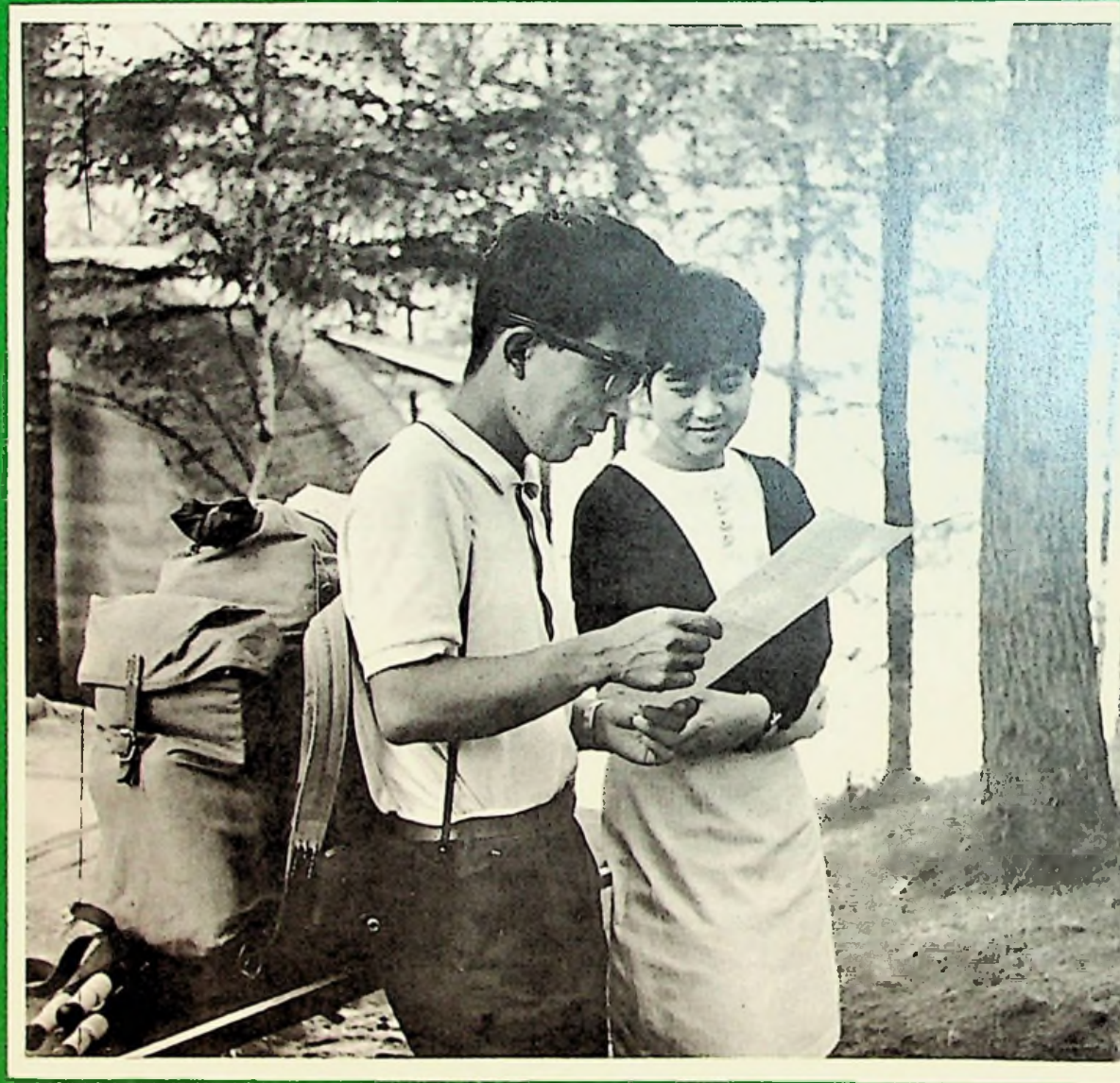




Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY



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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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JEMA AND JAPAN HARVEST ADDRESS

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By the still waters



What I Want

*Four simple but powerful ideas
to get something really great.*

by Glen Swanson

In a hectic world with its pressures from all sides, what is your desire? Mine is the words of the Apostle Paul as found in the translation *Good News for Modern Man*, "All I want is to know Christ and experience the power of his resurrection."

All of us want something, but what? All of us want to know many things, but really what? Oh that we could all say and mean: "All I want is to know Christ and experience the power of his resurrection." I would not want this only for myself, but for you also. I would desire this for us all, for only as we truly know him, can we serve him. Only as we truly know him, can we live for him. Only as we truly know him, can we be used as his chosen vessels. And only as we truly know him, can life be worthwhile.

But how can we truly know him? Might I suggest four simple ideas. First, we must know the Bible better if we are to know him better. There can be only one best. The gift of His only begotten Son is God's best gift to to mankind. But the second best is the Bible. If we want to know him, truly know him, we must know the Bible better.

Second, if we are to know Christ better, we must find time for meditation. One wonders if this art is not lost. We live in days of hurry and continual rush. We live in days of superficiality

and extravagance. But Christ, our example, took time and we must do likewise. "Wait on the Lord and he shall strengthen thine heart. Wait, I say on the Lord." Such a habit helps us to know him better.

Third, to really learn to know him better we must take time to pray. An example is better than a thousand words. Christ not only talked about prayer, he prayed. It was because of his fervent, regular prayers that the disciples asked him to teach them to pray. A heavy-hearted Christ, betrayed by Judas and seeing his other disciples sleeping, asked for strength to meet the cross. Yes, we will get to know him as we take time to pray.

Last but not least, if we are to know him better, we must choose the right companions. Life is largely made or lost by our associations with our fellowmen. Stanley who went down to Africa to find Livingstone tells us that his association with Livingstone truly transformed his whole life.

Yes, ours is a hectic world. There are pressures from all sides. The pressures are great. No one is exempt. And the great need for the world in which we live is for men and women who can truly say, "All I want is to know Christ and experience the power of his resurrection." But are we willing to do what is necessary? If we are, we can know him and have his power as we go forth to a needy world. *

Editorial

by Don Noko



Total Mobilization . . . and the missionary

"Total Mobilization Evangelism" is the fortunate title that the Japan committee chose when they inaugurated here the program of "Evangelism-in-Depth" which has had such striking success in Latin America.

The title emphasizes both the crucial heart of the movement's program, and at the same time witnesses by implication to the lack of such total church involvement in the 112 year history of Japanese Protestantism. It focuses as well upon the number one critical problem facing the church and mission in Japan in this eschatological era.

If this expanding nation with its 23 cities, 366 towns, 187 counties with no established church witness for Christ is ever to be Biblically evangelized, it will be only if the latent power of the laity is tapped by a reluctant clergy. If the church is ever to be renewed, the congregations enlarged, Christian education programs developed, and an impact for Christ made on society, it will only be when all the lay people of God assume their roles as believer-priests and believer-witnesses in every vocation of life.

The principle is as old as the early church . . . it is as evangelical as Wesley . . . it is as indigenous as *Sokagakkai* . . . it is as universal as Communism . . . it is as workable in Japan as the "*Toitsu Genri Kyokai*" has proven to be.

But, "the biggest barriers to revival and widespread renewal in evangelism in Japan is the clergy themselves," a young evangelical leader told me last week. Bound more to cultural tradition than Biblical teaching and example on the point of lay involvement, older church leaders seem fearful to give laymen any significant role in the churches, beyond serving as ushers and treasurer for the offerings. As a result ambitious, aggressive, and potentially able lay leaders are early discouraged in their immature Christian lives and turn from the church as a source of challenging and meaningful life involvement.

This tragedy is repeatedly witnessed in two special areas. Keen young converts in their university days, often recruited through a student movement or a missionary English class, are dutifully channeled into a local church. The propelling force of their initial conversion experience usually carries them one to three years into church life. Then the lack of spiritual challenge and meaningful involvement in the church cools their zeal with the result that the seductive appeals of the business world and the affluent society lure them gradually from the church.

The other off-repeated tragedy is the church started by the missionary with the vision of training laymen. After a few years he has a handful of adults many of whom can lead, take responsibility, speak, and do effective personal witnessing. Then this thriving small church group is turned over to a young, inexperienced theological school graduate. Conditioned by the church establishment, the young pastor assumes the only role he knows, that

of a central leader. He does all the speaking, all the planning, all the working. In some cases he feels these trained leaders a threat to his own position, and freezes them out of the fellowship. In this case also these potential leaders are soon lost to the fellowship and ministry of the church.

One striking case I know involved the conversion of a middle-aged company president in a missionary's place of work. Full of zeal for Christ and the church, he hungrily drank in the Word and sought means of witness. But when a young graduate in his early 20's took over the new congregation, he soon drove this layman from the church into the arms of Jehovah Witnesses. A year later he had resigned his company and is now a dynamic area leader of this splinter movement.

Over 10 years ago I was invited to address the annual convention of an evangelical denomination on the subject of "lay involvement." Speaking from Ephesians 4:11, 12, I did my best to picture a Bible pattern of the clergy training a lay ministry. Following the address, the convention broke into small groups for discussion after which the conclusions of their discussions were shared in a summary session. Imagine my discouragement to find that they debated solely whether a layman should be allowed to stand in the pulpit or required to stand on the floor before the pulpit when giving a testimony or making an announcement. The convention voted the latter, apparently satisfied that the subject was exhausted.

The successful experience of "Total Mobilization Evangelism" in Shikoku last year has proved the validity and applicability of the principles of lay involvement in evangelism in the evangelical church context. It can be done in Japan. It has been done in Japan.

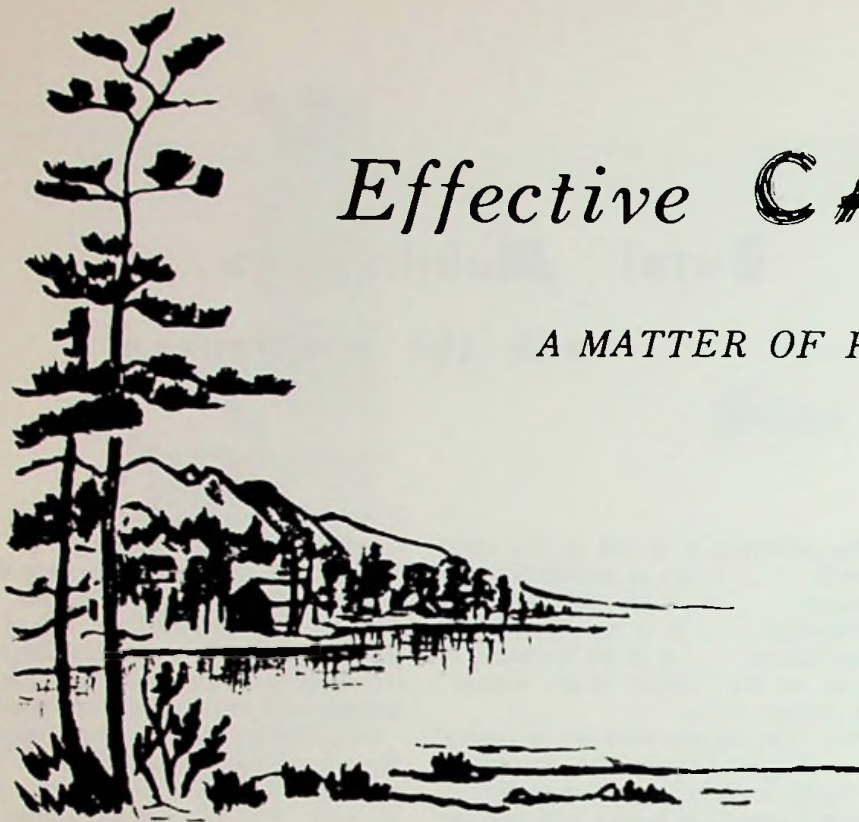
But the frustrating question to the foreign missionary is, "What can I do to break down prejudicial barriers and promote the mobilization of the laity

Continued on p. 25

Effective CAMPING

A MATTER OF PRIORITIES

by John Schone



Missionary Schone is in full time camp work and has done much to develop camp work in Japan.





