



# Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY



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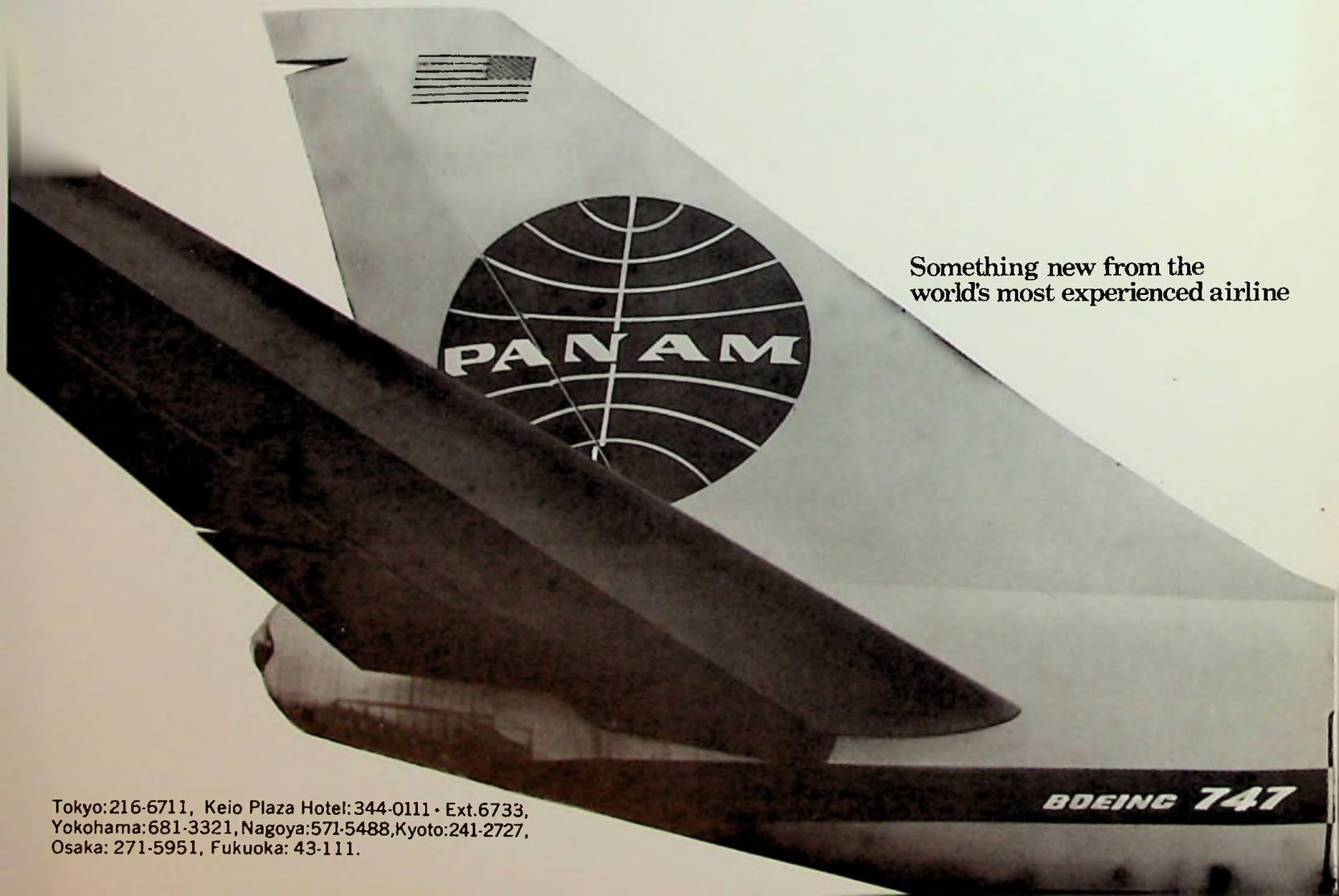
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# By the still waters



## ONLY A HYMN TO THE PAST?

"The Lord is my shepherd." It's a long road from Bethlehem to Central Park. The distance is not only miles—it includes time, culture, and experience, too. Every word of the 23rd Psalm was a part of David's life. Shepherd, green pastures, still waters, Valley of the Shadow—he lived with those facts and wrote out of the experience. Most of us hardly see a sheep these days, much less take care of them. Our paths run along concrete ribbons, between structures that hide the sky, far from the pure water and clean air of Judah. And yet, in spite of all of that, the 23rd Psalm tugs at our hearts and finds its place in our minds.

"The Lord is my *shepherd*." What other term would suggest the fullness of that meaning? Creator? The Lord is that, but to center our thoughts in his creative activity only may easily push him into the past. Judge? God is that too, but terms of judgment, necessary as they are, may be taken as pointers to an unknown future encounter. Lawgiver? Again a true statement, but also a term that may simply remind us of our painfully imperfect present. We dare not erase those titles of the Lord—they are important for our total understanding—but none of them can take the place of SHEPHERD. It is this name that tells us of the God who is directly and actively involved in present daily life both in loving care and essential discipline.

"The *Lord* is my shepherd." Who else could be? When we stop to think we know that no one can replace the divine Shepherd but we seem never to stop trying to find a substitute. "I am . . ."—a brave try, an affirmation of man, a defiant boast, an echo of Invictus but "I" cannot fill the role. The fellow who forgets where he left his hat, gets lost on the Los Angeles free-

way, and fights with his neighbor hardly qualifies as his own shepherd. Select any other term from the endless list: parents, science, education, politics, Uncle Sam, Big Brother, conscience, luck, Social Security . . . Only one word fits because only One is competent—the LORD.

"The Lord *is* my shepherd." David did not stammer—the verb could only be "is"! Not "I hope . . . I wonder if . . . some day he may be . . . once he was." No concession to doubt or uncertainty—without a moment's hesitation David spoke the "is" of a positive, confident faith. Along with the greatness, eternity, power, majesty, and wisdom of God this verse affirms that God is available now. Some people might wonder about their gods and their relationship to them, but not David—he could move out to face the lion, the bear, or Goliath in complete confidence because "the Lord IS . . ."

"The Lord is *my* shepherd." Historically we know that the Lord was David's shepherd. The Old Testament tells us that the Lord saved David from both physical and spiritual danger time after time. We know that and we thank God for the deliverance David experienced. But shall we leave matters there? Is the 23rd Psalm to be only a hymn to the past—a memory of Israel's second kind? Or can David's first person present tense be mine too?

The personal "I" fairly begs the reader to enter into present fellowship with God. The verbs "is; makes; leads; restores" are no more past tense than the God who is their subject is. The question about the 23rd Psalm is not "Have you memorized it?" but "Do you experience it?" And that question finds its meaning in the promise that along with David of the past I can, in the present, say "The Lord is MY shepherd." \*

By Elmer Prout

# Editorial

by Don Hoke



## A MIRACLE IN JAPAN?

But since then I find in my own life and through observation of others a creeping paralysis that has stifled our faith. Occasionally one hears a few prayers on this line, but seldom do we find anyone honestly believing in miracles of faith in Japan anymore. Frankly, in my hours of honest introspection I find myself looking dispiritedly to the future, anticipating results only in proportion to the effort that I'll put out, less a generous allowance for friction and leakage. I really don't expect a miracle anymore.

How about you?

Possibly like the war in Vietnam, we've lost the will to fight the fight of faith; we're no longer committed to victory. We expect, at best, mediocre results, and we fear the future when our own hands will be withdrawn.

Am I being too pessimistic? I hope not. But I find subtle, destructive presuppositions at work in my own prayer and faith life. I earnestly but despairingly pray, unconsciously committing myself to the false proposition that God will respond to my fears, my faithless supplications, or my desperate cries. I forget and contradict what I believe and preach, that God responds to faith, not to fear. God gives to those who expect a miracle.

It's high time to expect a miracle for the church and the work of Christ in Japan. Church growth statistics are not encouraging. Church growth is not even percentage-wise, much less numerically, keeping pace with population growth. Many of the established churches and works are limping along increasingly slowly. Backsliders seem in the majority. Discouragement hovers like a menacing cloud over much of God's work here. It's time to heed Jude's words, "But you, beloved, build up yourselves on your most holy faith..." (vs. 20).

How can we recapture miracle-expecting faith? Thomas Watson's (I.B.M. founder) famous motto was: "The solution, when found, will be simple." We know the way. We need to discipline ourselves to take it, saying with our Lord's disciples, "Lord increase our faith."

