious home of a Yale professor with temporary occupants Don and Barbara Chandler, to a large estate in Boston with caretakers Dave and Bea Chandler, to a stately white-columned Atlanta home—the manse where Janet Pape Holmes and husband Mike live while he studies at Columbia Seminary. There was the day with Rune Simeonsson and his

little boy, Joey Blair. Rune is completing work on his Ph. D. in psychology and teaching at Peabody in Nashville.

Then there was the gas station stop in Michigan where Phil Blosser and Dan Jones serviced my car and wouldn't let me pay the bill; breakfast at Minneapolis airport with Oliver Bergh and Margaret and Phil; dinner with John and Gloria Namkung at San Francisco's Spaghetti Factory, and the long talk afterward. . . .

My over-all impressions? Our alumni are achieving a high degree of academic success (not unexpected), coupled in many cases with uncertainty regarding vocational goals. Their faith is maturing, in some cases after periods of doubt and personal struggle—and a few are still passing through such a period. At the same time I was struck with the number of times they voiced disenchantment with the institutional church. They are a great group, and I am deeply grateful for them and for the summer's experiences. *

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HISTORY records that "Paul Sawayama, . . . a saintly, sensitive man returned from study in America to establish in 1874 the first church in Osaka."*

Less than a century later, in 1970, 295 churches and 42 evangelistic halls representing 28 denominations are witnessing to the Christian message in the twenty-nine cities (shi) and five countries (gun) which constitute Osaka prefecture. With the world EXPO drawing over sixty million people from all over Japan, many churches and Christian organizations have thrust themselves vigorously into reaching for Christ not only Osaka's seven million residents but also the crowds who will have gravitated to Osaka during 1970.

Traditionally regarded as Venice of the Orient with its many canals and fifteen hundred bridges, and historically known as the stronghold of ruthless feudal lord, Hideyoshi, Osaka wears a much different face than that of a century ago. Except for the majestic castle which continues to draw a fair share of tourists, little remains of old Japan within the prefecture. The newly completed international airport, largest in the orient and disembarking an anticipated eleven million passengers in 1970, in seven years will have become overburdened and inadequate. A network of overhead and surface expressways, rushed to completion for the opening of EXPO, has brought temporary relief to daily traffic snarls. Underground shopping centers, served by an efficient subway system, have eliminated, at least for the shoppers, the inconvenience of spring rain, winter cold, summer heat and fall typhoons. Multi-storied business buildings and apartments are rapidly replacing old one and two story buildings. And while there is evidence of remaining life in Japan's old religions, the new sects appear to have great appeal to many people.

But what may be said of the Christian church in the prefecture: of its growth, of its present activity, and of its future life and ministry?

A study of the accompanying map and table will give the reader some

Osaka Survey

by Lavern Snider

indication of the accomplishments of the Protestant church until now and of the unfinished task.

Of the twenty-nine cities and five countries, the three largest cities, Osaka, Sakai and Higashi-Osaka account for 55% of the population, and for 67% of its churches. Minami Kawachi Gun and Mishima Gun are the only areas in the prefecture which have no church or evangelistic hall.

Population by geographical areas and the number of congregations in each area ten years ago and now are presented in the table. In addition, population per church for city and gun in 1970 has been calculated and rankings determined.

During the last decade, population in the prefecture increased at the annual rate of 4% whereas the national increase is only 1%. Annual rate of increase in number of congregations is 2.8% which is considerably below the annual population increase. Data for the rate of increase in church membership was unavailable.

Among the twenty-eight denominations which are at work in the prefecture, the Church of Christ in Japan has the largest number of congregations (101) and is followed by the Episcopal Church (24) and the Free Methodist (11). There are one Chinese and nine Korean churches.