"COME APART AND REST AWHILE"

Introductory remarks: Christian camping is definitely effective in bringing Japanese of all age groups into vital relationship with Jesus Christ, resulting in large numbers being soundly converted and many becoming disciples who are reaching others for Christ. Camping is already within the cultural pattern of Japan; an important plus factor. The family-web social structure of Japan is still a binding influence. To get a real hearing for the Gospel in a society so tightly controlled, the creation of a new set of influences outside the home, school, and office is vitally important. A good camping program can be within the 'accepted pattern' of the culture of Japan. The possibilities of camping being developed and worked in Japan are tremendous. We have the greatest potential for campers be-

ing reached for Christ of any place in the world. I want to emphasize this fact again—Christian camping is very effective in reaching Japanese for Christ.

Staff? Program? Facilities? Which is most important?

Camp priorities: In any type of ministry certain priorities must be established on sound principles. Often when we come to discussing priorities in camping, the first thing we think of is: "What facilities should be have?"

This may be disconcerting to some of you, but I do not consider "facilities" as the No. 1 priority in camping. Facilities do have a priority, but not No. 1. Camp priorities that should take precedence over facilities are: (1) camp staff of the best quality possible; (2) a camp program that is Bible-centered and based on your camp philosophy and objectives, with staff trained and prepared to work the program to its greatest potential. With these priorities well defined, the priority of facilities will have its proper place and usefulness. Actually, all three, that is, staff, program, and facilities, need to be developed simultaneously, with the order of priority carefully guarded. The tendency is to overspend and overplan on facilities to the neglect of sufficient

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budget and time to provide adequate staff and program to make full use of the facilities. This can be damaging to staff morale, as well as a financial burden that can stifle healthy growth, and ultimately, seriously affect the philosophy and objectives of the camp ministry.

Cheap rates may be the key to camp weakness

Camp financing: The Christian Church has a reputation for being "cheap" and inefficient in matters of business administration. The Christian camping ministry has not entirely escaped this weakness, but we are trying to take concrete steps to rectify it. I am of the conviction that all camp operating costs ought to be paid by the ones who use the benefit from the program—the campers. This will require some study and comparison to determine accurate costs of operation. For a simple rule of thumb, the following percentages are close enough for any camp administration to begin with; one-third of the total operating budget will go for

food service; one-third will be needed for staff expenses—including planning sessions, training materials, travel, gifts, salaries, scholarships, etc.; and the remaining one-third for general use—including program materials and equipment, office expense, advertising expense, utilities, general day-by-day maintenance operation, follow-up, etc. As the camp develops, these percentages can be broken down into smaller divisions.

Daily rate of ¥978 is a realistic rate

For instance, if you set your food service budget at ¥200 per day per camper, your actual cost of caring for that camper is probably about ¥600 per day. Depending on the number of the staff, each camper must pay a portion of a staff member for living costs at camp. On a ratio of four campers to one staff, each camper fee must include 1/4 the cost of a staff member, or an additional ¥150 per day. Further, a reasonable rental fee per day per camper to be used for year-round maintenance, replacement, and improvement of facilities needs to be considered—let's suggest ¥100 per day per camper. We now have a camper fee of ¥850 per day to cover camp operating costs when operating at 100% capacity. But 100% capacity is not realistic. 80-85% capacity is closer to actual operating conditions, so camper fees should be based to allow for this. Some camps will dip below this average, while others will go over, but the average should be in this range for a 'going' operation. By adding 15% to cover this factor, we have a daily rate of ¥978 per camper. Primary school and junior high school campers will pay proportionately less than this average, while adult and specialized camps will be assessed proportionately more than this average. I would say that any Christian camp charging less than ¥700 per day is not realistic about present economic conditions in Japan. Cheap rates are often an indication of poor management and limited program. Cheap rates do not guarantee larger attendance. Rates which are reasonably in line with the living economy are looked upon more favorably by the parents than rates that are too low. Various kinds of scholarships are the answer for campers who need financial assistance in order to attend.

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Effective camping demands proper church relationships

Christian camping is an integral part of the Church if your camp philosophy and objective is in any way aimed at reaching Japanese with the Gospel and ultimately converting them to Jesus Christ. To say that Christian camping is outside the Church is Biblically incorrect. It is in the area of practical working relationships that we encounter our difficulties. However, here too, a well defined, written camp philosophy and objectives will help greatly in seeing an effective working relationship established. I would recommend that national church leaders of only one national church organization share in the administrative responsibility, although the staff, including speakers, be selected from a larger representation, providing they are in agreement with the rules and policies of the camp, and true to the Scriptures in their Christian life and doctrine. I would further recommend that national church leadership on the administration of the camp include both pastors and laymen. There is still a place for, and need for, missionary representation in Christian camping in Japan. In the matters of setting new policies, I feel the body responsible for final administrative action should be in complete agreement. If not, the implementation of the new policy should be delayed until a policy that is acceptable to all is apparent. In Japan, it is good to remember that a sudden shift in policies is not generally done; a period of time from one to two years will often be needed for implementation of new policies fully accepted within the culture and thinking of the national church leaders. Consequently, long-range planning is most essential in smooth camp administration when more than one cultural background is involved. *



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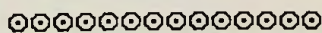
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1971 ALL JAPAN CAMP and CONFERENCE SURVEY

Camp Name	Camp Location	Age Group	Camp Dates	Camp Fees
<i>NORTHERN HONSHU & HOKKAIDO area:</i>				
1. Moorai Youth Camp	near Sapporo on the coast (property owned)	?	7/25-8/15	¥600/day
2. Aomori Christian Center	At Moya, Aomori Shi, about 40 min. by bus from Aomori Station (property owned)	Col. Eng. Sem.	7/20-23	¥900/day
		H. S. Camp	7/26-29	¥900/day
		P. S. Camp	7/30-8/1	¥700/day
		M. S. Camp	8/3-6	¥800/day
		Adult Camp	8/12-15	¥900/day
		Eng. Tea. Sem.	8/17-20	¥900/day
3. Kinshuko Bible Camp	Yuda machi, Iwate Ken (property owned)	Family Camp	6/19-20	
		Student Eng. Camp	7/26-31	
		H. S. Camp	8/2-7	¥4800/ 5 days
		M. S. Camp	8/9-14	
		Adult Camp	8/16-21	
4. Evang. Orient Mission Bible Camp	Hisanohama To Iwaki Shi, Fukushima Ken	?	8/6-8	¥1950
5. Gospel Villa	Near Tsuchiya Onsen, Fukushima Ken	P. S. Camp	7/26	¥1000/ 4 days
		M. S. Camp	to	¥1500/ 4 days
		H. S. Camp	8/20	¥2000/ 4 days (subsidized)
<i>CENTRAL HONSHU (Hokuriku, Shinshu, Joetsu Area:)</i>				
1. Amaharashi Bible Conf.	Amaharashi Beach, Takaoka Shi Toyama Ken (rented facilities)	Children's Camp	8/16-21	¥700/ day
		Adult Conference	8/16-21	
2. Hijirigaoka Bible Camp	Kuriranami Machi, Kashiwazaki Shi, Niigata K. (property owned)	P. S. Camp	8/2-5	¥2100
		M. S. Camp	8/9-12	¥2100
		H. S. Camp	8/5-8	¥2250
		Adult Conf.	8/13-16	¥2250
		Adult Eng. Sem.	8/16-19	¥5000
3. Sado Bible Camp	Matsugasaki, Hatano Machi Sado Island, Niigata Ken	Sr. Hi. Youth Camp	8/2-5?	¥1600-2000
4. Nojiri Retreat House	Lake Nojiri, Nagano Ken (property owned)	Now being developed – not available yet.		
5. Karuizawa Christiar. Center	No. 2163 Karuizawa Machi Nagano Ken (property owned)	Shorisha Eisu Conf. Christian Workers' Conference	8/12-16 8/10-11	Offering
6. Church of Christ Camp	No. 1074 Karuizawa Machi Nagano Ken (property owned)	No camp dates available for this summer.		
7. Brethren Bible Camp	No. 1442 Karuizawa Machi Nagano Ken (property owned)	No camp dates available for this summer.		

Other Camp Dates	Other Camp Fees	Capacity	Camp Owner or Supervisor	Director or respon. person	Registration Address	Other Information
1/4-6 Youth Camp 1/6-10 Teacher's Seminar	¥800/day ¥1500/day	Sum-50 Win-100	O.M.F. Mission	D. Barber W. Fearne- hough	Kita 38 jo, Higashi 10 chome Sapporo Shi 065 Phone: (0122)71-3607	
3/29-4/1 Eng. Sem. 9/24-26 Couples (Conf. 11/___ Y.P. Camp		50	TEAM & O.M.F.	A. Netland M. Christman	3-8, Yatsushashi Oaza, Tsutsui Aomori Shi 030 Phone: 38-2144	open for year- round rentals
		sleep-134 eat-100	Conservative Baptist Mission	J. Weber	49 Yuda Machi Waga Gun, Iwate Ken	equipped with Central Heating
		80	Evangelical Orient Mission	Mr. Kunio Tojo	39-3, Kawanuma Nakamura, Soma Shi Fukushima Ken 976 Phone: (02443) 3618	
		Ladies-30 Men-25	Baptist Mid- Missions		Baptist Mid-Missions 17-20, Kasuga Fukushima Shi 960	
		50	Takaoka Baptist Ch. & Yazama Megumi Baptist Church	D. Slaney	9-24 Nakagawa, Honmachi Takaoka Shi, Toyama Ken 933 Phone: (0766) 23-6655	
3/20-21 Spring Retreat for Christian H.S. Students			J.E.M. Mission Nihon Dendo Fukuin Kyodan Niigata Domei Churches		Kashiwazaki Bible Institute Kujiranami Machi Kashiwazaki Shi, Niigata Ken Phone: (02572) 2-5843	
		25	Swiss Alliance Mission	S. Stutz	Chigusa, Kanai Machi Sado Gun, Niigata Ken Phone: (025963) 2777	
		about 25	Christian Reformed Japan Mission	R. E. Sytsma	921 Hanagui Cho Soka Shi, Saitama Ken 340	
5/1-4 Golden Week Conference 10/25-30 Short Term Bible School		120	Life Ministries, Inc. Church of Christ (Christian Churches) (Independent) Brethren (Independent)	Nideo Nakada J. Fleenor C. Stoecker	No. 2163 Karuizawa Machi Nagano Ken 389-01 Phone:(02674) 2-2302,2-3969 1-5-15 Naka Ochida Shinjuku Ku, Tokyo 161 Phone: 951-6025 No. 1442 Karuizawa Machi Nagano Ken 389-01	Open for rentals