1. Let's immerse ourselves more fully in the Scriptures, really believing that "faith cometh by hearing and hearing by the word of God." (Romans 10:17)

2. Let's reread the faith-building biographies and experiences of men who have gone before us: Hudson Taylor, George Mueller, Barclay Buxton, David Brainerd, etc. And then read the thrilling things that God is still doing in modern ventures of faith like Campus Crusade, Operation Mobilization, Oral Roberts University and others.

3. Let's pray positively. On the wall of our bedroom my wife has tacked a little single-frame cartoon showing Dennis the Menace down on his knees praying, "Lord, I've got a miracle I want you to do!" Let's watch that we don't pray ourselves deeper into the hole of discouragement.

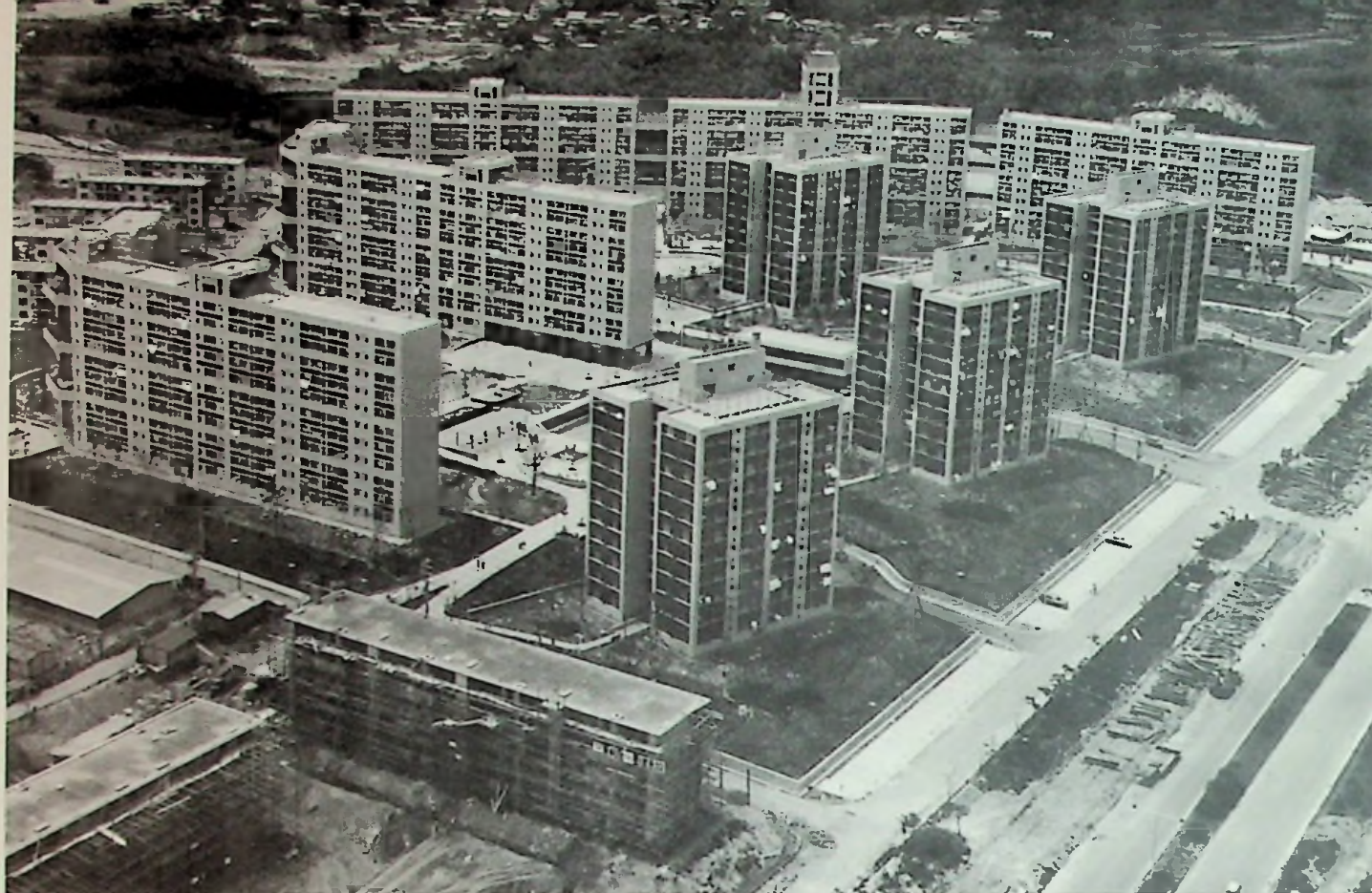
4. Let's learn from our Pentecostal friends who talk of creating "faith-inspiring atmospheres" in Christian meetings. Let's think and believe positively. Let's confess unbelief for the sin it is. Let's inspire and illustrate to our Japanese brethren Christian meetings that are warm, light, happy, and bouyant with the faith our miracle-working God is alive and present. Many meetings I attend almost seem calculated to kill, not inspire faith.

I know of no better motto for the work of Christ in Japan in the days to come than "Expect a Miracle." Let's do it together.

"Expect a miracle," is the motto emblazoned all over the campus of Oral Roberts University, my son reported after attending a conference there last spring. A few weeks later he reported the same motto prominently displayed and fervently believed at Campus Crusade headquarters in California.

Most of us came to Japan years ago expecting miraculous results from the preaching of the gospel. We'd seen miraculous answer to prayer in our theological schools, in the lives of friends, and possibly in our own lives. We'd heard thrilling stories from returned missionaries. So with high expectancy we came to Japan looking for numerous conversions and miraculous results in lives and ministries.

One young missionary left language school for a rural prefectural capital with faith to build a church of 1,000 members. But this was in the early 1950's.



## THE CHALLENGE OF THE "DANCHI"

*By Richard D. Sytsma*

ONE of the phenomenal changes in post-war Japan has been the growth of the "danchi" or housing complexes. The suburban landscape of every major city in Japan is dotted with these mushrooming "new towns." A wholesale population shift has taken place which has had a tremendous impact on the evangelistic and church planting scene.

Now that the 1970 census has been completed, proof for some suspected population trends are available. Conspicuous is the drop in the farming population as well as in the central Tokyo wards. In 1950 the farming household population was 46% of the national population; in 1970 it is 25.6%. One visible demonstration of this population shift is the rapid rise of the population in the three prefectures surrounding Tokyo. In the last five years, these three prefectures had an increase of over two million people and their combined population of 12,700,000 is more than Tokyo's 11,400,000.

Since its inception in 1955, the Japan Housing Corporation has built over 75 danchi. Most of these housing complexes are found in the Kanto area. Only one (Akebono Danchi) has been built in Hokkaido, none in the Tohoku, nine in Aichi Prefecture, 22 in the Kansai area and three in Kyushu. These are all housing complexes with over 1000 units each. Many housing complexes advertised as "danchi" actually turn out to be small scale housing projects. Many of these have no sewage systems, entrance and exit is made by a few small roadways, and the water system consists of a few elevated tanks to provide some water pressure. Water supply often is a few wells. These are not to be compared with the large housing developments engineered by the Japan Housing Corporation. These developments have city water systems, complete sewage systems for both household sewage and rain water, paved streets with sidewalks, centrally located shopping centers, and provi-

sions for schools, banks, police facilities, clinics, and bus and train facilities.

There are three different types of danchi being built by the Housing Corporation. First, there are the four or five story apartment complexes set off from the surrounding neighborhood with a fence. Within this area there are no private dwellings, and churches, for example, cannot be built inside this complex. Almost all of the danchi under 2000 units fall in this class. Most of these smaller danchi built in the years from 1955 to 1963 had many more 1 DK (one room plus dinette-kitchen) and 2 DK units than 3 DK or 4 DK units. In the years since then, there has been a decided trend to build larger units. This is an important aspect since parents with two or more children can now live permanently in these danchi.

The second type of danchi is the type that has a diversified population. These developments may also be call-



Con't.

ed the "new town" type. Several thousand apartments provide the core of the population but blocks of lots are sold for private dwellings and company housing units. Although the Corporation develops the land and puts in all of the facilities, the original owners or holders of the land give up about 24% of their land in exchange for these improvements. At present, the Corporation is concentrating on building this type of danchi as it makes for a more stable population center.