Osaka Biblical Seminary, jointly sponsored by the Mennonite Brethren Mission, the Baptist General Conference Mission and the North American General Baptist Mission, is located in Ikeda City; the Adventist Mission Bible School is in Kita Kawachi Gun. Osaka Christian Junior College of the Free Methodist Church and its related theological seminary are located in Osaka City. Over fifty other educational and twenty-seven social work institutions are identified with the Christian church. There are seven Christian bookstores. The Voice of Joy, the Voice of the Gospel, and the Light of the World are aired over Osaka radio stations. The Japan Mission, in addition to specializing in hospital evangelism, now engages in other ministries as well: printing of Christian literature, operating a film lending library and producing the Voice of Joy program. Atten-

dance at the lay-sponsored, weekly prayer breakfast now in its fourteenth year, averages 110 persons. Christian women's luncheons to which Christians are urged to bring their unsaved friends have been a means to introduce the gospel to many women.

The Osaka Gospel Crusade was born in the hearts of evangelist Keiji Honda and a number of pastors and missionaries who became concerned for the salvation of the multitudes who would converge on Osaka in this strategic year. Crusade meetings were held from April through September in a central Osaka location and in outlying areas. By the end of August, 2700 decisions for Christ were recorded. In addition to the regular crusade meetings, several denominations have had their own crusades with Rev. Honda as evangelist. One of these, the Mennonite Brethren Church, held two crusades, one a twenty-year denominational anniversary crusade.

Also during 1970 a phenomenal amount of literature has been distributed in the prefecture. In fact, it has been reported that probably more Christian literature has been distributed in Osaka already this year than in any other year in Japan's history. Literature Crusade alone distributed 500,000 tracts and sent a free booklet further explaining the way of salvation to 12,000 persons who had sent in requests.

Half of Osaka's one hundred missionaries are engaged in church planting; the rest are in education, medicine, administration and publishing. One out of every ten pastors of congregations in the prefecture is a missionary. Eighty percent of the missionaries live in five cities: Osaka, Ikeda, Toyonaka, Suita and Sakai.

In this growing and influential area of western Japan, each Christian may well ponder again and again the meaning for us today of Paul's testimony: "I have become everything in turn to men of every sort, so that in one way or another, I may save some. All this I do for the sake of the Gospel, to bear my part in proclaiming it." (I Cor. 9:22,23 NEB)

* Charles W. Iglehart, *A Century of Protestant Christianity in Japan*, p. 56 *

Osaka Prefecture Showing Population and Number of Churches by City (Shi) and County (Gun)

OSAKA AREA



() indicates total number of established churches and evangelistic halls
 Population statistics from the 1970 Osaka Prefecture Year Book
 Church statistics from the 1970 Japan Christian Year Book

Population ¹ and Number of Churches ² in Osaka Prefecture in 1960 and 1970

City or County	Population	Number of churches		Appointed clergy		Population per R church for 1970	
		Est'd church	Evang. hall	Japanese pastor	Miss. pastor	³	
Osaka City	* 2,956,867	103	13	179	13	19,855	24
	3,018,175	138	14	203	18		
Daito City	34,488	3	2	4		21,174	22
	84,696	3	1	4			
Fujiidera City	49,395	⁴ 1		1		49,395	6
Habikino City	37,703	1		1	1	17,581	26
	70,323	3	1	6	2		
Higashi Osaka City	303,616	10		11		25,091	15
	501,836	18	2	23	1		
Hirakata City	77,110	4	1	5	1	39,539	7
	197,696	5		6			
Ibaragi City	69,400	1		1		24,910	17
	147,660	5	1	9	1		
Ikeda City	56,982	7		8		7,966	32
	87,626	9	2	13	1		
Izumi City	56,595					31,319	10
	93,548	2	1	5			
Izumi Otsu City	40,924	1		1		57,651	3
	57,651	1		1			
Izumi Sano City	55,265	2		3	1	25,946	13
	77,838	3		3			
Kadoma City	136,883	1	1	1	1	68,441	2
Kaizuka City	60,321	1		1		72,973	1
	72,973	1		1			
Kashiwara City	35,326	1		2		25,826	14
	51,652	1	1	2	1		
Kawachi Nagano City	33,201	1		2		24,156	18
	48,303	2		3			
Kishiwada City	117,383	3	1	4		22,549	21
	157,844	7		7	2		
Kita Kawachi Gun	56,564		1	1		12,313	30
	61,564	5		4	2		
Matsubara City	44,341	1		1		51,255	5
	102,511	2		2			
Minami Kawachi Gun	80,040	⁵ 1		1			⁶ 0
	57,900						
Mino City	33,815	3		3		26,476	12
	52,952	2		3			
Mishima Gun	31,648						0
	15,646						
Moriguchi City	99,494	3		2	2	35,719	9
	178,597	3	2	3	1		
Neyagawa City	42,609		1	1		26,883	11
	188,178	6	1	7	3		
Sakai City	332,347	13	3	13	2	19,909	23
	577,379	26	3	28	6		
Senboku Gun	73,515	2	1	3		16,137	27
	16,137	1		1			