Camp Name	Camp Location	Age Group	Camp Dates	Camp Fees
8. MatsubaraKo Bible Camp	Koumi Machi, Minami Saku Gun Nagano Ken (Koumi Line) (property owned)	Work Camp	7/10-17	¥4,000
		College Camp	7/17-23	¥6,000
		English Camp	7/23-29	¥6,000
		High School Camp	7/30-8/4	¥4,700
		Jr. High Camp	8/4-9	¥4,200
		P.S.(Teigaku) Camp	8/9-13	¥3,200
		P.S.(Shogako) Camp	8/9-13	¥3,200
		Family Camp	8/9-13	¥4,400
		Adult Camp	8/13-18	¥6,000
		Eng. Seminar	8/18-23	¥6,500
Music Camp	8/18-23	¥6,500		
9. KEEP Camp & Conference Center	Kiyosato, Tamanashi Ken (Koumi Line) (Property owned)	No camp dates available for this summer.		
10. Ikaho Bible Camp	Half-way between Shibukawa and Ikaho Hot Springs Gumma Ken (property owned)	M.S. Camp	7/26-31	
		Gospel Camp	8/2-7	
		Believer's Camp	8/9-14	¥500/ day
		S.S.Workers' and Pers. Evangelism Training Conf.	8/16-21	
		Missionary Conference with Eng. speaking nationals	8/24-27	
11. Akagi Seinenso	Mt. Akagi, Maebashi Shi Gumma Ken (property owned)	No camp dates available for this summer.		
<i>KANTO PLAINS AREA:</i>				
1. Okutama Fukuin Ie	5 min. walk from Kori Sta. on Ome Line (property owned)	Adult Camp	7/31-8/2	¥900/ day
		H.S. Camp	8/10-13	
		M.S. Camp	8/10-13	
2. Okutama Bible Camp	60 kilo. west of Tokyo in Chichibu-Okutama Nat. Park (property owned)	Work Camp	7/12-17	
		University Camp	7/19-24	¥4,500
		High School Camp	7/26-31	¥4,500
		Jr. Hi Camp	8/2-7	¥4,200
		Adult Bible Conf. Eng. Teachers' Sem.	8/12-15 8/17-22	¥4,500
3. Hi B.A. Bible Camp	Ichinomiya Kaikan, Chose Gun, Chiba Ken (property owned)	International H.S.	7/19-24	¥6,000
		Japanese H.S. Camp	7/26-31	¥3,700
		Japanese H.S. Camp	8/2-7	¥3,700
		Japanese H.S. Camp	8/9-14	¥3,700
		Japanese H.S. Camp	8/16-21	¥3,700
		Japanese O.B. Camp	8/22-25	
4. Manazuru Bible Camp	Manazuru Cape, Manazuru Machi Kanagawa Ken (property owned)	No camp dates available for this summer.		
5. Joy Bible Camp	Rented facilities at Manazuru Bible Camp	Junior Camp	6/26-7/3	¥5,000/ week
		Jr. Hi. Camp	7/3-10	¥5,000/ week
6. Nagurigawa Bible Camp	20 min. walk from Hanno Sta. on Seibu-Ikebukuro Line (property owned)	Primary Camp	8/2-7	?
		Primary Camp	8/9-12	

Other Camp Dates	Other Camp Fees	Capacity	Camp Owner or Supervisor	Director or respon. person	Registration Address	Other Information
3/15-22 Study Camp 3/22-29 Study Camp 4/29-5/3 Golden Week 10/29-31 Autumn Camp 11/26-28 Thanksgiving 12/27-30 English Camp 12/30-1/3 New Year's Conf. 1972 1/3-7 New Year's Skate 2/24-27 Megumi no Takane 4/29-5/3 Golden Week	¥1000/day plus Reg. fee	150 + staff in winter 60 + staff	TEAM Mission and Nihon Domei Kirisuto Kyodan	J. Schone	Koumi Machi Minami Saku Gun Nagano Ken 384-11 PH: (026792) 347	Open year around & can han- dle some rentals
				Dr.P.Rusch	KEEP Kiyosato, Takane Cho Kitakoma Gun, Yamanashi Ken 407-03 Phone: 633 Shimo Kotori Takasaki Shi Gumma Ken 370 Phone: 22-4217	Open for rentals
3/29-4/4 11/2-3		70	Gifford Beckon	G. Beckon Mr. Narita Mr. Yama Mr. Negishi		
			Evang. Covenant Mission Church	H. Engeman	7-24, Hibarigaoka Chigasaki Shi Kanagawa Ken 253	
5/2-5 Youth Camp		150	Liebenzeller Mission	A. Rech- kemmer	1933 Nakanoshima Kawasaki Shi, Kawagawa Ken 214 PH: (044)91-2334	Open for year a- round use & rentals
3/25-27		100	F.E.G.C. Mission & Nihon Shinyaku Kyodan	Y. Suzuki	P.O.Box No. 20 Ome Shi, Tokyo PH: (0428) 76-0931	Open for rentals
		Inter. 70 Sum. 100 Spring 50	Hi B.A. Mission	J. Meyer	Box No. 100 Shibuya P. O. Shibuya Ku, Tokyo Phone: 409-5072	
			TEAM Mission	D. Walter	1-38 Minami 6-Chome Higashi Kaigan Chigasaki Shi, Kanagawa Ken Phone: (0467) 82-3354	Open for rentals
		60	G. Pontius (1971)	G. Pontius	Tachi West Court 2-145 Nakagami Machi, Akishima Shi Tokyo 196 Phone: (0425) 41-0585	
		50	Tokyo Evangelistic Center	K. Kobayashi	Phone: (04287) 2-5358	

Camp Name	Camp Location	Age Group	Camp Dates	Camp Fees
7. Japan Campus Crusade for Christ	rented facilities used	Chubu Area Camp—Yumori Kanto Area Camp—Matsubara Kansai Area Camp—?	7/12-16 8/24-28 8/30-9/3	
8. KGK Camps	rented facilities used	College Age Camps	8/23-27	¥1,100/ day
9. Navigators' Camps	rented facilities used	Intern. Eng. Camp—Manza O.B. Camp—Kiyosato Student Camp—Kiyosato	7/1-4 7/16-18 7/19-23	2 days, ¥3500 4 days, ¥5000
10. Tozanso	Gotemba Shi, Shizuoka K. (property owned)	No camp dates available this summer.		
11. Amagisanso	Yugashima, Shizuoka Ken (property owned)	No camp dates available this summer.		
<i>CHUBU and KANSAI Area:</i>				
1. Assemblies of God Camp	Lake HamanaKo (property owned)	In the planning stages — not yet developed.		
2. Suzume no Oyado	5 kilo. from Ena Shi Gifu Ken, Chuo Line (property owned)	Rented by schools and churches which put on their own 1-2-3-day camp programs.		
3. Yumori Bible Camp	100 kilo. N.W. of Nagoya near Sakashita station, Gifu Ken in Yumori Pref. Park, Chuo Line (facilities owned on lease land)	Foreign Childrens' Camp College English Camp College English Camp Renmei Rental Camp Adult Camp	7/5-9 7/26-30 8/2-6 8/9-15 8/9-15	¥1,000/ day ¥ 900/ day ¥ 900/ day ¥ 900/ day ¥ 900/ day
4. German Alliance Camp	Ibi Gun, Gifu Ken (property owned)	No camp dates available for this summer.		
5. Omi Shinsei Camp	Mizugahama near Omihachiman on Lake Biwa, Shiga Ken (property owned)	P.S. Camp M.S. Camp H.S. Camp	during August	¥1,500 ¥1,800 ¥2,500
6. Evang. Free Church Camps	rented facilities used	No camp dates available for this summer.		
7. Gen. Conf. Baptist Camps	rented facilities used	No camp dates available for this summer.		
8. Swedish Alliance Bible Camps	rented facilities used	No camp dates available for this summer.		
9. Omi Shinsei Camp	10 kilo north of Ikeda Shi Osaka Fu (property owned)	Jr. Hi. Camp Sr. Hi. Camp Y.P. Camp	During August	¥500/ day plus food and program

Other Camp Dates	Other Camp Fees	Capacity	Camp Owner or Supervisor	Director or respon. person	Registration Address	Other Information
3/1-5 Snow Camp	¥8,000	150	Japan Campus	S. Arai	2-1-3, Kanda	
3/30-4/2 Stud. Camp	¥3,000	120	Crusade for Christ		Surugadai, Chiyoda Ku Tokyo 101	
4/2-6 Leadership Training Institute	¥4,000	120			Phone: 292-0791/2	
3/1-5 Snow Camp	¥8,000	150	Kirisuto Gakkusei Kai		2-1-3, Kanda Surugadai, Chiyoda Ku Tokyo 101	
3/22-26 Stud. Camp					Phone: 294-6916	
2/19-21 Kanto Nav's	¥3,000	100	Navigators	R. Boardman	Tokushima P.O. 121 Tokyo	
3/1-3 Kobe Area Nav's						
11/5-7 Kanto Nav's						
11/___ Kobe Nav's						
Open year around for rentals			Y.M.C.A.	T. Hongyo	Tozanso-Nihon YMCA Domei Kokusai Seisyonen Center Higashiyama	excellent facilities
					PH: 0550 3-113315	
					Tokyo-No. 2 Kosuga Bil Ryogoku 30, Nihonbashi Cyuo ku, Tokyo	
Open year around for rentals			The Japan Mission Foreign Missions Board, S. Baptist Convention		Nihon Baptiesto Renmei Amagisanso Tokyo Office 2-350, Nishio Kubo Shinjuku ku, Tokyo 160	excellent facilities
					Phone: (03)203-2788	
			Christ's Ambassadors of Assemblies of God	P. F. Klahr	15-20, Komagome 3-chome Toshima Ku, Tokyo 170	
Open year around for rentals	P.S. rate discount special lg. group disc.	day-200 sleep-150	Presbyterian Japan Mission	J.McAlpine K.Katayama	Kirisuto-kyo Kaikan Suzume no Oyado Phone: 05732 (5) 2325	
		80	TEAM Mission	R. Courtney	68 Shofuen, Hiroji Cho Showa Ku, Nagoya Shi 467	
					Phone: (052) 831-0922	
			German Alliance Mission		22, Kochino Miya Machi Konan Shi, Aichi Ken 483	
		60-70	Sekai Fukuin Dendo Dan		Phone: (05875) 5-1590 Sekai Fukuin Dendo Dan Kondo, Gokasho, Shiga Ken 529-14	
			Japan Evangelical Free Church Mission		33-2 Higashi Ono Cho, Koyama Kita Ku, Kyoto Shi 603	
			Baptist General Conference		832, Yoshihara, Mihama Cho Hidaka Gun, Wakayama Ken 644	
			Swedish Alliance Mission in Japan		12-139 Aza Ikeda, Yahagi Cho Okazaki Shi, Aichi Ken 444	
3/28-4/1 KGK rental		day-150 sleep-100	Mennonite Brethren Mission	I.Wohlgemuth K. Abe	6-1 Nishi Uneno Kawanishi Shi Hyogo Ken	Open for some rentals
5/2-4 English Camp-M.B.					Phone: (0727) 94-0120	

Only
One
Life

UNUSUAL MINISTRIES AMONG
CHRISTIANS IN JAPAN

by Eloise Vanderbilt

TORA! TORA! TORA!



The world
has changed
greatly since
December 7, 1941
... and so has
Captain Mitsuo Fuchida

FOR as long as he could remember, Mitsuo Fuchida wanted to be a military man. He could hardly wait for high school graduation so he could enroll in the Japanese Naval Academy, and during those three years of training, he became enamored with the world of aviation.

Immediately after completing his naval training, he joined the Japanese Naval Air Force and flying became his life. By 1941 he had logged 10,000 flying hours, making him the most experienced pilot in the air force.

Not only was he a crack pilot, but he was also filled with an unquenchable love for his mother country. He had the spirit the war-strategists were looking for, and they gave him the honor of leading the attack on Pearl Harbor.

On December 7, at 7:49 a.m., Captain Fuchida, flying the lead plane of the 360-plane squadron, spoke the code word into the microphone: "Tora! Tora! Tora!" Suddenly torpedo planes, dive bombers, level bombers and fighters struck with fury against the sleeping naval base of Pearl Harbor.

Captain Fuchida says, "I put my whole effort into the battle that followed. My heart was ablaze with pride for our success in catching the entire main force of the American Pacific Fleet at anchor."

In the twenty years between his enlistment into the Navy and his glorious victory in Hawaii, Captain Fuchida had been thoroughly indoctrinated by his military leaders. Many times he had heard the words of the old Imperial Rescript, "Be resolved that Honor is heavier than the mountains and death lighter than a feather."