The third type is called the "Urban Block" development. These are generally high-rise apartments in the large cities. One example in Tokyo is at Oshima in Koto-ku where there are a total of 3,564 units. These block developments were built on land that was released by factories which were moving out to the far perimeter of the cities. The complex that is planned for the present U.S. Air Force housing annex at Grant Heights in Tokyo will have skyscraper apartments of forty to fifty stories.

In addition to the danchi being developed by the Housing Corporation, mention should be made of those being built by various city and prefectural governments. City housing projects often differ from the Corporation danchi in that they are constructed for lower income groups and are subsidized rather than being self-supporting. However, other large city or prefectural developments such as the Osaka Senri New Town and Shiyomi-

dai of Yokohama are little different than the Corporation developments.

The 1970's will be characterized by the construction of mammoth new towns. These large-scale projects are being built cooperately by city, prefecture, and Housing Corporation offices. For example, in the Tokyo area the Tama New Town will be a population center of 400,000. These mammoth projects are so huge that it is best to think of them as consisting of a series of housing complexes having the same name. Tama New Town is fourteen kilometers long and is composed of twenty-three neighborhoods. The Tokyo Kyuko Denentoshi development with a planned population center of 400,000 is another example of one of these mammoth complexes which is well on its way to completion.

A few things should be said about the people living in these danchi. Of main importance is the restrictive type of population found in the danchi of the Housing Corporation. The condition for making an application to live in one of these apartments is that the salary (monthly) must be four times the monthly rental. Since the average rental in the suburban danchi is now ¥15,000 (\$40) and ¥18,000 (\$50) in the block danchi, it can readily be seen that the people living in these areas are middle or upper-middle class. The average monthly salary of these danchi dwellers is ¥87,300 (\$240). In comparison, people who buy new homes must invest around ¥8,000,000 (\$23,000)

and should be classed as upper class in Japan.

As to age grouping, the average renter is a salaryman in his early thirties. He is generally a commuter and spends most of the weekday at his place of work. The young wives, generally with one or two children, often find time to engage in sparetime activities and clubs.

Apartment dwellers may make a few friends, but generally they do not know even those on the same staircase. Some areas may have some kind of community organization, but it functions only to facilitate the various community facilities such as garbage pickup, etc.

Sunday and holidays are days of relaxation but often these are spent in a "doribu" (drive) with the family car or going to some place of public amusement or recreation. Many of the wives are golf widows on Sunday. School activities and homework keep the children busy.

The breakdown of the types of occupation is as follows:

Office work .....	22.5%
Specialized .....	21.7
Stores .....	13.0
Executives .....	18.5
Manual work .....	11.7
Other .....	12.6

I have never read anything about the deep political significance of having so many of the middle class living in these danchi, but I would venture one





The Aobadai Christian Center is ideally located—a key factor

observation. When the government found a way to get good, low-cost housing for the university trained salary men in the middle-age bracket, they felled with one swoop the opportunity for communism to create discontent among this influential white collar grouping. This has contributed to bring about a stable political situation in Japan.

Can you picture what the population pattern will be ten to twenty years from now? Some of these new towns will have a greater population than the older prefectural capitals such as Hiroshima and Sendai. Is the Christian church, and especially the missionary community, preparing for this new day in missions? Every now and then some missionary voice is raised about the number of unevangelized rural towns in this nation. Corresponding statistics are cited showing the ratio of missionaries living in the big cities as compared to those living in the rural areas. I consider this to be a misrepresentation of the real need for evangelism. First, the number of missionaries who are engaged in specialist ministries is so great that to average them in with those who are engaged in "church planting" evangelism is misleading. Second, the national popu-

lation trend is to move into the cities. The church must follow this population shift. Third, planning must be done with an eye to the future. Will there be churches in these new towns years from now when they have completely developed? Last, there is the problem of conserving the fruits of previous evangelistic efforts. The membership of the established churches in the cities is moving into the unchurched areas in the suburbs. This reason alone should prompt the Japanese church to take prompt action to consolidate the gains made by post-war evangelism.

#### FIVE KEY POINTS

How can we reach these danchi dwellers with the gospel and bring them into a fellowship of believers? The way I would point to is that of church planting. Let me describe how such a church comes into existence.

##### 1. Choosing a location

The size of the danchi chosen is very important. If it is the type of danchi with a fence around it, size in excess of three thousand units with a population of ten thousand should be about

right. Danchi smaller than this often have poor geographical connections with the surrounding neighborhood. Rather than restrict the future growth of the emerging church, the biggest contribution that can be made to the next generation of Christians is to give them a good building location.

With the trend being for larger complexes, land will have to be purchased before the town itself is completely built. This means investing several million yen several years before there is an opportunity to begin evangelistic activities. One of the most unfortunate turns in the history of the church in Japan has been where certain denominations have all but cut ties with foreign missions only to find that after these twenty years the economy has so changed and the population so shifted that only those denominations having a close type of cooperation with missions doing pioneer work are able to invest in the danchi new towns. It is still possible for churches interested in combining kindergarden work with church planting to get cheaper land from the Housing Corporation. But, kindergardens in themselves have become a big business and requires about three times as much land as for a

church building. Neither is it easy to find leaders that can push an effective evangelistic program while heading up a kindergarden program.

Consultation with other church groups is very important in choosing a location. In our fractured denominational life here in Japan no one group knows what the others are doing. As one step to solving this lack of communication, I would suggest as a first step that one of our central Christian centers provide a large scale map that would be kept up to date with church and land locations planned by various groups. Such a small beginning may be the catalyst that will facilitate cooperation on a larger scale in the future. (Editor's note: The author, in cooperation with the JEMA executive committee, has placed a large map of the Kanto area in the JEMA office in the Ochanomizu Student Center)

## 2. Creating a community church

I use the word "church" in the sense of a communion of believers and not in distinction from an evangelistic meeting place (dendojo). The book of Acts pictures the local church as a community of believers. They lived and witnessed and worshipped in community. One of the weaknesses of the typical city church in Japan is that it bears so little relationship to the community in which it has erected its building. Members travel from other parts of the city and some live at great distances from the place where they worship on Sunday.

Because of the density of population in the danchi, it is possible to draw on a community of ten to fifteen thousand dwellings located comparatively close to the church building. The church in Japan has a splendid opportunity to enter new communities simultaneously with the construction of the danchi. When inquirers enter the building, they will no doubt recognize people they have seen in the shopping center or on the street. The children will sit in Sunday School with the children they go to school with. Generally, children's meetings are well attended and attendance continues regularly since the children live in the same town.

There is also an opportunity to have weekday (generally in the morning) meetings for ladies. They can attend these meetings and still be home in time to meet their children return-

ing home from school. Although night meetings are poorly attended, when there is a night meeting the people are not under pressure to meet bus or train schedules since they live in the community.

The building itself can also serve as a center for other meetings as a service to the community. The pastor's study can easily become a community counselling room for the troubled and distressed. Although people from outside the danchi may attend the meetings, the community church is still identified as an integral part of the community.

## 3. Utilizing the available Christian talents

No matter where a danchi church is started, there always seems to be a core of believers that already live in the community. On an average, one can expect that one per cent of the community are baptized Christians. Many of these have had a lapse in their church attendance. Typical may be the young wife who was baptized as a teenager in some rural church, taught Sunday school, was active in the church until she married a non-Christian man, then moved away with her husband who found work in Tokyo and settled in a new town. Now, in the new danchi and away from the social pressures of the past, there is a new feeling of freedom and often a desire to enter the life of the church once again. The faith of these wayward ones can often be revitalized. Their talents provide a resource for the new church. In another sense, the pastor (or evangelist) living in a danchi has the responsibility before God to care for the lives of these wandering sheep. Denominational differences are real barriers not to be overlooked but where the danchi church is the only church in the community, the pastor has added responsibility. These wandering sheep come from all over Japan; they are believers whom you may have led to the Lord.