Sennan Gun	89,108	1	5	1			
	107,916	6	4	10	1	10,792	31
Setsu City	57,651		1	1		57,651	3
Suita City	113,573	4	1	6			
	254,184	9	4	16	2	19,553	25
Takai City	58,143	4		4		14,529	28
Takatsuki City	74,543	4		4			
	199,747	6	2	9		24,968	16
Tondabayashi City	36,494	1	1	2			
	68,171	3		3		22,723	19
Toyonaka City	185,585	6	1	11			
	363,414	16		16	3	22,713	20
Toyono Gun	14,349	1		1			
	13,460	1		3		13,460	29
Yao City	118,531	3	1	4			
	220,839	5	1	4	2	36,806	8
Total for the prefecture in 1960	5,361,737	181	32	276	20		
Total for the prefecture in 1970	7,448,488	295	42	402	47		

1 Population statistics are taken from the Prefecture Year Book for 1960 and 1970.

2 Church statistics are taken from the Japan Christian Year Book for 1960 and 1970.

3 Established churches and evangelistic halls are added together for determining the population per church.

4 The blank space indicates that the city was created out of a county during the ten year period.

5 A larger population in 1960 than in 1970 indicates that some of the county's population in 1960 is now included in a neighboring city in the prefecture.

6 "o" indicates there is no church in the county.

R=rank order of population per church.

* The data for the first row are for 1960, the second for 1970.

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SEVENTH-DAY ADVENTIST MEDICAL INSTITUTIONS

HELP!!

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

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

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Communicating

language helps by Noah Brannen

Greeting for a Wedding Reception

Thank you for the introduction. I am ().

I am (very) happy to have been invited to the wedding of () and () today. Congratulations and sincere best wishes!

We have known () for a long time, and we think of her as a member of our own family. She is always cheerful. No matter (when, and no matter) what happens, she never gets discouraged, and always shows a beautiful attitude (toward everything). Her parents are respected by all. They plan (carefully) for their children's education or for service in their community, and they carry out these plans. () is a graduate of a leading university, and we believe that she will make a good "help-mate" for her husband.

(Facing the newly married couple)

Today, the two of you begin your married life together. I hope that you will continue as you always have to go out together and come to visit us. If I may be permitted to express a personal desire, I pray that you will build (together) a model Christian home in Japan.

Congratulations!

Kekkoñ Hirōeñ no Aisatsu

Tadaima shōkai ni azukatta () desu. Yoroshiku onegai-itashimasu.

Kyō ()-sañ to ()-sañ no kekkoñshiki ni manekarete, ureshiku omotte imasu. Hoñtō ni "omedetō gozaimasu." Kokoro kara o-iwai o mōshi-agemasu.

Watakushidomo wa ()-sañ to nagai aida no shiri-ai de, jibuñ no kazoku no ichi-iñ to onaji yō ni kañgaete kimashita. ()-sañ wa itsu mo hogaraka de, doñna toki de mo, doñna kot ga atte mo rakutañ sezu, utsukushii taido o shimeshite oraremasu. ()-sañ no go-ryōshiñ wa miñna ni soñkē-sarete ite, o-ko-sañ no kyōiku ya shakai no hōshi nado o iroiro kēkaku shi, jikkō nasatte oraremasu. ()-sañ wa ichiryū no daigaku o sotsugyō shite orare, kore kara hana muko-sañ no yoki tasukete to nareru to omoimasu.