His superiors wanted blind obedience and maximum effort. Through the following four years of the war, Captain Fuchida was an exemplary warrior, fighting where he was needed and willing to give his life for his country.

Even during the demoralizing years when reversal after reversal came to Japan's fighting forces, Captain Fuchida fought bravely and wholeheartedly. Then, suddenly, the war was over, the peace treaty was signed and the Japanese military forces were disbanded.

Captain Fuchida was miraculously still alive and still whole, but was without a job for the first time in his life. He bought a small plot of land near Osaka and took up farming to cover his frustration and disappointment in Japan's bitter defeat.

Fuchida gets DeShazer's tract at Shibuya station

Several times in the next few months the captain was called to Tokyo by General MacArthur to witness at the war crimes trials for Japanese who had committed atrocities against American prisoners. One day on his way to headquarters, he got off the train at Shibuya and was handed a pamphlet by a foreigner. The words on the cover caught his attention immediately:

"I was a Prisoner of Japan." This, after all, was the subject with which he was dealing at the trials and his curiosity was aroused. He opened the pamphlet and saw that the story began with Pearl Harbor.

It was Jacob DeShazer's story. On the day Pearl Harbor was attacked, DeShazer was doing K.P. duty at an Army training camp. Anger against the Japanese welled up in his heart and he wanted nothing so much as to be able to get revenge on the "Japs."

One month later, he volunteered for a secret mission with the Jimmy Doolittle Squadron: a surprise raid on Tokyo from the aircraft carrier Hornet.

On April 18, 1942 he participated as a bombardier on the first bombing raid of Tokyo and had his revenge for Pearl Harbor. Flying on past Japan and over China, his plane ran out of fuel and the crew was forced to parachute into Japanese territory in China. The next morning Sgt. DeShazer was captured.

For over three years he suffered as a prisoner of war. His hatred of the Japanese was intensified by the frequent brutal treatment he received at the hands of the guards.

DeShazer requests Bible

Then one day during his imprisonment he felt the desire to read the Bible and begged his captors for a copy. He was laughed at and his request was denied. But DeShazer persisted and eventually a Bible was given to him.

Reading through the New Testament, he found one verse that gave him the key to changing his life: "Therefore, if anyone is in Christ, he is a new creature; the old has passed away, behold, the new has come."

It was a life changing miracle. Now a new DeShazer could face his former enemies with love instead of hatred. He promised God that after the war he would return to Japan as a missionary.

It was ex-Sergeant DeShazer who handed ex-Captain Fuchida this testimony of God's power. Fuchida read the pamphlet all the way through and could not get the story out of his head—DeShazer, a strong military man, had actually been changed by simply reading the Bible! Fuchida determined to get a Bible for himself to see what power this Book had.

Fuchida changed by the power of the Word

He bought a Bible, a book he had not only never read before, but a book in which he had never had any interest.

He began reading daily from the New Testament. One day he came to Luke 23:34 where Jesus said while hanging on the cross, "Father, forgive them for they know not what they do." He was struck with the great love of Christ, and he found immediate forgiveness and salvation.

"Since the love of God transformed my life," he says, "I dedicated the balance of my life to serve the Lord."

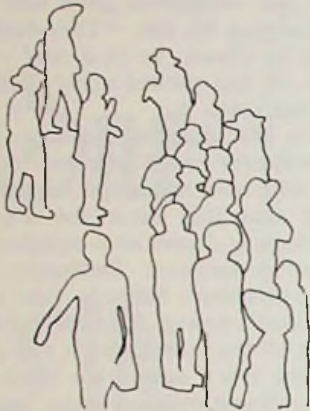
He became a full-time lay-evangelist. Whether in Japan or in America, his story was told to an intrigued audience, for few things are so dramatic as hate turned to love. Occasionally he and DeShazer shared the speaker's platform as they told of Christ's love for all people.

Now nearing seventy years of age, Mr. Fuchida and his wife are living in Kashihara City, Nara Prefecture. He is still active, conducting meetings on the average of two a week. They have two married children who are American citizens and who live in the United States.

His testimony is clear. "I believe Jesus Christ is above all and this is the highest calling for me—preaching of this wonderful salvation. Surely I can say with my heart as did the Apostle Paul in Philippians 1:12, 'I want you to know, brethren, that what has happened to me has really served to advance the gospel!'" *

People

NEWS NEWS NEWS NEWS NEWS NEWS NEWS NEWS NEWS NEWS



Dr. Clyde Taylor, Director of the Evangelical Foreign Missions Association for the last twenty-six years, spent ten days in Japan during March. Probably the best informed man on world missions, Dr. Taylor spoke to various missionary and Japanese meetings in the Kanto, Kansai and Hokkaido areas. Dr. Taylor briefed the executive committees of JEMA and the Japan Evangelical Association on world missions today. In giving an eye-witness report of many striking developments on various mission fields today, he both inspired and challenged all who heard him speak.

Keith Miller, author of *The Taste of New Wine*, was the main speaker at the spring JEMA banquet attended by an overflowing crowd at the Tachikawa Civilian Club. Speaking along the lines of his well-known and well-read books, Mr. Miller spoke of the various "ladders" which we have in our lives which often present an "other self" rather than the "real self." Miller had only one non-military appearance during a busy Far East Tour under the auspices of the U.S. Forces Chaplain's Committee.



Keith Miller at JEMA banquet

Dr. Beyerhaus, of the University of Tübingen Germany, completed an extended speaking tour at various Bible schools and Seminaries in Japan during April. Dr. Beyerhaus, associated with the Fellowship of Evangelical Students, is the author of the Frankfort Declaration. This Declaration is a recent statement of faith relating to evangelical missions.

Revs. Van Baak and Jack Vos, representing the Christian Reformed Board of Foreign Missions, visited Japan from April 25 to May 7. Mr. Van Baak is a former missionary in Japan and was recently appointed to be the Far East Secretary of the Christian Reformed Board of Missions. Mr. Vos, pastor in Toronto Canada, has served on the Board for many years. Mr. Van Baak spoke briefly at the JEMA Plenary meeting.

The Lutheran World Federation Commission on Church Cooperation met in Tokyo on April 29 to May 4. The conference dealt primarily with the "Role of Lutheranism in an Ecumenical Age" and featured among others, two prominent African scholars Dr. I. K. Katoke of Tanzania and Dr. J. Mbiti of Uganda. The Tokyo premiere of *Saikai no Jujika* (The Western Cross) highlighted the public rally on May 2. This film is a 45 minute color documentary of the entrance of Christianity into Japan around the early 1600's.

A bi-monthly movie and drama news sheet called the *Kairos* was introduced by the Movie Drama Department of the Lutheran World Federation Broadcasting Service on March 20. *Kairos* will contain articles about films and plays which seem to reveal something significant for our particular time in history. The film to be featured in the first edition is the new Russian release of Dostoyevsky's *Crime and Punishment*. In addition to alerting readers to thought provoking films, the Department plans to organize viewing parties and discussion groups. For more information, contact George Olson.

Dr. Hudson Taylor Armerding, president of Wheaton College, will be one of the featured speakers at this year's JEMA summer Conference. Dr. Armerding, also president of the National Association of Evangelicals, is a well-known Christian educator and popular conference speaker. (For more details on the JEMA conference, see page 30).

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SEVENTH-DAY ADVENTIST MEDICAL INSTITUTIONS

Speaking to the members of the Singapore Fellowship in Tokyo recently, Bishop Chandu Ray of West Pakistan challenged the Japanese Church leaders to work towards "new patterns of evangelism built from the soil." He called for a liberating of the gospel in Japan with a greater laypeople involvement.



Mr. Chandu Ray addressing Singapore Fellowship

As Director of the "Coordinating Office for Asian Evangelism" in Singapore, Bishop Ray said his purpose in coming to Japan was threefold: 1) To encourage the Japanese to sponsor a Congress on Evangelism here in Japan. The fact that Congresses had successfully been held in India, Philippines, Taiwan and other countries in the Orient was an indication that such an effort would help stimulate unity in evangelism in Japan also. 2) To foster an interest in sending Japanese evangelists to visit other countries. In the future Asians must not look to the West as the only sending countries but must be prepared themselves to go and share the insight, skills and viewpoints of Asians in bringing Christ to Asia. 3) To seek cooperation with the "Coordinating Office for Asian Evangelism" to train Christian Asians to meet the needs of Asian evangelism. He said that this new pattern of evangelism in Asia ought to be one of brotherhood concerning financial support and work. One of the projects of the Coordinating Office is to provide a graduate school of theology for Asians to study in Asia rather than going to the West. He hoped Japan would assist in this area also. In return, he explained that the function of the Coordinating Office in Singapore was to: 1) Share news of what God is doing through Asia in a monthly prayer bulletin. He regretted that little news had been received from Japan in this

regard. 2) Encourage the formation of an Asian Theological Education institution. Information is being sent out through a theological newsletter. 3) Bring about a unified literature thrust throughout Asia. 4) Seek support for the operating of this office from Christians in every country of Asia. At the close of his remarks, Chandu Ray repeated his hope and desire that a Congress on evangelism will be convened in Japan in the near future—possibly sometime in 1972.

Thelma Clarke


The Fukuin Dendo Kyodan has started a new Bible School in Hanyu, Saitama Prefecture. The first FDK school had its beginning as far back as 1927 and over the years has trained men and women for the Gospel ministry. The gift of a site of land occasioned the erection of a new building. Dr. Akira Hatori, Miss Dorothy Parr, and Mr. Neil Young head up the committee to erect the new school.



The Tenth Annual Keswick Convention was held on February 23-26 in Hakone. As usual, a large number of Japanese pastors as well as believers and laymen gathered under the theme "All one in Christ Jesus" and enjoyed the spiritual blessings this convention is noted for. Featured speakers this year were Dr. W. Stanley Mooneyham (President of World Vision, International) and Rev. R. C. Lucas (Church of England).

Mr. Frank Bickerton is the Harvest News Editor. Please send all news items to him

Editor



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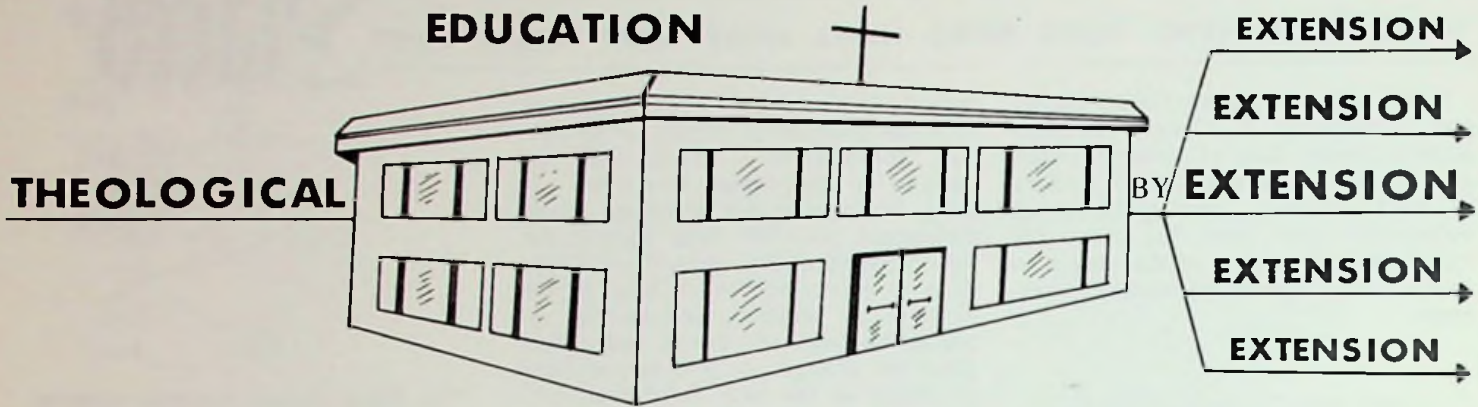
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AN APPRAISAL

by Lavern Snider

THEOLOGICAL education by extension may prove to be "the most significant development in theological education in the twentieth century." This is one church leader's evaluation of the current mushrooming movement of theological education by extension.¹

As a principal method of theological education, extension education began in the early 1960's with the pioneer decentralized training program of the Evangelical Presbyterian Seminary at San Felipe, Guatemala. Although not a brand new method of education, nevertheless highly innovative in theological seminary education for the training of pastors, the teacher went to the student and the school adjusted to the cultural environment of the would-be pastor. In less than ten years the seminary's enrolment climbed from a regular 10-15 students to over 200. Some estimate that there are now over 40 institutions operating extension programs with 2-3000 students in Latin American countries. In some schools extension education is an auxiliary to the traditional form of seminary training; others have discontinued the traditional form and are engaged in seminary extension only.