## 4. Keeping up an evangelistic momentum

No matter what methods are used or what type of meetings are held, it is of vital importance to keep up a momentum of evangelistic activity. A

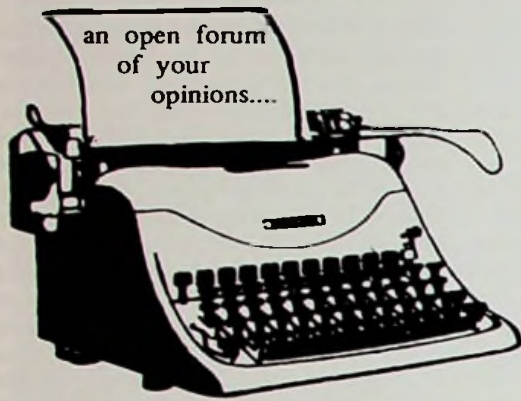
church that does not have as many inquirers in the pews on Sunday morning as there are baptized members is not drawing enough from the community. We all know the difficulties of evangelism in Japan; these are not erased by moving into a new danchi. Generally, however, in five years a new church will advance to the self-support stage with about thirty-five believers and many inquirers. An active evangelistic momentum will have much more of an impact than the mere tabulation of baptisms. The total impact on the community as well as opportunities for service not directly related to the building are also part of the total program of evangelism.

## 5. Have a tie-up with a recognized denomination

Church planting is necessarily an activity that builds for the future. The best way of building a solid foundation is by having a tie-up with a denomination to which the young congregation feels it belongs and to which it can look for guidance and pastor supply. The Japanese church will gain in strength and influence only as the church exhibits that oneness to the world which Christ mentions in His High Priestly prayer. In another sense, we as foreign missionaries should so work that the foreignness exhibited by our presence is cut to the minimum. Of course, each mission organization has its own type of cooperative setup with its corresponding national church, but a cooperative setup that on the one hand does not permit the missionary to share in the oral presentation of the gospel, or on the other hand that prevents the young congregation from closely identifying with a recognized Japanese denomination will bring friction and frustration in the most important stage of the young church's growth.

In conclusion, I ask the following questions: Is the Japanese church meeting the challenge of these new towns? Will the spiritual needs of these new areas be met? How will these new danchi churches compare to the present typical city church? Will the present Christian community adapt itself sufficiently to bring the claims of the Gospel to these rapidly developing new housing complexes? \*

# VIEWPOINT



## THE INDEPENDENT MISSIONARY

I have had the privilege of being an independent missionary for seven years. Before this I was a member of a mission for twelve years. I can't conscientiously say, "I would that all men were even as I myself." Nevertheless, a listing of the advantages and disadvantages might dispel some misconceptions about independent missionaries.

It must be admitted that I would have found it very difficult getting to Japan the first time without being with a mission. The mission gave us church contacts where we were able to raise support. Our necessary sponsorship came through the mission. Most of my supporting churches would not have been willing to support us as independent missionaries at that time. I do not say it is impossible to be an independent missionary from the beginning, but I fear that I lacked the know-how, the courage, and the faith.

It must also be admitted that we received many benefits from being in a mission such as special discounts and services which I do not now receive.

On the other hand, as an independent, it is costing churches \$2,000 less to keep us on the field. We do not need funds for promotion, administration, conferences etc. We also save a great deal of time which can be used in our work. As much as one month each year was spent at conferences, and committee meetings. One source of frustration was also eliminated. Our energies were divided. Now our attention is exclusively on the problems of the work. We have a wider variety of friends now. Sometimes disagreements in the close association of a mission can be destructive to friendships.

Again, we have a much better and closer relationship with our supporting churches even though most of them had misgivings about sending us out as independent missionaries. Now they feel that we need them since we don't have a mission board to meet our emergency needs. This all means greater prayer support. It also means writing more letters.

I could stop at this point because I believe I have touched on all the major factors; but since some will feel that I have left out a number of important ones, let me say a word about what I consider to be minor.

We do have more freedom now, but rarely do we want to do something the mission would have said "no" to. However, the "yes" usually comes to us a lot faster now.

In a few cases, being in a mission

would be an asset in promoting and running certain projects (literature, radio, etc.); but usually there are ways for cooperative activities and/or fellowship with other missionaries in or out of missions. Perhaps the greatest handicap is in being a member of JEMA without a voice or a vote.

On the other hand, it could be pointed out that strictly speaking the independent missionary is far closer to the New Testament pattern. As in the case of Paul, he is sent out directly by a church or churches. However, we would not try to press this too far. The value of the New Testament pattern is found in the principles underlying the pattern. Nevertheless, it does seem that some missions have departed from the principles as well as the pattern. For example, what has happened to the "priesthood of the believer," in some missions?

Some may wonder how business is carried on when only two people are in a mission (husband and wife). How can it be democratic? What if one casts a negative vote and the other a positive one? I am the mission chairman. The chairman only votes in case of a tie, so this has never been a problem.

It would be difficult to say categorically that being an independent mission is best. For us it has been wonderful; but we have not closed our minds to the possibility that God may some day lead us into a mission. \*

# TRIBUTE TO KATHY

These words were spoken at Kathy's funeral by Dr. Martin Essenburg, CAJ Headmaster

We are gathered today to commemorate the home going of our beloved daughter, sister, student, and friend, Kathryn Anne Sytsma, who entered the eternal presence of our Lord on June 4, 1971, after a week of serious illness.

Like many of you students, Kathy was born in Tokyo, at the Seventh Day Adventist hospital. Her earthly life began and ended there. Her life began on January 23, 1954, seventeen years ago, and just a year and a half after her parents came to Japan as missionaries. She and her twin brother Kenneth were the fourth and fifth children born into the family of Richard and Dorothy Sytsma, and one more was to follow.

In addition to her parents, her family now includes an older brother RICHARD and his wife, Sandy, missionaries in Japan, and their infant son, Andrew; an older sister, CAROLYN, her husband, Dale Poel, and their two-year-old daughter, Cynthia, living in Nova Scotia, where Mr. Poel is a political science professor at Dalhousie University; another older brother, PHI-



KATHY SYTSMA

LIP, who recently completed his freshman year at Calvin College; her twin brother, KEN; and a younger brother, JIMMY.

Nearly all of Kathy's life was lived in Japan. Those who knew Kathy well, her family, some of her classmates and the girls with whom she lived in the dormitory, her teachers and other friends, knew that she loved our Lord

and was very happy to be his child. Her diary, papers that she wrote for classes, and letters as well as her daily conversation showed clearly that she was filled with the Holy Spirit of God.

From early childhood Kathy trusted in Jesus as her Savior, but in the past two years her faith was deepened by the work of the Holy Spirit, as she read and listened to the Word of God and as she prayed. On Easter Sunday, just two months ago, she made a public profession of her faith, in the Koganehara church in Chiba.

We are sincerely grateful to God for the joy which she brought into our lives. Her death is sobering, reminding us not to be so concerned with the things of this world that we forget the issues of eternity. But at the same time, this is no place for depressed spirits. Christ's victory over sin and death reminds us that although the earthly life and work of each of us must finally end, we may walk and work with courage, hope, and joy. May the Lord enable us to do so to the praise of His Name.



Team Leader  
Les. Pritchard  
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**REPORTS**

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# TOHOKU

By Frank Noel

The vision and passion of the student body of the Baptist Bible School of Theology resulted in a concerted effort of several churches in Sendai in an evangelistic crusade last December. The churches took the responsibility and sponsorship of the meetings. The sacrificial efforts of the students were a major factor in making the meetings a success. The students alone distributed 30,000 of the 50,000 tracts and meeting announcements. They also held street meetings, formed a choir, and many of them served as counsellors. Crusade Evangelist Akira Takimoto was used by the Spirit to bring around fifty people to a place of decision. Some of these have now been baptized. A similar crusade is being planned for November, 1971 with Evangelist Takimoto.

A by-product of the crusade was the cooperation on the part of pastors who live outside of the Sendai area. This was considered to be some kind of breakthrough in relations which have been hindered by both natural and spiritual factors.



BAPTIST BIBLE SCHOOL STUDENTS

The Kinshuko Bible Camp, for years limited to small camps, has expanded its ministry and has set as its prime target the reaching of young people for special church ministries. Bible School students are working in close cooperation with this Camp outreach.

Some of the young people active in

the March 1969 Spring Camp (see cut) are now pastoring in Kitakami, Yokote, Shiogama and Miyagi. Two high school girls from the Ishinomaki area were saved in the 1970 camp and are now active in the local church's young people's outreach program.

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# HOKKAIDO

by D. J. Abrahams

Two things the Hokkaido missionary lives with are distances between towns and arctic conditions with snow from December to April. In the past eighteen years, the Mennonites working in the east, the Swedish Mission working in Tomakomai-Muroran Industrial complex, and OMF working in the west, and other groups such as free will Baptists have added to the evangelical thrust here. In the early days there were orthodox evangelistic methods such as tent meetings, Bible study groups, English classes, and these continue. As a result of this effort there has come into being church groups which take part in planning and outreach with the missionary societies.