Kyō kara o-hutari wa hūhu sēkatsu ni shuppatsu-suru wake desu ga, dōka mae to kawarazu ni nakayoku hutari de issho ni watakushidomo no ie ni mo asobi ni kite kudasai. Watakushi jishin no kibō o iwasete itadakereba, dōka Nihoñ ni mohañ to naru Kurisuchañ hōmu o kizuite itadakitai to negau shidai desu.

Omedetō gozaimasu.

Notes:

Style: Formal, masculine

Context: Assumes an acquaintance with the bride.

- Outline: (1) Give your own name
(2) Greet the guests

- (3) Speak in behalf of the bride/groom
(a) How long you have known him/her, and under what circumstances
(b) Something about his/her character
(c) Something about his/her family
(d) Something of his/her qualifications
(4) Address the bride and groom
(5) Congratulate the bride and groom

結婚披露宴の挨拶

ただいまご紹介に預かった()です。よろしくお願いいたします。

今日、()さんと()さんの結婚式に招かれてうれしく思っています。本当に「おめでとうございます」。ここからお祝を申し上げます。

私共は()さんと長い間の知り合で、自分の家族の一員と同じように考えて来ました。()さんはいつもほがらかで、どんな時でもどんな事があっても落胆せず、うつくしい態度を示しておられます。()さんのご両親はみんな尊敬されていて、お子さんの教育や社会の奉仕などをいろいろ計画し、実行なさっております。()さんは一流の大学を卒業しておられ、これから花婿さんのよき助け手となれると思います。

今日からお二人は夫婦生活に出發する訳ですが、どうか前と変わらずに、なかよく二人で一緒に私共の家にも遊びに来て下さい。私自身の希望を言わせていただければどうか日本に模範となるクリスチャン・ホームを築いていただきたいと願う次第です。お目出とうございます。

JAPAN EVANGELICALS MARK PROGRESS

Differences downgraded and
togetherness upgraded



MARKED progress in attaining and expressing a Biblical unity was the dominant note of the third annual Japan Evangelical Association (JEA) held on September 28-29 in the Tokyo Shigaku Kaikan. Spurred on by the conviction that only Biblically-orientated faith and standing together in Christ will enable the church in Japan to face the challenges of the 70's, the ninety delegates and observers demonstrated a remarkable unity and shared a common vision during the sessions. Of significance is the fact that while theological confusion and church unrest is plaguing much of the church in Japan, evangelicals are concretely demonstrating a living faith anchored on the infallible Word of God and

geared to the times.

JEA, formed in April 1968 by representatives of the three leading evangelical groups, is the result of a common desire to provide a clear witness to the Gospel. The high degree of cooperation attained in sponsoring the 1967 Billy Graham Crusade is being continued in JEA.

The sixty delegates and thirty observers elected the following officers for the third annual session:

Chairman	Takaoki Tokiwa
Vice-Chairman	Nakaichi Ando
Vice-Chairman	Donald Hoke
Secretary	Motoi Hatano
Secretary	Rollie Reasoner

Dr. David Tsutada, co-chairman of the 1967 Graham Crusade, continues as the chairman of the fifteen member executive committee.

The 1970 annual session began with a review by Dr. Tsutada of the short history of JEA. Past efforts to attain a deeper common appreciation of JEA goals and activities have met with remarkable success. Mutual understanding between evangelical groups long separated has been furthered. While praising the success of past efforts, Dr. Tsutada sounded a note of warning that JEA activities must not interfere with group and denominational responsibility and loyalty.