The movement has experienced phenomenal growth throughout Latin America, has extended its influence to include some long-established seminaries in North America, and currently is a live subject of conversation and consultation among church and seminary leaders in many countries of Asia and Africa. Proposed consultations for 1971 include Japan.

Theological seminary education by extension rose out of the practical necessity of providing theological education for pastors in a burgeoning church who lacked adequate formal theological education and were unable for various reasons to leave their homes, families and work to engage in study at a resident seminary. However, the impetus for the theological education by extension movement includes more than this practical necessity. The aim is to bring theological education within the reach of a maximum number of Christian believers and usually,

There will be two seminars in Japan on this subject led by Drs. Ralph Winters and Ralph Covell on Sept. 13-14 in Osaka and Sept. 15-16 in Tokyo. Watch for announcements. Editor

though not always, involving the teacher going to the student rather than the student coming to the teacher in the traditional institutional setting. The principal underlying concern by those who launched the movement was to extend the resources of theological education in order to reach the people who are the natural leaders of the church rather than accept and train for leadership those who "come" to the seminary for training but who may lack leadership ability and many of whom upon completion of their training are "strangers"

among the people they have been trained to serve. Theological education by extension continues to take on new dimensions providing theological education not only for prospective pastors but for the entire church, with every Christian receiving training at his own level and in ways open to him for ministry in the church and in the world.

The whole idea of theological education by extension is a radical departure from the typical traditional seminary with resident faculty and students, daily classes and hourly lectures, and library facilities where faculty and students do text book research in a secluded atmosphere. Extension education generally calls for seminary instruction to take place where the students are, "to adjust schedules to fit theirs, our thinking to communicate within the varied subcultures which they represent, our teaching to match their different academic levels, our materials to carry a greater proportion of the cognitive input."² The stimulation for learning, for the most part, is internal—in the learning experience itself and not something imposed from without such as impending deadline date and examination. The role of the teacher who meets with his students at regional centres only once in three weeks, for example, is to prepare programmed texts and other materials for student self study and then when meeting with the students in seminars, to engage them in dynamic ways in reviewing what they have covered during the absence of the teacher.

With a history of less than ten years it is somewhat early to attempt an appraisal of theological education by extension. Nevertheless, the impact of the movement upon the Christian church world-wide is evident when we consider the influence it has had on theological education in Latin American countries alone to say nothing of its present penetration into theological education in many other countries of the world. The magnitude of the impact does not arise simply out of the fact there here is an exciting new method of education that points the way out of the doldrums for certain seminaries or an easy way for resolving the seminary's financial crisis. Rather, the magnitude of the impact arises from the fact that undergirding the movement is the conviction that answers are being discovered to many of the basic questions that are currently being asked concerning the church and its ministry and the answers cutting across traditional concepts and established patterns and structures in the church as well as in the theological seminary itself. Whether these questions concern the criteria for determining the kind, quality and number of candidates for

the Christian ministry, or the improvement of theological education for improved effectiveness of graduates in ministry, or the engagement in ministry of the whole church and theological education which will facilitate this engagement—the contribution of the insights of this movement cannot be overlooked or lightly regarded.

Church-Seminary Relationship

The solution to the problem of healing the split between the church and the seminary often talked about and more often experienced both in church and seminary circles, according to promoters of theological education by extension, will come only as the whole church perceives and assumes the primary responsibility for theological education. And the formidable problems confronting the church in its educational task can only be resolved by radical means which have their basis in the Scriptures. This form of education perceives the task of theological seminary education not as preparation "for" service, nor even as preparation "while" serving, but as preparation by study and serving while engaged in regular employment and the employment with

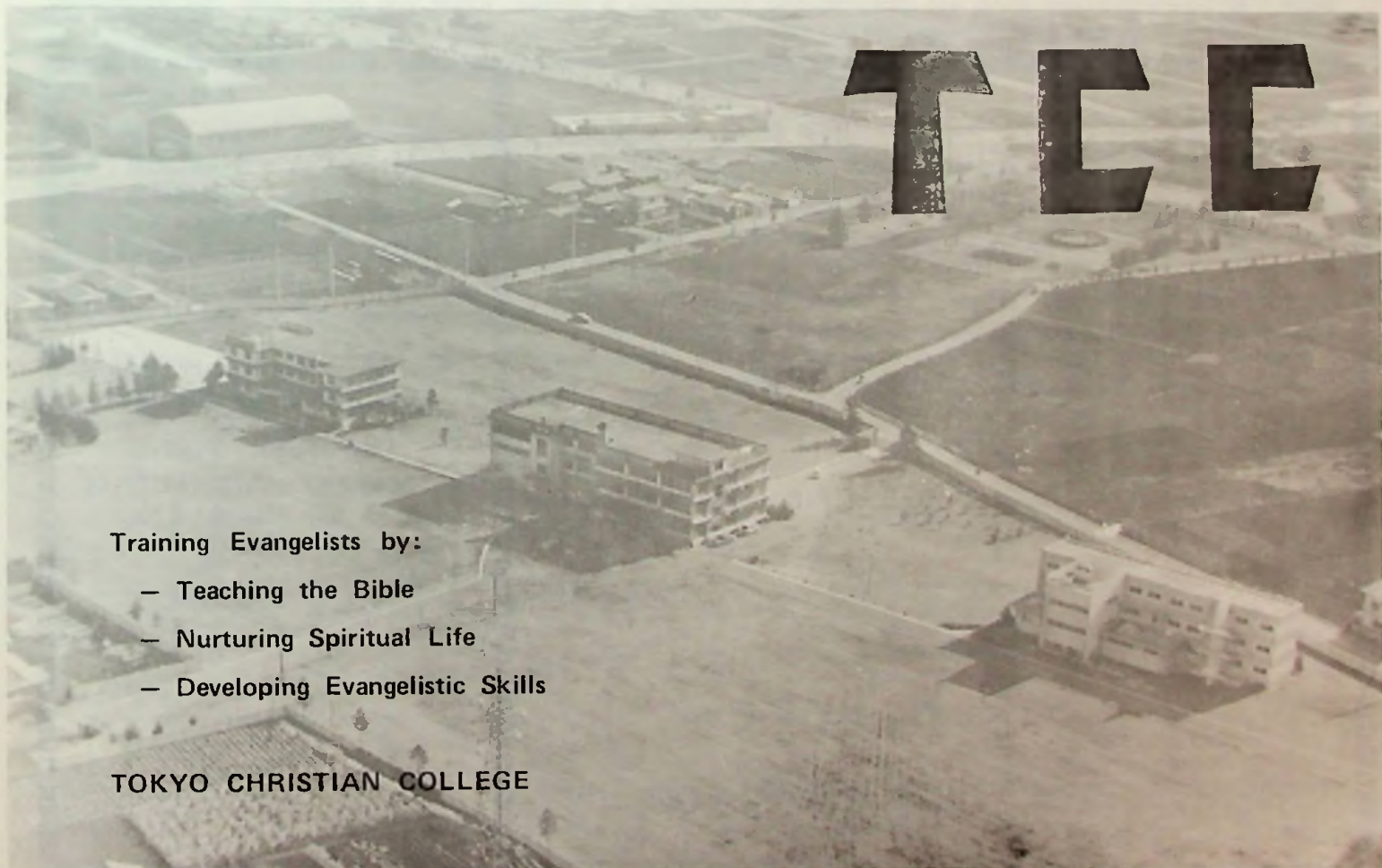
its related involvements making their own distinct contributions to the learning process. The church vitally involved during the entire process assesses the gifts, both natural and specially given by the Holy Spirit, while they are being exercised, and delegates various functions of ministry based on these. (cf. Romans 12:6-8; Ephesians 4:11,12)

"Educators say that extension or field-based education' is sweeping the world especially in the training of professionals."¹ While traditional theological seminary educators are not usually swept off their feet by pressures for change in theological seminary education which impinge upon the seminary from many directions, nevertheless I believe that in theological seminary education by extension there is promise of a brighter tomorrow for the church in its training of both professionals and non professionals for ministry.

¹ Milton G. Baker, quoted in Theological News, Vol. 1, No. 3. Dec., 1969.

² F. Ross Kinsler, "What is Extension?" Theological News Monographs, No. 3, Oct. 1970.

³ Ralph D. Winter, (ed.) Theological Education by Extension, p. 132. *



Training Evangelists by:

- Teaching the Bible
- Nurturing Spiritual Life
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TOKYO CHRISTIAN COLLEGE

1971 ALL JAPAN CAMP AND CONFERENCE (cont.)

CHUGOKU and KYUSHU Area:

- | | | | | | | | | | | | | | | |
|------------------------------------|--|---|-----------|---------|---|-----------|-------|---|-----------|--------|---|-------------------|---------|---|
| 1. Kunikaneko Camp | Kamihara Cho, Shobara Shi
Hiroshima Ken
(property owned) | camp site not yet developed sufficiently. | | | | | | | | | | | | |
| 2. Tomoshihi Seisho Camp | Minono Muru, Hitoyoshi Shi
Kumamoto Ken

(property owned) | <table border="0" style="width: 100%;"> <tr> <td style="width: 60%;">P.S. Camp</td> <td style="width: 20%;">7/27-30</td> <td style="width: 20%;">?</td> </tr> <tr> <td>M.S. Camp</td> <td>8/3-7</td> <td>?</td> </tr> <tr> <td>H.S. Camp</td> <td>8/9-14</td> <td>?</td> </tr> <tr> <td>Adult-Family Camp</td> <td>8/16-20</td> <td>?</td> </tr> </table> | P.S. Camp | 7/27-30 | ? | M.S. Camp | 8/3-7 | ? | H.S. Camp | 8/9-14 | ? | Adult-Family Camp | 8/16-20 | ? |
| P.S. Camp | 7/27-30 | ? | | | | | | | | | | | | |
| M.S. Camp | 8/3-7 | ? | | | | | | | | | | | | |
| H.S. Camp | 8/9-14 | ? | | | | | | | | | | | | |
| Adult-Family Camp | 8/16-20 | ? | | | | | | | | | | | | |
| 3. World Missions to Children Camp | Sasebo Shi, Nagasaki Ken | No summer dates available yet. | | | | | | | | | | | | |
- Note: If your camp was not listed, would you kindly send us detailed information, so that this survey may be as complete as possible.

- | | | | |
|------------------------------------|----------------------------|---------------------------|---|
| 1. Kunikaneko Camp | Japan Alliance Church | S. Oye | 10-7 Nishihakushima
Hiroshima Shi |
| 2. Tomoshihi Seisho Camp | P.S.-100
Adults-80 | Bible Protestant Missions | D. Oxley
1033 Shiromoto Machi
Hitoyoshi Shi
Kumamoto Ken 868
Phone: (09662)2-2589 |
| 3. World Missions to Children Camp | World Missions to Children | | 850, Tenjin Cho, Sasebo Shi
Nagasaki Ken 857-11 |

Note: If your camp was listed, but more detailed information is needed, would you please share this information, so that this survey may be as complete as possible. *

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Communicating

by Ikuye Uchida

Japanese Lady, "How do you like Japan?"