This coming summer the Mennonite Bible School in the east and the Hokkaido Bible Institute in Sapporo will

have its students out on trek, working with pastors. In Chitose, Pastor Takimoto and first-termer Paul Pike plan four weeks of evangelism centering round children's meetings, young people's Bible groups and the visitation by HBI Bible students of hundreds of homes with gospel literature. This work is typical of the summer Hokkaido evangelistic drives in a score of towns. However, it is difficult to get people in for that kind of meeting.

The Mennonites and OMF plan summer camps in which believers and inquirers come together to study the Word. These camps include University students, high schoolers, middle schoolers and adults. This last January nearly forty teachers of English came together in a Youth Hostel for a three day seminar. Besides living

English they listened to the Gospel every evening in Japanese. The results have not been out-standing but a bridge has been made. Unfortunately our Japanese brethren feel they have little to do in such a program, whereas participation would have real value.

This participation problem has been overcome in the Shiroishi (Sapporo) Mennonite Church where members include a brush painting teacher and a flower arrangement teacher. The church, instead of its normal evangelism, arranged a two day open house where friends of the students came and viewed the flowers and brush painting. As a result many strangers came to church, one family has joined the inquirers' class, and the church plans two more of these kind of meetings in the spring and fall.

*Con't.*

### "The Restless Ones"

Mr. Shibakawa, Kitami Christian business man, became enthused when he saw the film "The Restless Ones" in Tokyo. He has been instrumental in passing on his fire to pastors and believers in the north, and showings are planned in a number of towns, including Sapporo in May and June.

The Light of the World radio broadcast, together with Horemco and the Lutheran hour, cover Hokkaido weekly. Today, radio is losing some of its appeal but every month there is a trickle of letters from enquirers.

### Moody Science Films

From March 28 for thirteen Sunday mornings from 9 to 9:30, Hokkaido Broadcasting Corporation T.V. is showing Moody Science Films on a network which covers the whole of the island. Mr. Nakagawa, Radio and TV liaison and follow-up manager of the Hokkaido Gospel Broadcasting association wants to bring all churches in to take full ad-

vantage of these telecasts. Posters, leaflets, follow-up materials are being sent to all evangelical churches for their cooperation. One new idea is that each believer should send out return post-cards to their friends urging them to write in to the HGBA office stating their reaction to the film they saw. The believer will be informed and will then become the follow-up worker to the friend he wrote to.

### Coffee Shop Evangelism

In Sapporo, about a year ago the opportunity came to rent a room above a post office in the down-town area. One of our lady missionaries has since built up a youth work and general evangelistic effort, working out from this center. The room is made up rather like a coffee bar and there is a full program of young people's meetings. Hardly a week goes by without somebody coming through to a decision for Christ, and every week there are new contacts.

## NAGOYA

Nagoya, the "Idai na Inaka" (Great Rural Area) as some have called it is a large city (over two million) with wide roads, department stores, subways, and expanding industry. At the same time the fact that there are fewer evangelical churches than in Kyoto (considerably smaller) and only one of these has a membership close to the one hundred mark indicates the strength of feudalistic thinking and religious tradition.

Recently however, there has been a new surge of effort in this difficult area. TEAM, in addition to their student work, has begun a new work in the center of Nagoya through the efforts of J. Frens and a lay preacher, Mr. Kashioka. Radio work, the Yumori Bible Camp, and the use of "Short Termers" in evangelism through English round out these efforts.

The Swedish Alliance Mission in Japan, another "older" mission has begun a new church-planting effort in

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Moriyama Ku, Nagoya. God is blessing the work and Mr. Simeonson reports that recently he has been invited to hold a monthly meeting in a nearby correctional school for wayward teenagers.

The German Alliance Mission has also been active in the area for a number of years. Mr. Hottenbacher reports a real spirit of revival last year in Hashima City when Mr. Takimoto came for evangelistic meetings. Similar meetings are planned for June in Ichinomiya City. Tent meetings, radio work, and camp are other means used for evangelism. Three new churches are also being started this year.

### Three Missions Begin New Work

In addition to these Missions three other JEMA Missions have begun work in Nagoya recently. The Mennonite Brethren Board began work in Kuwana (near Nagoya) in 1959 as a follow up of their ministry in the Isewan Typhoon. However it wasn't until 1968 with the coming of the J. Bartels that a work was begun in Issha, Nagoya. Bible study classes and womens meetings are being effectively used. Japanese workers, Mr. & Mrs. Hamamoto, have also come and new outreach is being contemplated.

The North American Baptist group also came to Nagoya in 1968. The E. Kerns began work in Inokoishi which has a population between 45-50,000. Last year a Japanese worker, Mr. Arita, came to help and the work has grown considerably. The major thrust is visitation evangelism but the use of Moody Science films on Sat. night once a month has reached an average of 35 adults a time.

The Japan Evangelical Free Church Mission started work in Nagoya in 1967 with the coming of the S. Conrads and Miss Takaha (at present a missionary in Taiwan). A church was started in Yamada Cho (30-40,000 including the surrounding area) with a pastor, Rev. H. Ojiro coming in 1969. A large campaign with Rev. Takimoto is planned for the 22-27 of March. The Mission has also begun a second work in Kasugai under the leadership of H. Prins who came in 1970. The work is right below a large university and near a new housing area.



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## TOYAMA

Put a circle around Japan and the geographical center is Toyama Ken. However in the matter of evangelism in Japan the circle is somehow inside out and Toyama is on the outside edge. Few places have as few churches and workers. The situation should improve soon as both the Japan Evangelical Mission and The Fellowship of Evangelical Baptists expect additional missionaries for this area. About ten missionaries at present work among a population of one million in what is mostly pioneer grass roots evangelism. Only the Kyodan churches have kindergartens and they are all prewar as far as I know.

Our experience in this area goes back to 1955 and it has taken that long for one small church to develop to the place where the missionary could leave without it falling apart. In April, the Takao Baptist Church moved into its own building with a young man from the same neighborhood as its pastor. We know of only one other even smaller independent church in this ken with a pastor and a permanent building that has come into being in the same rather long period of time.

In Toyama city the Megumi Baptist Church, still without a pastor, has had slow growth until this past year when eighteen were baptized. Others have professed faith in Christ and await baptism. This church is heading up the only evangelistic effort that to my knowledge has ever been held in this ken with most of the evangelical groups cooperating. In an area where at a special evangelistic meeting attendance is usually measured by the dozen, a hall seating 600 was rented for two showings on Mar. 27th of the Billy Graham film "The Restless Ones." Advance ticket sales were good and over four hundred attended the two meetings.

Our low cost 15 minute weekly radio program has been going for about ten years but it isn't done the way the experts say it should be. We have missionaries do all the preaching and there is practically nothing but preaching. An average of eight letters a week are received and regularly new people come to church as a result. We consider the radio our most effective evangelistic effort.

# KANSAI-KOBE

A warm rain on the Pacific coast would greatly help things here in the Kansai, where nature is just waiting to burst forth. Similarly we pray for the fructifying operations of the Holy Spirit upon the activities of all churches and missions in this area. The big news from the Kinki area is that Evangelism-in-Depth methods are being used in the city of Kobe this year. With initial planning completed, the training of believers using "A Good Witness" text started in February. A little more than 50% of Kobe churches are cooperating, and the usual pattern of personal and mass evangelism, tract distribution and film showings will culminate in a Honda Crusade in October. Dr. Lee Robertson of Dallas, Texas was featured in special evangelistic meetings in Kobe in March.

A film seminar recently held in Osaka with almost one hundred present, served to coordinate operations using Christian films. The technical explanations were abstruse to some of those attending, but the emphasis on "how to get it done" was appreciated.

The end of the school year at bible schools and seminaries means the sending forth of new workers into the harvest field. The Lutheran Bible School and Seminary in Kobe graduated thirteen first year and four second year students, and welcomed over twenty new students in April. Six men completed the seminary course, and a similar number continue their studies. They miss the ministry of Dr. Winther and the inspiration of his presence. However by means of the Dr. Winther Memorial Fund help is being given to students, publications and buildings. Osaka Theological Seminary continues to meet the needs of cooperating missions, while the Japan Evangelistic Band Kansai Bible College graduated twenty-four students and enrolls as many for the new school year.