Dr. Hatori, internationally known evangelical leader, challenged the delegates with an ambitious plan for the next year. JEA must become the avenue to bring common problems to a higher level of discussion. A new dimension of fellowship and prayer must continue to pervade all JEA activities. Past enthusiastic response on the part of leaders and churches must continue in efforts to gain an even wider acceptance and participation. Concretely, JEA will begin to sponsor area-wide prayer fellowships and seminars in order to give ample room for an interplay of ideas in an ever-widening participation. Not limiting the program to Japan, Dr. Hatori expressed confidence that JEA had matured sufficiently to enter into fellowship with other national and international evangelical groups as well as serving as a proper host to visting foreign evangelical leaders.

Morning and afternoon sessions were spent in hearing from key men who represented the various shades of color in the evangelical rainbow. New ideas were spawned, challenges extended, and delegates were given an opportunity for an exchange of opinions. Interest ran high during these sessions as evidenced by the enthusiastic response and at times a standing room only audience of visitors including some ladies. Evening sessions were open to the public and were well attended. *



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JAPANESE AND KOREANS GET TOGETHER

Reconciliation begun at Singapore Congress of Evangelism brings new life to evangelism in Asia.

Joint statement released*

KOREAN-JAPANESE EVANGELICAL LEADERS CONFERENCE

At the invitation of the Japan Singapore Fellowship committee, fifteen Korean and fifteen Japanese evangelical leaders met in Tokyo on October 1-5, 1970. Those who participated in the conference did not represent their denomination but met together according to their individual conviction. All participants from both countries confirmed that all Christians who confess the Bible as the infallible Word of God are made one in Christ by the Holy Spirit.

At the beginning of the conference, the Japanese members expressed their sincere pain and regret over their country's past errors committed in Korea against that country, its citizens and churches, and all together offered an earnest prayer that the same error would not be repeated. They confirmed the call of both churches to find the way of reconciliation between Koreans and Japanese in the cross of Jesus Christ and, in the midst of these pains and regrets, to look forward and forget the past.

We who have participated in the conference discussed with anxiety the danger of the present trends of various kinds of modern theologies. At the same time, we confirmed the need of an active proclamation of an evangelical biblical faith.

We further confirmed the urgency of cooperate enterprises by the churches in both countries against communism and social-religious problems with which the church in Asia is confronted.

We also talked about concrete ways of conducting cooperate activities by the churches in both countries and the following possibilities were suggested:

1. Exchange of pastors, evangelists, theologians, seminary students and lay believers.
2. Technical exchange by Christian business men.
3. Translation and publication of theological and Christian literature.
4. Cooperative seminars by evangelical leaders.
5. Cooperative study about rural evangelism.
6. Cooperative efforts in medical care.
7. Cooperative evangelistic efforts for Koreans in Japan.

We also explored the following possibilities for Korean and Japanese responsibility in Asia:

1. Establishment of an Asia Evangelism Information Center.
2. Begin a course of study named "Asia Evangelism Study" in seminaries of both countries.
3. Education and training of missionaries.
4. Hold a Far East Asian Congress of Evangelism in the near future.
5. Itinerant evangelistic efforts around Asia by church leaders of both countries.
6. Establishment of a cooperate evangelistic fund.

We further confirmed the need to establish an inter-coordinating committee to implement and follow up the activities and projects listed above. It was decided to meet again in May 1971 in Seoul, Korea.

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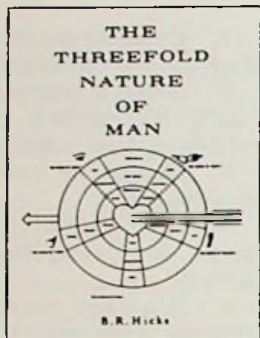
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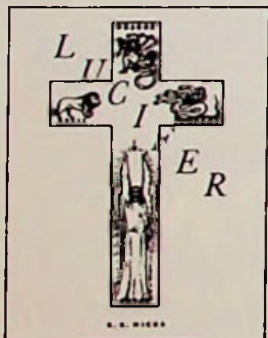
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WINTER ISSUE

"The missionary in the yo's" is the theme of the winter issue. A depth survey of the missionary community, Japanese opinions of missionaries and many related articles are planned.

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HOKKAIDO

"7"

Curiosity killed the cat. Have you heard that saying? It's true that cats are nosy little animals, always wondering what's in a sack, or in the wastebasket, or up on the counter.