Missionary Lady, "I like it very much. I like the scenery and the people and Japanese food. I like many Japanese things like flower arrangement and their love of nature."

Japanese Lady, "What Japanese food do you like?"

M.L. "I haven't tried many yet, but I do like sukiyaki, tempura and various noodles."

J.L. "Do you eat toofu?"

M.L. "No, but I hear it has good food value. Please teach me how to cook it. Please come to my home next week and teach me."

J.L. "I will be glad to come. Toofu is used in soups, eaten by itself cold or hot, or it can be mashed and used as a sauce for vegetables."

M.L. "Also, I would very much like to learn flower arrangement."

J.L. "Is that so? Then I can introduce you to my teacher who taught me. She is very good and will teach you kindly. She is of the Ikenobo school. The classes are held once a week."

M.L. "Thank you. I will begin right away. I am happy. Then I can have a nice flower arrangement in my tokonoma."

J.L. "I am glad you like Japanese things. I will be ready to show you Japanese things any time. Perhaps some day I can guide you to some Japanese gardens. I have some friends who have beautiful gardens."

M.L. "Thank you for your kindness. Please do help me to learn and understand Japanese things."

J.L. Nihon wa osuki desu ka?

M.L. Hai, watakushi wa Nihon ga dai suki desu. Nihon no fuukei to Nihon no hitobito to Nihon no tabemono ga suki desu. Shoshite Nihon no mono ga suki desu—tatoeba Nihon no kadoo toka shizen wo aisuru kokoro ga suki desu.

J.L. Dono yoo na Nihon shoku ga osuki desu ka.

M.L. Watakushi wa takusan tabete imasen ga sukiyaki to ka tempura to ka soba ya udon ga sukidesu.

J.L. Otoofu wa meshiagarimasuka?

M.L. Tabeta koto wa arimasen ga totemo eiyou ga aru to kiite imasu. Dono yoo ni oryoori suru ka zehi oshiete kudasai. Rai shuu de mo uchi ni kite oshiete kudasai.

J.L. Yorokonde mairimasu. Otoofu wa otsuyu ni iretari, sono mama meshiagatte mo mata yudoofu ni shite mo yoroshii shi, sore wo tsubushite aemono ni shite mo yoroshiidesu.

M.L. Sorekara watakushi wa ohana no ikekata wo naraitai to omoimasu.

J.L. Ah, soo desu ka. Dewa watakushi ga osowatta sensei ni shookai shite agemashoo. Sono sensei wa totemo ojoozu de shinsetsu ni oshiete kudasaimasu. Ikenobo-ryuu no sensei desu.

M.L. Doomo arigato gozaimasu. De wa sassoku raishuu kara hajimemashoo. Uchi no tokonoma ni kirei na ohana ga ikerareru no de ureshii desu.

J.L. Nihon no mono ga osuki de irassharu no de ureshii desu. Itsu demo Nihon no mono wo oshiete agemashoo. Itsu ka Nihon no teien wo goannai ita shimashoo ka. Totemo kirei na oniwa no aru otomodachi ga imasu.

M.L. Iroiro goshinsetsu ni shite itadaite arigatoo gozaimasu. Nihon no mono wo manandari rikai suru yoo ni tasukete kudasai.

M. L.	J. L.	M. L.	J. L.	M. L.	J. L.	M. L.	J. L.	M. L.	J. L.	M. L.	J. L.
り と 色 と 御 親 切 に し て い た だ い て あ り ま す 。日 本 の 物 を 学 ん だ り 理 解 す る よ う に 助 け て 下 さ い。	日 本 の 物 が お 好 き で い ら し や る の で 嬉 し い で す。何 時 で も 日 本 の 物 を 教 え て あ げ ま し よ う。い つ か 日 本 の 庭 園 を 御 案 内 し た し よ う か。と も と も き れ い な お 庭 の あ る お 友 達 が い ま す。	ど う も あ り が と う ご ざ い ま す。で は 早 速 来 週 か ら 始 め ま し よ う。家 の 床 の 間 に き れ い な お 花 が 生 け ら れ る の で 嬉 し い で す。	あ、そ う で す か。で は 私 が お そ わ つ た 先 生 に 紹 介 し て あ げ ま し よ う。そ の 先 生 は と も お 上 手 で 親 切 に 教 え て 下 さ い ま す。池 の 坊 流 の 先 生 で す。	それ か ら 私 は お 花 の 生 け 方 を 習 い た い と 思 い ま す。	喜 ん で 参 り ま す。お と う ふ は お つ ゆ に 入 れ た り、そ の ま ま 召 し 上 げ ま し よ う。ま た ゆ ど う ふ に し て も よ ろ し い し、そ れ を つ ぶ し て 合 え 物 に し て も よ ろ し い で す。	家 に 来 て 教 え て 下 さ い。	食 べ た こ と は あ り ま せ ん が と も 榮 養 が あ る と 聞 い て い ま す。ど の 様 子 に お 料 理 す る か 是 非 教 え て 下 さ い。来 週 で も	ど の よ う な 日 本 食 が お 好 き で す か。	私 は た く さ ん 食 べ て い ま せ ん が す き 焼 と か 天 ぷ ら と か そ ば や う ど ん が 好 き で す。	お と う ふ （豆 腐） は 召 し 上 げ ま し よ う か。	日 本 は お す き で す か。 日 本 の 風 景 と 日 本 の 人 々 と 日 本 の 食 物 が 好 き で す。 そ し て 日 本 の 物 の が 好 き で す。一 た と え ば 日 本 の 華 道 と か 自 然 を 愛 す る こ ろ が 好 き で す。

VIEWPOINT



In the Winter issue, we ran an article on "Where should the missionary child go to school?"

The following two articles are new viewpoints!

A father's viewpoint

Here is one response to the article on Missionary Children's Education by P.F. in *Japan Harvest*, Winter 1970-71. I think we should all be grateful to P.F. for pointing out the risks involved in sending children to Japanese schools, with practical examples. The risks are real and we should not minimize them. At the same time I would add the following points:

1. Every child is different; one might take Japanese education its stride, while another might be shattered by the experience.

2. Sometimes there is no practical alternative. If you were in a country area, what would you do? (a) teach the children yourself for the first few grades? (b) send them hundreds of miles away to board at the age of six, if that were possible? (c) send them home to relatives? (d) apply for a move? (e) go home?

3. We must not forget the dimension of faith. While fully realizing the risks and difficulties, we *trust* God to protect our children in this abnormal situation, because He has called us to Japan.

4. The case of non-American missionary children should not be forgotten. P.F. uses the term "Christian School" but for him this is conveniently the same as "American School." For non-Americans attending such schools there is a certain amount of culture barrier and even a language problem! More serious, the adjustment from the American educational system to that of their home country when they finally go home is considerable. For such children, *any* kind of schooling in Japan is going to create difficulties at some stage. Of course on the world scale this cuts both ways—American children brought up in areas where the educational patterns are European, e.g. Africa, face the same problem.

Anyway, thanks for the warning, which is certainly timely. We can only "take it to the Lord in prayer."

Simon Baynes
Matsue City

A mother's viewpoint

On the basis of my experiences, I do not believe that P.F.'s article in the Winter issue of the *Japan Harvest* presents a balanced picture of the education of missionary children.

The ideal situation is, I also believe, a real Christian home and a real Christian school; however, many missionaries are not so situated as to be able to have their children attend an English-speaking Christian school while living at home. A choice must then be made, and it is the Christian responsibility of each family to make their own choice, weighing all the possibilities. For us, the possibilities were: to board our children at C.A.J.; to have them spend many hours commuting to and from a military school, a Roman Catholic English-speaking school, or an English-speaking International School; or to send them to the Japanese school in the neighborhood.

We decided to send them to the Japanese school, and that I would teach them English reading, writing, and an English math vocabulary at home.

Even though P.F. says, "... it is not enough to point out benefits of Japanese schooling nor even to point out those who have done well following such a foundation . . ." I will not allow him to highhandedly disregard important advantages in sending children to Japanese school. Can he disregard the many successes and dwell upon the few failures and think he has a balanced article, giving sound advice to missionaries who are honestly inquiring? In response to this blatant example of irresponsible journalism, I am writing this "viewpoint" to speak of the many benefits we have been receiving in sending our children to Japanese school in addition to the obvious one of being able to keep them at home.

From the first, I have found our friends in the Japanese church and neighborhood to be pleased—more than pleased—that our children are attending a Japanese school. The children have Japanese school friends and are learning another culture in a way I don't believe they could in an English speaking school. I have

heard missionaries say that American MK's feel superior to the Japanese (Chinese, Mexican, or whatever the host nation is). I have heard a missionary ask what we can do to keep our children from feeling superior. Our children certainly do not feel superior to their classmates. Anyone who is in the process of learning to read and write (not just speak) one of the world's most difficult languages and is in a highly competitive classroom situation is not going to feel superior.

The teachers I have met are well trained and dedicated to the teaching profession. The Japanese math and science programs are excellent. Has P.F. studied these? Has he access to textbooks and lesson plans? If his children went to Japanese school he would. All books are kept at home and the child takes the ones needed each day. Every Saturday we receive a lesson plan for the following week. I appreciate the fact that when our children go to Japanese Sunday School (as they do almost every Sunday) they can read the Sunday School paper and hymns along with the rest of the children. I appreciate the fact that since our children have been attending Japanese kindergarten and elementary schools, I have been invited into many Japanese homes where I'm sure I would never have been invited before.

If I heed P.F.'s friend who "today urges parents to keep their children in an English-speaking Christian school," because he had an unfortunate experience, should I also heed another MK who says, "I'll never do to my children what my father did to me"—meaning he reared his child on the mission field? And this MK does not "stand alone" in reacting against his background.

The percentage of MK's who have attended Japanese school is quite small. However, I have talked with many parents who have sent their children to Japanese school and I have never met one who has regretted the years their children spent in that environment. Nor have I met any whose children had "special attention or early dismissal."

Many other statements of P.F. need to be challenged. Why should a parent panic when his child cannot adapt to a certain teenage or college sub-culture? To what American sub-culture

do you want them to adapt? There are quite a few as I gather from reading and personal encounters.

Just one anthropologist who warns against a marriage of two partners with different backgrounds? Just one mother who says "never again!"?

There are many people whose jokes I don't understand and whose attitudes I cannot comprehend and they have gone to English-speaking, perhaps Christian schools all their lives. In eight years of teaching school, I taught many children who had reading and learning problems. These were from 100 per cent English-speaking communities and families. Most had never even met anyone who spoke another language. So wouldn't you say it depends upon the individual and how he reacts to a bi-lingual situation? So much depends upon the individual, the home situation, the child's emotions and abilities that I highly object to P.F. making a complete condemnation without these considerations.

P.F., you don't really think just sending a child to a Christian, English-speaking school will save him from teenage tears, do you? If we believed you, we'd believe that all children who attend a Christian, English-speaking school and participate in speech contests and basketball games never have any problems, shed any tears, never encounter any frustrations; and those poor benighted, hapless children who attend a non-Christian, foreign language school are all frustrated wrecks who soak their pillows every night.

P.F. asks "should real risks be incurred?" Before coming to the mission field, if we decided not to incur any risks then most of us would still be in the U.S. We do what we think is best for our children, and we are trusting in and have faith in God. We view our children's experiences in Japanese school as a positive experience which will supplement our English Christian education at home. Learning is a process no matter what the language. How can anyone say that one learning experience in one language will necessarily detract from another language? Learning adds and multiplies—it does not divide and subtract.

Certainly we do not feel that because of these years in Japanese learning experiences our children will be poorly prepared for an American college. Our goal for our children is not "to make

it into Who's Who" or even to be a good "marriage risk" for someone reared in America. We pray that our children will depend on God first, then upon themselves, and have the self-confidence to be discriminating and able to choose that which is good from all cultures and reject that which is bad in all cultures. I pray that our children will have (and we are trying to teach them at home) the strength of character to realize who they are and to want to be accepted for what they are. We do not want them to feel compelled to speak a "lingo" or jargon they do not believe in order to be "accepted." We certainly do not want them to try to be something they are not. They can't, and the younger they are when they learn this the better off they will be. We are all God's children.