The Mennonite Brethren mission welcomed a party of forty young people to Japan last year, and they did intense house-to-house visitation in the Senri Newtown area adjoining EXPO '70. They returned to the U.S. having pledged to raise \$1,000 each for the building in Senri Newtown and by walkathons, swimathons and such like have raised half the amount. There is a plan to buy land and begin building this year. The same mission extended the facilities at their camp ground to greet the group, and this year plan new dining room and kitchen facilities. The JEB group in Kushimoto, southernmost town on Honshu, have purchased ground with mission assistance and plan a simple meeting place costing one to two million yen, the first Protestant church in the growing town. High school and middle school students are the target for special evangelism in the spring vacation in Minoshima, Wakayama-ken.

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## MISSIONARY MARTIN CONCLUDES

### THE AREA REPORTS WITH SOME PERSONAL GLIMPSES



David Martin

Pastor Sotohiko Masuzaki has written his testimony in a book called *Arano ni Mizu wa Waku* (Springs in the Desert). He truly pictures Japan as an awful desert, but that makes one more thankful for the refreshing springs there.

As an evangelist, he faithfully paints the picture of Japan. He was born into the home of a Buddhist priest in Kanagawa. A missionary told him about Jesus and he believed. It meant that he lost his job and his family. He went to the city of Komatsu to start the first church there. His heart was fixed and he determined to preach on the street one thousand consecutive days whether anyone listened or not. No one came to church and no one believed. He gave out gospels of John and tracts and continued his work without visible results.

At a nearby lake, Imaegata, a young fisherman, had fished all day without catching anything. Toward evening he decided to try one last time. There were no fish in his net when he brought it up but he noticed a small booklet caught in it. He opened it to read the words: "Cast the net on the right side of the ship and ye shall find." He thought it was a fisherman's handbook and so he cast his net to the right. He was amazed to find his net full of fish. Upon examining the book further he found that it was a Christian booklet. The only Christian he had ever heard of was a man speaking on the street in Komatsu. He sought him out and became the first believer in that new church.

Then Pastor Masuzaki went on to a country place to start another church. He gave everyone gospel portions but no one would believe. There seemed to be no opening anyplace. He decided he would have to soften their hearts by helping the villagers in some of their temporal problems. The bridge over the river had a hole in it. He took some materials along the next time he went so that he could fix it. While working under the hole a farmer crossed the bridge carrying buckets of night soil. He poured it down the hole all over Pastor Masuzaki who instinctively folded his hands and began to pray for the farmer.

A girl with tuberculosis was walking along the bank of the river and saw it all happen. The Christian's unaffected love impressed her. She returned to her room and began to read the gospel of John which had been previously given to her. She soon died in her home and there was a Buddhist funeral. A few weeks later her parents were reading her diary and found that she had become a believer in Jesus though she had told no one. Since she died as a Christian instead of a Buddhist, her parents decided they should have a Christian funeral and so called the only Christian they knew, Pastor Masuzaki. At the funeral he told the relatives and villagers about Jesus. The parents were converted and another church began.

So whether city or country, wherever the gospel is faithfully, patiently and lovingly preached, God blesses with conversions. And in answer to prayer, he gives unusual wisdom to new converts to win others.

### An Unusual Witness

Kawashima-san was a junior high school girl. She became a Christian at the Yokosuka church. As a happy young believer, she went home to tell her father and older sister. Her father was Buddhist; he ordered her to stop talking about Jesus. She went to her room and prayed alone for her family, and an idea came to her there.

At meal times, she and her family would sit together on the tatami mat facing a picture of the mother of the home who had died some years before. One morning when her sister brought in the hot breakfast and placed it on the table and just as the family was about ready to eat, Kawashima-san

stood up, faced the picture of her mother, and read in a clear voice the first chapter of Matthew. Then, with no other word, she sat down and ate with the family. The father did not stop her from reading as he thought she was doing it for the mother. The next morning she read chapter two. She continued with one chapter each morning until she had finished the New Testament. By the time she had finished, her father and sister were both believers. The father is now an elder in the church. Both girls later married Christians and they are all active in the Yokosuka church. No missionary would have thought of such a method but the Holy Spirit used it in answer to prayer.

### The god-shelf

One of the problems facing the evangelist is how to handle the god-shelves of Buddhists and Shintoists. Touching on the problem too quickly may drive the prospective believer away so that there is no longer an avenue to even speak to him. Failing to deal with the problem before baptism may leave it in the home and church for generations. In one church I pastored, we received a widow from another church on transfer of membership. The four children never seemed interested at all. Finally it came out that she and her husband when baptized had simply hidden the Buddhist god-shelf in their closet for the sake of the relatives. When the oldest son became a man he insisted on taking it out again and using it. Obviously the evangelist had not gone to the roots of the cancer of idolatry and we had assumed too much in receiving another church's member. The evangelist who does not bring his convert to the place of burning his idols at the time of baptism can hardly be trusted as one who declares the whole counsel of God. The temptation for one who brings the good news is simply to announce the wonderful salvation God has provided for us, without leaving it crystal clear what is involved concerning idolatry. In order to bring the hooked fish into the boat he must leave the water. The task of the evangelist is to bring the soul out of idolatry to Christ. Certainly at the minimum the new convert should be led to destroy every idol over which he has jurisdiction at the time of baptism. There are some such men. May God give us many more.



Mr. Ando

Mr. Hatori

The Fourth Annual Meeting of the Japan Evangelical Association was held on May 12 and 13, 1971 at the Kojimachi Kaikan in Tokyo. Business meetings held in morning and afternoon were marked by a keen interest and lively debate, but the public meetings in the evening were poorly attended.

The JEA seems to be in a "transition crisis." Begun with much enthusiasm and expectation on April 29, 1968, the fears expressed at that time by some observers have now become real. After a quiet and apparently successful two years, JEA, in seeking and filling its role in the Christian community, has



Mr. Tokiwa

Mr. Hoke

## JEA IN MEMBERS



recently been frustrated by conflicts of interest, disagreement on its role in Japan, and a general attitude of "wait and see" on the part of the church in general.

Therefore, officers of JEA, the ninety delegates and the sixty observers came to this meeting uncertain of what was expected of them to set the JEA house in order. That there were strongly differing opinions was evident throughout the meeting. Those who insisted on an aggressive program of activity and project sponsorship found they were solidly opposed by those who felt JEA was moving too fast and more time was needed for mutual discussion and understanding about the exact role JEA should have.

As has happened so often in times of crisis, men of strong faith, spurred on by vision and passion, are given special wisdom and vigor to work for



Mr. Makino

Mr. Sorley



Mr. Hatori

Mr. Funakoshi

# SESSION

## RESOLVE CRISIS

By Maas Vanderbilt

### Excerpt from President Hoke's report to JEMA

We have an important function to encourage the growth of the Japan Evangelical Association. Let us seek to get our pastors and believers involved through the development of fellowships at the local level that will break down denominational insularity and partisanship. And then let us support the JEA conferences and conventions, both regionally and nationally. Though

they may sometimes seem dull and unimaginative, I believe we're in a critical incubative period when JEMA's forthright loving support and tactful promotion may bring to effective usefulness a nationwide evangelical organization which will stem the growth and resist the pressures of liberal ecumenism.

the welfare of the church. Here too amidst the evident polarization of the two groups, there were spiritual struggles, sharp debates, and then, bold action. JEA's 1971 Annual Meeting closed on these two dominant notes: first, meetings to develop a deeper mutual understanding will receive top priority and second, an ambitious program of activity was approved culminating in JEA sponsoring the Japan Congress of Evangelism in the fall of 1973.

Elected to guide JEA through the next two decision-making years are: Messrs Hongo, Ando, Ikemoto, Funakoshi, Nagashima (from JEF); Tsutada, Tokiwa, Oyama, Izuta, Hatori (from JPC); Hoke, Benson, McVety, Siebert, Ford (from JEMA). Dr. Tsugio Tsutada continues as JEA chairman.



## ← CHARISMATIC SEMINAR

The Holy Spirit Revival Seminar will be held at the Otsu Youth Hostel from September 28 to October 1. The theme of the seminar will be "The Body of Christ and the Worldwide Charismatic Movement."

The main speaker for this seminar will be the Rev. Les Pritchard. He is the founder and honorary president of Teen Challenge in western Canada, an organization working in the field of drug addiction and rehabilitation of drug addicts. He has served as a pastor, teacher for 22 years, and is a well-known conference, camp, and convention speaker.