The boys in this picture are curious too, wondering why such a big truck doesn't have a motor. I'm a little curious myself, but not about the truck. I'm curious about you MKs

who are reading this page. In case you've never heard of your special title, MK means Missionary's Kid just as PK means Preacher's kid.

I know there are hundreds of you all over Japan, some in English speaking schools, some in Japanese schools, and some in schools in your own home where your mother is the teacher. I would like you to help me write this page. Especially for the next issue, I would like for you in the first, second and third grades to write a seven sentence essay on the subject, "What My Father Does in Japan." The best ones will be printed in the Harvest. Send to Aunt Emma, 1 Aobadai 29-19, Midori-ku, Yokohama 227

Last year from Hokkaido we got butter, cheese, and a good singing group called "The Hokkaido Seven." The girls are all MKs belonging to parents who work on the northernmost island of Japan. They had sung individually and in various groups while in elementary school in Sapporo, but they didn't form The Hokkaido Seven until they came to attend high school in Tokyo.

The girls were kept busy this past school year singing at school functions, giving special programs at Japanese churches, and even making two television appearances on a TBS English program.

In August, The Hokkaido Seven broke up in several directions. Three of them went to the United States for college and one went home with her parents on a regular furlough, but we're thankful for all the good music and memories they left with us. *

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Sokutatsu

DEAR EDITOR

Yours is the second letter we have received recently asking us for news about our work. We haven't yet replied to the first request but their emphasis on "pictures" to show the people back home what we're doing caused us to do a lot of thinking. So you will be receiving the results of our reaction for "news."

Pictures of evangelism? Let's see. That must mean a shot of a group of heathens listening to an evangelist preaching. Or a picture of our young peoples' group passing out tracts. Maybe a baptism scene would be good. Or how about a shot of sweet little children's faces sitting in our Sunday School class?

What am I trying to say. Let's send our pictures to our home churches and to other personal friends and relatives who are sincerely interested in what we do. But along with them, let's write letters to our supporters sharing our sorrows and frustrations as well as our joys.

速達

Let's stop presenting mission work as something for only super-Christians to do, and start inspiring every boy and girl and man and woman in the church to realize that he or she too can be an evangelist in some way. Friendship and caring are channels of God's love, and the whole church is, needed to spread the powder of a heart yielded to God. By now you may surmise that the emphasis of our church planting here in Kagoshima is to train and follow-up our converts with prayer and fellowship until they are mature re-producers. We emphasize laymen training.

Sincerely,
The Carl Liechtys

DEAR EDITOR

Thank you for the '70 *Japan Harvest* and the good information that was included. Here in Ashoro, we are quite far removed from the bustle of city life; it has its good points but we also miss some of the good fellowship you are having in the Holy Spirit.

Lee H. Kanagy

Sokutatsu

DEAR EDITOR

This morning Jack and I were discussing the JAPAN HARVEST. Might it be possible to effect a few changes without too greatly increasing costs?

It would seem that the magazine's difficulties fall into two areas, layout and content. When it comes to layout, a major improvement could be made by using more up-to-date type faces. Much of that currently being used gives the magazine a distinctly old-fashioned appearance. General lay-out of columns, pictures and headlines also need revision.

On the positive side all we have to offer in this area of content is a couple of suggestions of possible articles: seminary extension concept, group dynamics, and a survey of Bible schools.

Mrs. Jack Davidson

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



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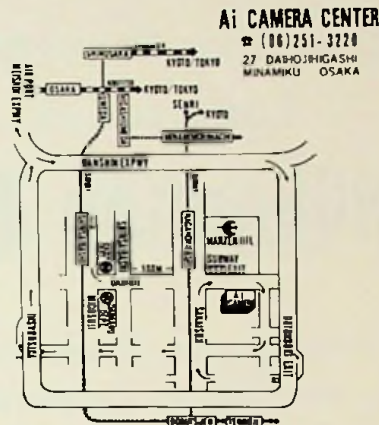
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