We are in Japan as a family and we do not care to be a sub-culture. By sending our children to Japanese school, we are able to be a bit more integrated into our Japanese community and we appreciate the opportunities and advantages we are experiencing.

Edna K. Smit

ARE YOU GUILTY?

After almost nineteen years in Japan, I'm still learning in many little ways that I'm not fully acculturated, particularly to the church scene. Most recent helps have been these:

The common habit of foreigners to cross their legs and arms while seated and bowed in prayer is considered an act of disrespect to the Japanese. While praying, one's feet should be firmly on the ground, one's hands in one's lap or on his knees, and his head respectfully bowed. Similarly, when standing for the singing of a hymn, reading of the Scripture, or prayer, one should never have his hands in his pockets, but hanging respectfully at his sides.

And for the women: to wear your cardigan sweater draped over your shoulders without your arms in the sleeves is also considered most improper. Why? No satisfactory explanation is given. But if you want to be polite and respectful, put it on! D.H.*



REPORT ON THE JAPAN MINISTERS PENTECOSTAL SEMINAR HELD AT OTSU YOUTH HOSTEL

by Austin Warriner

"I wish that all of the missionaries in Japan were here for this Communion Service." was a remark heard from several different missionaries of non-Pentecostal groups at the closing service of the Japan Ministers Pentecostal Seminar held last fall. Most Pentecostal groups and over twenty non-Pentecostal denominations were represented. The artificial barriers that separate Christians had somehow been dissolved through the working of the Holy Spirit. Many said, "This is fellowship as Jesus intended his followers to have." It was a feast of love. Christians were seen accepting and loving one another simply because all belonged to Jesus and because everyone had something from Jesus to share with others.

Not everyone had this feeling when they arrived at the Seminar. Some came with misgivings, perhaps even serious doubts. In the first service as the group began to worship and praise with uplifted voices and many raised hands, one become aware that some were praying and singing in "a language of the Spirit." Some of the non-

Pentecostals were clearly taken aback by the enthusiasm, volume and variety of what must have seemed like totally undisciplined worship. It is hard to realize that the Spirit can express himself in ways other than those thought proper and conventional in one's own tradition. Yet, gradually, as the Bible teaching unfolded and new friendships were formed, most began to appreciate the new patterns and approaches to Christian teaching and worship.

The main theme of the conference was presented by the Seminar Director, Les Pritchard of Canada, and dealt with the Church as the body of Christ. There were many other leaders including Robert Birch, a Reformed Episcopalian pastor, and Calvin Chambers, a Presbyterian pastor, both from the Vancouver, British Columbia area. The director stressed again and again that now, after His ascension, all Jesus is and all he is able to do on earth is what his body, the Church, will allow him to do. Jesus continues to reveal the will and power of God in his new body. In this process each Christian receives a portion of Jesus, but no

Christian receives the entire fullness of Christ, for his body has many members. The fullness of Jesus is revealed when the parts get together. When Christians reject one another they are actually rejecting the portion of Jesus each has received from Christ. It is absolutely essential for Christians to share their's portion with one another and receive each other unreservedly so that Jesus can operate in and through his body.

In order to express the portion of Christ to each other, the need for Christians to spend more time in worship was stressed. For unless Christians are full of Jesus they haven't much to share. How does one become full of Jesus? Through worshipping him. And the gifts of the Spirit, it was said, are a great aid to worship. For instance, the gift of tongues makes it possible for men to worship God not only with the mind but in the language of the Spirit. Robert Birch explained that, "Prayer is not intellectualizing certain truths nor repeating a prayer list, nor a liturgy, although the Holy Spirit can sanctify these religious exercises. Prayer is

direct intercourse with God, our spirit with His Spirit, a moving into his presence with a freedom and joy as one seeks the glory of God." Through taking part in the periods of "free" worship many of the participants were able to abandon certain legalistic trappings and to worship Jesus in a new freedom and depth. Calvin Chambers said, "The question is not 'must I speak in tongues?' but 'How can I best worship God?' Praying in the Spirit helps a Christian to worship God as he has never done before. Tongues is the least of the gifts, but isn't that the very place to begin, like little children?" Many at the Seminar made this beginning because suspicions and competitive feelings had been swept away in a baptism of love.

The final service was Holy Communion. At this time we were faced squarely with the fact that when Christians get right with each other, loving one another and expressing that love to each other, the Spirit flows through each one revealing something unique about Jesus. By recognizing Jesus in your brother you come to know Jesus that much better. And by receiving your brother just as he is you allow Jesus to express Himself more freely. Each of us was given a rather large piece of a loaf of bread. Instead of simply eating our portion, we were instructed to go from person to person, expressing our love and forgiveness and our willingness to receive the portion of Jesus in the other person. Then we each partook of the other person's bread. The glory of God descended on the group as we embraced one another, weeping, confessing and praying for one another. This breaking of bread continued for more than an hour. We had become one in Christ. After this, cleansed and restored with each other, we were able truly to worship the Lord in the receiving of the cup. How greatly were our spirits lifted up in worship!

Now several months after the Japan Ministers Pentecostal Seminar the fragrance of the closing Communion Service lingers in my mind. We can learn much from one another if we will see Jesus in other Christians and realize that he has given something special to each group, something that needs to be shared with the whole body of Christ. Denominations need each other. As we receive from each other what Jesus has given us, the whole body grows up into maturity in Christ. *

in the church in Japan?" Sad experience of the last 20 years sometimes prompts one to think he can do nothing. But I don't agree. Here is an area where the prayerful, tactful, behind-the-scenes activity of the missionary in the '70s may help his national pastoral co-workers to see the Biblical principles and unlimited potential of lay involvement for Christ and His church.

Let me suggest a few areas in which the missionary may act:

1. Make himself knowledgeable of the Biblical principles of the total involvement of the church in evangelism. The newly established William Carey Library associated with the School of World Mission and Church Growth at Fuller Theological Seminary, South Pasadena, California, is rich with many old and new titles on this vital subject.

2. Get himself and his local leaders involved as much as possible in the promotion, prayer, and planning for "Total Mobilization Evangelism," (*Soodoin Dendo*) in his area.

3. Talk lovingly, frequently, and tactfully to pastors of his group concerning these Biblical principles of the entire people of God as ministers of Christ.

4. Suggest that lectures, discussions, and seminars be held in the national and regional conferences of your denomination on the subject. Suggest books, speakers, and ideas to make the program fruitful.

5. Seek to implement these principles of total lay involvement in his own evangelistic work, training laymen from the outset to assume their role as ministers and priests of the New Covenant. It may be wise to tactfully alert these new Christians to the problem in the church and the need of their wisely identifying fully with the church and at the same time gently urging its pastoral leadership toward the more Biblical practice of total lay involvement in evangelism and Christian education.

Above all, let us pray that Christ who is building His church here in Japan will by the Holy Spirit send a revival that will in its evident workings smash prejudices, enlarge vision, vitilize Christian witnesses, and renew the church. *

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THOUGHTS ON THE LIFE AND DEATH OF A BELOVED PASTOR

by Lorna Edwards

We stood high up on Kyozumii hill, overlooking the myriad lights of all Makisa City. Autumn was in the air and the moon shone full and bright in a clear mid-September sky. Below us stretched out rows and rows of elaborate stone graves, but beside us on a newly-disturbed plot of earth a clean white cross proclaimed to all the words of the Lord Jesus—"I am the Resurrection and the Life." We had come to the end of the day that marked Pastor Hatakeyama's entrance into the Glory Land and into the Presence of the King. He had begun to make a good recovery after a serious road accident a month earlier when his car skidded in road repair gravel and dropped over a high cliff, but though many of us here and some of you who knew of this besought the Lord that he might be spared to us and to his family and to the work here, the Lord had higher purposes for him and has taken him to be with Himself.



Pastor Hatakeyama and family

The eldest son of a Japanese farming family, young Mr. Hatakeyama was sent to an agricultural High School not far from Mikasa. Like many eldest sons in this land, his heart rebelled concerning his future responsibility towards the family and the farm, and soon after graduation from high school he ran away to Tokyo. There he worked during the day and pursued his University studies at night, and it was there that, face-bowl and towel in his hand on his way to the bath-house, he "happened" upon an evangelistic tent meeting where a German missionary with all the Japanese words he knew was pouring out his heart on the text, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." After the

meeting the leader, a Japanese lady pastor whose work in that area had just begun, prayerfully took the preacher's place at the front of the meeting and asked if there were any in the tent who wanted to put their trust in the Lord Jesus. The young man with the bowl and towel almost lifted his body from the bench in his enthusiasm to raise his hand, and in personal conversation with the lady after the meeting he understood that the Lord's death was for him and he confessed his sin and accepted Christ as his Saviour.

Brimming over with new life he began sending Christian literature to his family in Hokkaido, and regularly attended the early morning prayer meetings, Sunday worship and Sunday evening services at the lady pastor's church. When the little group of believers there remodelled an old building to provide themselves a church he did all he could to help, spending long hours there, sometimes at the expense of his study. When exam time came and he confessed his fears to the pastor she prayed with him that the exam questions would be on the text he'd taken time to study and that he'd gain 100%. The Lord honoured his simple faith and he came to the pastor a few days later saying, "Sensei (teacher), praise God! Of all the boys this foolish one alone secured 100%." He had early learned to give all the glory to God.

Recognizing God's call to serve Him more fully he left the University and entered the Japan Christian College.



The way through school and beyond wasn't all easy, especially when his ordination was deferred because he declined to stay in the south where it was expected he should do pastoral work. He came, rather, with his young wife and baby daughter to Tokkaido with a vision to preach the Gospel in his own home area. It was then our acquaintance with him began, for there he came in touch with OMF missionaries and worked alongside us, supporting himself by early morning milk deliveries, part-time farm labor and so on until the Mikasa church gathered enough strength to support him and his family (now blessed also with twin boys) more adequately.

Pastor Hatakeyama was closely associated with Hokkaido Bible Institute from its inception. One recalls his un-failing attendance and mature advice at the meetings of the Preparation Committee; his close cooperation in working out a programme for Evening Classes (which preceded the opening of the Residential School); his personal interest in the students; his gracious chairmanship of the Board meetings; and his neverfailing kindness and courtesy. The life which he and his like-minded wife lived was one of undeniable self-sacrifice and of complete dedication to the Lord, whom they loved and whom they served.

With the gradual closing down of the Mikasa coal mines and the consequent exodus from the city the membership of the church has recently declined, but many church members of former days came from some distance to Sunday's funeral, and telegrams from others gave witness to the esteem in which Mr. Hatakeyama was held by those he has led to the Lord in Mikasa. Not least among the many present who now have a witnessing faith were his mother and one of his brothers. And after worship on the morning of his funeral service three new Christians were baptized—three more whom he has been instrumental in leading to the Lord.