For further information, contact Missionary M. Fast. (Cf. ad on page 9)



## REFORMED CONFERENCE

The 14th annual Reformed Theological Conference was held at the Oiso Christian Academy House on May 11-13.

Featured speakers at the conference were Edward A. Dowey Jr., professor of history of Christian thought at Princeton Theological Seminary and chairman of the committee that drafted the Confession of 1967 of the United Presbyterian Church in America, and the Rev. Nobuo Watanabe who is well known in Japan as a translator of several of Calvin's works including the Institutes and as a member of the Reformed-Presbyterian (Nihon Kirisuto Kyokai) Seminary in Tokyo.

The lectures and discussion periods centered on the status and role of confessions in the church today and the function and authority of confessions.

The Reformed Theological Conference is sponsored by missionaries who are primarily from the Reformed-Presbyterian tradition, but is ecumenical in spirit and welcomes men and women from all backgrounds.

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

*Editor*

## R.E.A.P. CELEBRATES

R.E.A.P. Mission, Inc. recently celebrated its 20th anniversary as a Mission to Japan. Directory Kenny Joseph, as a part of this celebration, took part in six crusades and conventions in India. Utilizing a colored film on the crucifixion and resurrection and speaking through an interpreter named A. L. Joseph (no relation) audiences up to 7,000 people attended the meetings. Since there is no TV in most of India, films are still a good means to draw a crowd.

## KELLY MEANS MUSIC

A musically-talented missionary family of five was recently featured on the H. Ogawa TV program and in the large central Japan Chunichi Shimbun. "Music is the charm of my family" says Merle I. Kelly, who has been a missionary in Japan since 1957. He serves as a music teacher at the Nagoya Kinjo Gakuin.

Merle is joined in various musical adventures by his wife Arlene, and his three sons Charles, Roy, and Glenn. Playing equally well on a variety of instruments, the family is especially adept on the viola, bassoon, drums and the sax. The Kelly band is an amateur band for family fun. They enjoy playing wherever they are asked, but find most of their performances in the various area churches.

## TOKYO 246-4343

This is the telephone number of the soon to be inaugurated INOCHI NO DENWA. This new type of Christian witness has been successfully used in various large cities of the world and now is making its debut in Tokyo.

The Inochi no Denwa is a counseling service offered to anyone who has a problem he would like to discuss with a Christian friend. For several months a large number of people have been working out the details in order to provide this unusual type of service in the world's largest city. Besides, a large staff of volunteer workers have been undergoing training under the leadership of those experienced in this type of ministry.

This new service is supported by a wide representative number of Christians, missions, and churches. The staff, as well as the volunteers, represent almost every Protestant denomination.

Recently, a Charity Concert was held in Tokyo featuring Mrs. Eleanor Dornon. In addition to the ¥600,000 raised for the work of I.N.D., the concert served to publicize and promote the membership drive that is now underway.

## SAPPORO BOOKSTORE

The Christian Literature Crusade bookstore in Sapporo began in a humble building on the outskirts of the city. Since then they have relocated in a downtown department store bringing sales to a new high level. The Sapporo bookstore, under the supervision of Ken and Beryl Cullen, estimate sales to be over 30,000 books annually. A Japanese staff of four assists the Cullens in the literature outreach.



## CHURCHES ON TV

The Association for Christian English Mass Media Ministry (CEM) on July 5 contracted with the Tokyo PR Counsel to broadcast a daily color television program over the new Hotel Broadcasting System. The churches cooperating in CEM are the Franciscan Chapel Center, St. Albans, St. Paul Evangelical Lutheran, Tokyo Baptist and Tokyo Union.

The program called "Your Tokyo Church" is aimed at the large number of English speaking businessmen and tourists and will introduce them to the activities of Japanese churches. The first series prepared for the opening of HBS in mid-September features a Catholic activist student who participated in the Tokyo University demonstrations, the chaplain at St. Luke's Hospital, a member of the Word of Life Press, a description of seminary unrest, and a documentary film on Christian broadcasting. The HBS cable network includes the following hotels:

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# PRESIDENT'S ANNUAL REPORT

## JEMA'S ROLE IN JAPAN ANALYZED AND EVALUATED

By Don Hoke

In many ways the Japan Evangelical Missionary Association has come of age. There's an unusual rapport and morale among us, which honors God and forecasts well for our future.

This year of JEMA's activities has not been a particularly dramatic one, but has been profitable. Happily last year JEMA admitted four new member missions, bringing our present total up to 43 mission members, the highest in the history of our organization. These new member missions significantly increased the theological breadth of our evangelical unity and cooperation. But I regret to report that despite the fact we have now more organizations than ever in JEMA, we have fewer total missionary members now than at this time a year ago.

JEMA's area activities have grown this year, spearheaded by the fine regional organization in Nagoya where not only do missionaries meet monthly for fellowship, but they have inaugurated also a missionary-pastor prayer breakfast with profit and blessing. Osaka hopes to organize similarly in the near future, and I suggest to all of you in the various regions, no matter how small your area may be, that such missionary and missionary pastor fellowship groups will strengthen your activities there.

There have been several other areas of successful activity in our JEMA fellowship this year. The ladies' luncheons were more numerous, more largely attended, and more fruitful than ever before, especially in Osaka and Tokyo, with other smaller cities also beginning these evangelistic luncheons. We hope at this session to welcome the womep as a new commission in JEMA.

This year I inaugurated annual meetings of mission chairmen, and two such meetings were held: in Osaka on January 15 and in Tokyo on January 26. Though no epochal results are reported, I believe all present felt the meetings were profitable and well worth continuing. Out of these meetings three positive suggestions came which have already been acted on:

1. That JEMA begin to issue releases to the English press expressing evangelical viewpoints on critical topics. Mr. Victor Springer has been requested to do this.
2. That evangelical publishers be encouraged to publish textbook type, heavier literature. As a result of this suggestion, a meeting of all evangelical publishers was called to promote further cooperation in publishing Christian literature, especially textbooks. Already from this has come a significant development in the merger of Word of Life Press and Seisho Tosho publishers.
3. A conference for Theological Education by Extension in which many mission chairmen expressed interest is now scheduled for Sept. 13 to 16, two days each in the Kansai and Kanto areas.

Our fellowship meetings were encouraging highlights this year. We were privileged to have Dr. Clyde Taylor, executive secretary of the NAE of the United States and director of the Evangelical Foreign Missions Association, with us for eight days. His rallies in Tokyo, Osaka and Nagoya, and Sapporo were a profitable fountain of information and inspiration,

according to all the reports that I have received. In Tokyo as well we were privileged to have JEMA fellowship meeting addressed by Dr. John Haggai of Evangelism International, Dr. Abc Vander-Puy, president of the World Radio Missionary Fellowship, and by Keith Miller, prominent author. These fellowship dinners would have been impossible without Colonel John Charles Bonson whose cooperation we deeply appreciate.

At the request of your last year's plenary session, your executive committee made a deputation to the United States Ambassador Meyer concerning the holding of pagan religious ceremonies at the dedication of American governmental installations. To my regret I must report that although we were warmly received, we were verbally rebuffed as quibbling over non-essential matters. Later we received a letter from one of his aides saying that no such pagan ceremonies were ever officially held. This is, of course, not true. I feel that this rebuff was more personal than a matter of policy of the embassy, but it is to be reported regrettably.

I hope before you leave today you'll also see our new conference room that has been established with JEA on the fourth floor. Our office and conference space has been divided and this room is available for committee meetings of your related organizations and missions at any time you are in the Tokyo area, provided you reserve it ahead of time through the office here.

Our publications have improved, I feel, and I'm sure all of you appreciate the new look of the *Japan Harvest* under Editor Maas VanderBilt. Our



PRESIDENT HOKE AT JEMA BANQUET



anthology, *Japan in Review*, has had a disappointing sale however, and I hope all of you will use it for the profitable resource volume that it is and recommend it to your friends. There is great need for us to recognize the uniqueness, value and importance of *Japan Harvest*. It is a rich fount of information and exchange of opinion without which many of us would know little of what other evangelicals are doing in Japan, particularly since we do not often read many of the Japanese publications. However, our circulation is low. We are going to have to make a strenuous and serious effort to double our circulation through your missions, or by this time next year it may be necessary for your executive committee to recommend canceling the publication of *Japan Harvest*, or reducing it to a mere mimeographed newsletter. The situation is that serious. We *must* build up our circulation.