We may ask, "Why this waste!" for he was only 39. But we remember the Lord's words to Peter, "What I do thou knowest not now, but thou shalt know hereafter." We recall also the words of Mikasa Church's theme verse for the month—words which Mr. Hatakeyama himself had recently written in large character over the pulpit—"If you have faith you will see the glory of God." *

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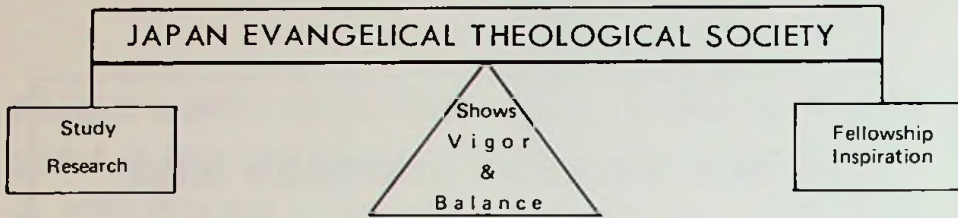


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by Dr. Harvey Smit

It is always heartening to us, missionaries in this land, to see the Japanese churches not only grow but also mature: to see them recognize a need among themselves and act forcefully and clearly to meet that need. It reminds us again that the Church is the church of Christ and that "... neither is he that planteth anything, neither he that watereth; but God that giveth the increase." I Cor. 3:9

It is in this context that we should view the emergence of the Evangelical Theological Society of Japan. This society was founded on April 27, 1970 so it has just seen its first birthday. Yet it already has over 165 members, made up of pastors, professors, evangelists, students and laymen of more than 25 evangelical church groups. Led by the Board of eleven Japanese pastors and one missionary, chaired by Rev. Yauchi, pastor of the Tokyo Reformed Church, it has published its own theological journal and has already held three general lecture and discussion meetings. It

is also developing plans for an even more ambitious program involving bi-monthly or weekly lecture and discussion meetings, led by highly capable evangelical theologians and pastors. It hopes to develop a branch group in the Kansai this year, and eventually, branches throughout Japan.

The Evangelical Theological Society welcomes as members all who wish to join in their theological efforts if they will do so on the basis of an acceptance of the plenary inspiration of Scripture. Its goals are to aid pastors of the evangelical churches in their theological study and research, to provide a means of fellowship and mutual inspiration, and to mutually promote the growth and development of the Christian church in Japan. To further accomplish this the Society is broken up into five main theological divisions, Biblical, Systematic, Historical, and Practical Theology and Philosophy of Religion. Members join one of these divisions which reflect their own special interest and study.



Rev. Shoji Yauchi, chairman of the Evangelical Theological Society of Japan.

As yet formal relations have not been established with similar societies in other lands. This is not a transplant, but a Japanese growth. However, informally, communications have been received from the Evangelical Theological Society of America and a delegation has been invited to attend the spring Conference of the Korea Evangelical Theological Commission and investigate fraternal relations with them.

One difficulty has been encountered. As might be expected in view of the low salaries of most church pastors, it is a financial difficulty. Fees for entrance are only 1000 Yen for a regular member and 500 Yen for a student or lay member and this has not provided enough money to get the program fully organized. One mission, the Baptist General Conference Japan Mission has become a patron of the Society and contributed a grant. A recent decision was made to solicit the same kind of assistance from other evangelical Missions and Churches.

This exciting new development among the Evangelical churches of Japan needs your interest and support. Please pray for its continued growth and for its work. *

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MISSIONARY WITH A "BURNING HEART"
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by Eric Gosden



Mr. Wilkes at about age 60. He died in 1935 at the age of 64.

One hundred years ago this year A. Paget Wilkes was born in a small town in England where his father was an Episcopal minister. Converted under Dr. F. B. Meyer, Paget tested the reality of his faith amid the scoffing and petty persecution of his fellow students at Oxford University. He graduated strong in faith and then responded to the call of God to serve in Japan. He joined Rev. Barclay F. Buxton in Matsue and soon demonstrated not only his ability as a linguist, but his skill as a winner of souls. With a heart burdened for the lost, no effort was too great, no time taken too long, if only a soul might find the Saviour.

In 1930 he returned to Japan to start the Japan Evangelistic Band, a "band of men whose hearts God had touched" with the threefold need of widespread evangelism, a deeper life ministry and the training of national workers. They

were laymen not tied with denominational bonds and free to serve as God led them. The work centred in Kobe and under the blessing of God has continued for the past nearly seventy years.

From January 19-21 a three-night Wilkes' Centennial Convention was held in the Kobe Mission Hall on Shinkaichi. Mr. Wilkes had purchased the site in the first place and had himself engaged there in a long and fruitful ministry. The Hall was filled nightly as one after another told how God had used Paget in blessing to them. A biography of Mr. Wilkes in Japanese was published by the Word of Life Press in May, and the annual Shioya Convention (May 2-5) this year marked the centenary of Mr. Wilkes' birth. We pray we may learn the secrets of why God used this outstanding evangelist to Japan, and seek to advance to greater endeavours in the Saviour's name. *

*"Come apart —
and rest awhile"*

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The words are from the pen of Dr. Alan Redpath, and we invite you this summer in a special way to turn aside and wait upon God at the Karuizawa Deeper Life Convention. Dr. Redpath will be the speaker and comes to us with the blessing of the British Kewick Convention. The dates are August 5th to 8th, Thursday through Sunday, with meetings daily at 6:30 a.m., 10 a.m. and 7 p.m., in the Karuizawa Union Church.

Dr. Redpath comes to the Karuizawa Deeper Life Convention for the first time, but is probably known to many through his books on victorious Christian living. Trained as an accountant, he later gave his life to evangelism under the auspices of the National Young Life Campaign in England, and had a long and God-owned ministry at Duke Street Baptist Church, Richmond, England. After that Dr. Redpath crossed the ocean to serve as pastor of the Moody Memorial Church in Chicago from 1953-62, later returning to Scotland to the pastorate of Charlotte Baptist Chapel in the heart of Edinburgh. At present he is engaged in a wide-roving conference and missionary ministry which has taken him to many parts of the world. His married daughter is herself a missionary in Africa.

Let us come together expecting God to speak to us according to the need of the hour, and the need of our own hearts. *

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to

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— THEME —

Dr. Armerding, President of Wheaton College, comes to minister to us from a rich academic and spiritual background. With a background in history and international affairs, an area in which he earned his Ph. D. degree, he is particularly sensitive to the trends of our times. Leadership in the National Association of Evangelicals places him at the pulse of the spiritual pace in America today. Membership in the home council of the Overseas Missionary Fellowship keeps him in touch with missionary problems and needs. Pre-eminently an educator, Dr. Armerding comes to us with deep insight into current problems in the training of youth. His messages will have great relevance for all who, in whatever capacity, seek to train others.

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A keen wit and sense of humor wins him speaking engagements from business, professional and educational circles as well as from churches and mission organizations. His book *How to Win Over Worry*, has gone through a score of printings. Patient through personal suffering, he is a living example of his message.

LADIES TEA

TUES. AUG. 3 2 PM

PLAN NOW TO ATTEND

Especially for You

by Emma Kaye

A page for MK's all over Japan

COMPASSION is a word that means something like love. But it is a special kind of love. It is easy to love people who are beautiful and nice, but a person with compassion loves people who need help. Can you remember a time when you were walking along a street or in a store and saw a child who was acting "funny"? Maybe his arms or legs were jerking as he tried to walk; maybe he had braces on his body; maybe his face was fat and shaped oddly. Now, do you remember what you felt when you saw him? Did you laugh? Were you afraid? Did you feel sorry for him? There is a song that says "Walk a Mile in My Shoes" and maybe if you had to be in that person's shoes for an hour, you would feel very differently about him. I think you would not want to be laughed at or stared at. I think you would need a lot of love and understanding. You would want a person with *compassion* to take care of you. This month, Miss Ikuye Uchida has sent us a picture of a boy she knows in Kashiwazaki and a composition he wrote in school.

Arukитай! I wish I could Walk!

I have never once walked from the day I was born. Not only can I not walk, I cannot even stand. I wish I could walk even once, but my legs hurt so that I cannot walk. I don't have strength in my legs. When I see other people walking I become envious. What would it feel like to be able to walk? I'm sure it's a good feeling.

Last night I dreamed that I walked. I practiced with all my might and I was able to walk. At first I didn't practice very hard. But gradually I put all my effort into it. Then at last I was able to stand — one step, two steps. Then I was finally able to run. "I was able to walk. I'm sure glad!" I thought, and then I woke up.

If only my dream was true, how wonderful it would be. I'd dance for joy. I am praying some day I will be able to walk just like in this dream. I'm sure I'll be able to walk some day. Oh, I do so want to walk.

Yoshihito Kobayashi — Grade 3



Yoshihito

Will Yoshihito ever walk? Not here in this life, according to present medical knowledge. There is no cure for Progressive Muscular Dystrophy. In fact, most children who get the disease never live long enough to become adults.

As I read Yoshihito's little composition, my heart was wrung. Any child who loves Jesus, no matter how deformed

he is in this life, will be able to walk, leap and dance up in heaven where there is no sickness, sorrow, sin or death.

Every year, missionary children of the Japan Evangelical Mission have been going to Kashiwazaki Yoogogakko, a school for disabled children and have put on a program for them. This

is one of the means we are using to reach these children for the Lord.

Missionary children, what can you do? You can pray for these children. You can also find disabled children in your neighborhood and become a friend to them. They need your love!

Miss Ikuye Uchida

Sokutatsu

速達

Sokutatsu

Dear Editor

Many thanks for another excellent Japan Harvest (Winter 1970-71). I particularly value your realistic look at the role of the expatriate missionary today.

I liked the extract from Baxter too. Maybe 1829 was the date of the edition from which it was taken? The Reformed Pastor first appeared in 1656.

I enclose some thoughts about the education problem.

Simon Baynes

p.s. By the way, who is the handsome guy on the front cover? I couldn't find the answer inside!

The missionary pictured on the cover of the Winter Issue is Richard D. Systma. Mr. Baynes thoughts on education are to be found in the Viewpoint section.—Editor.

Dear Editor

Would you kindly send one 1971 Protestant Missionary Directory? The Winter Issue of the Japan Harvest is at hand. The article on "Where should the missionary child go to school?" was much appreciated and confirms my own thoughts on the subject, feelings I have had for many years.

D. V. Turner

Dear Editor

May our Lord continue to bless JEMA's efforts throughout Japan for the glory of the Lord and the propagation of His truth in Christ.

Lester Laird

Dear Editor

It was good to see you at the banquet . . . I begin this letter with the last sentence that Dr. Taylor closed his message with, "If we want to see revival, why don't we try the Holy Spirit's power?"

I learned a deep lesson from Dr. Wurmbrand when he was here, "It is the most delicate flower when crushed by an oppressor's boot that rewards its persecutor by giving off a beautiful scent of perfume."

I want to love you in the Lord in the same way and pray together for revival.

I believe I know one reason why God couldn't trust any of us with revival in Japan and that is we have not yet given up the power of seiji or church politics to rely solely on the power of the seirei or the Holy Spirit.

A true example of this is the latest issue of the JEA News, Vol. 1, Num. 1 . . . this continues the tradition that someone there has started which on

page one discussing JEA completely ignores a group of godly Japanese pastors who together with their counterparts in Korea and Taiwan and other Asian countries in 1965 started several groups which you know as well as I do and I will enclose an address list whose initials are ACACA, JEC, ALCA, AECC, ACTS. It seems that a man of your stature as an editor would certainly recognize that a body is alive and warm. Is there some way we could get this unity we're talking about? You certainly won't get it by ignoring them and this will only draw people farther apart instead of bringing them together. Of course, this cannot be done by human means, or committees, or politics, but the Holy Spirit must do it.

I hope next time you will acknowledge two more groups in Japan, missionary and Japanese as well as four more operating on an Asia-wide basis who should have your prayers and your sympathy and your help. Maybe this would use you to be a mediator between the Japanese warring factions to bring unity. At least, around a prayer meeting.

Put this before the throne of grace and let's have unity!

Kenny Joseph



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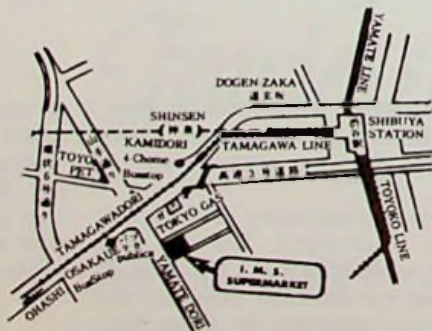
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