The Missionary directory was superbly edited by Miss Florence Karlson and Miss Shuko Nobata and put out earlier than ever to all of our profit.

### 1971 Conference

Our last July conference was well attended and blessed. Our conference for this year will be held Aug. 1-4 at the Karuizawa Union Church, featuring Dr. Hudson Armerding, president of the National Association of Evangelicals and of Wheaton College, and Dr. John Haggai of Evangelism International. From now on the JEMA conference will be held in the first four days of August each year according to agreement, so keep this in your yearly schedule and plan to be with us for a few days at least, even though Karuizawa is not your customary vacation spot.

### Future uncertainties

So with gratitude to God for the mercies of this past year, I face with you the uncertainties of the future, confident of my calling as an apostle to Japan. And I would like to com-

ment on some of the factors we might well consider as we pray and plan to advance our ministries in the days ahead.

Many in our aging and shrinking missionary community are discouraged, going through a disturbing identity crisis, wondering exactly "What is the work of the missionary in the near future?" That some have not been able to answer that question to their own satisfaction is the reason for the sharp decrease in our missionary personnel, many of whom never plan to return.

We face serious external problems. The urbanization and industrialization of Japan have made the nation in many ways more difficult to reach. The materialism and hedonism which have saturated Japan's affluent culture have further dulled the interest of not only the non-Christians, but many Christians as well. The nascent indigenous religions continue to hinder us. And the recent elections, I believe, are not insignificant straws in the wind that left-wing political views and Communism are gaining ground much more insidiously and rapidly than we like to think.

Within the church we must objectively note with deep concern the decline in over-all church growth among even many of our evangelical groups. Church-mission tensions have arisen, not only in the United Church which has been unable to hold its annual meeting for two years, but also in some evangelical groups. Liberalism and syncretism apparently continue to grow steadily, even in some formerly evangelical denominations.

### Great need continues

But still the need and challenge of evangelizing this dynamic, strategic nation remains. The Total Mobilization Evangelism committee has pointed out that of Japan's 566 cities (over 50,000 population), 23 still have no church or resident witness for Christ. Of 1985 towns, 366 (population averaging 10,000 or more) still have no witness for Christ; of 592 *guns* or counties, 187 still have no resident witness for Christ; and there are still well over 500 smaller towns and villages in Japan with no known witness.

Beyond this numerical need is the  
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*Con't. from p. 21*

qualitative need. The church is still largely defeatist, discouraged, and stagnant. It is still to a regrettable degree clergy-centered. All the people of God must be roused if the nation is ever to be evangelized. The church is far too conservative in the non-theological dimension: new, innovative, creative means of evangelism still must be stimulated within the church.

### President disagrees

All this adds up to the fact that the need and challenge for foreign missionary activity continues as imperatively now as it did a full decade or more ago. But many of us are sincerely questioning the role we are to play in the days ahead. A respected evangelical among us, Dr. Worth Grant, left Japan for good after more than 20 years of service last fall, declaring in an article circulated worldwide by the Associated Press that foreign missionaries are no longer needed in Japan. I categorically disagree. In preparation for today I made a personal survey of several key, universally respected national leaders, asking them frankly what they felt was the need and the role of the missionary for the eschatological days just ahead. Though from different denominational and spiritual viewpoints, their answers were remarkably agreed. Let me share these with you for your encouragement and challenge.

Said Dr. Akira Hatori, "Though it may be the post-Christian and post-missionary era in the United States, it is not so here. But as we face the future, I feel the missionary structure must change to a new pattern of mutual partnership. Now is the time to rethink and change the pattern of our activities so that missionaries and Japanese can work more intimately together to meet the unique needs and opportunities of Japan today. We do not want you to import any western church miniatures, but to work more intimately with us."

Another denominational president gave as the single most significant need this same factor: "This is the time for us to work together heart to heart and shoulder to shoulder, both in building individual churches and in evangelising the nation."

Dr. David Tsutada, president of JEA, was even more forthright about the important role of the missionary. He said if your denomination or churches have leaders, support them, cooperate fully with them, and become a resource person for spiritual strength and ideas. But if you do not as yet have capable leaders, he said, you missionaries must and should lead until the churches are firmly established.

### Role of missionaries defined by Japanese

Concerning the role of the missionary in these days ahead, all were united in the opinion that the first and foremost role of the missionary will still be as a pioneer. Dr. Tsutada pointed out that the Japanese church has failed in rural evangelism. If it is to be done, he says, missionaries will have to do it.

Secondly, these men felt that there is continuing need for missionary involvement in special ministries such as literature, radio, and primarily in the field of theological school teaching. They envision these as a permanently continuing opportunities.

Thirdly, they feel that missionaries should be resource people and idea men to bring the insights of successful Christian work in other nations around the world to bear on the Japanese scene. Perhaps on furlough a missionary can study new techniques and bring them back to share with the church here.

One leader pointed out that the role of the missionary in the future will vary according to his qualifications. He emphasized that we need spiritually and intellectually qualified men in Japan today. And, he said, if they are here, they should lead. Several emphasized the need of better-trained missionaries—a challenge to all of us to recruit as we go home. At the recent, Urbana convention attended by 12,000 key young university Christians, Warren Webster stated this excellently, I felt, when he said: "The church must send its best men, and its best men must be willing to go."

Finally, Dr. Tsutada sounded this chilling and challenging note: He said to me: "If the missionaries do not remain to strengthen the hands of the

church in Japan, I do not believe it will continue strongly evangelical. Missionaries are needed here to keep the church true to the faith and true to evangelical practice."

### Missionaries wanted!

So, let us take heart that we are needed and we are wanted. We are to fulfill in the future possibly an even more vital role than we have in the past. It will be more of a servant role. We must seek to rid ourselves of any domineering attitude. So let us renew our confidence and our sense of mission. Let us reassess our values, our priorities, and our strategies as missionaries. And let us with confidence and enthusiasm seek to recruit new missionaries of ability and dedication for the demanding task that remains ahead of us. These will need to be men who are accustomed to team-work, who are willing to sublimate subtle personal ambitions and undisciplined independency in favor of patient, loving, cooperative endeavor with the church that God has been pleased to raise up through previous missionary activity and upon whose leaders He is rightly placing the mantle of frontline leadership.

### Two things needed

God said to the elderly Joshua (13:1): "There remains much land to be possessed." Well might He say it to us concerning Japan today. Hearing this, despite his advanced years, Joshua did two significant things: he began to reorganize and deputize the work of the conquest of Israel to the various tribal groups. Secondly, in that stirring address which we have reason to believe was the only one of many (Joshua 24) he *inspired* the people to complete their mission. If, indeed, God is saying the same word to us today, our task is also the same: to study, or reorganize, to restructure our work, as Dr. Hatori has said, on more cooperative, inter-national and inter-denominational lines, that the needs may be met and the opportunities filled. And then finally we, too, need to inspire one another and the church "to evangelize to the finish and bring back the King." \*

## GOING TO CANADA ?

By Miss Mary Holdcroft

### Canadian Japanese Mission ready to serve immigrants

"I'm planning on going to Canada!" Has any young person said this to you recently and asked for information about climate, jobs, language, places to stay? If so, we'd like you to know that right here in the heart of Vancouver, B.C. is a Reception Home just recently established by the Canadian-Japanese Mission especially to welcome any and all travellers from Japan.

The Canadian-Japanese Mission is an inter-denominational, evangelical group founded twenty-eight years ago by Miss Margaret Ridgway for the express purpose of bringing the gospel to Canada's Japanese population. At that time there were many Issei who had growing families of English speaking Nisei children, and the need for spiritual guidance for these young people was urgent. Now there are also sansei and a few yonsei, each generation becoming more and more firmly established as Canadians. One result of this ministry has been a growing number of Canadian-born Japanese missionaries, nurtured in the CJM centers, and now hard at work in Japan, Brazil, the U.S.A. and Canada.

Alongside the English language missionary work goes a Japanese language ministry which began as an outreach to the parents of the first young converts. Now the CJM has small but growing Japanese churches in several cities.

The last few years have seen another large influx of young Issei Japanese into Canada, all eagerly looking to this country as the Utopia of their dreams. More often than not, however, comes disillusionment, and a myriad of problems. What could be a better time to reach them with the message of the love of God, and what better way to show them practical Christian help than by offering them a home away from home? The vision for this home has been given to us in the CJM and the doors are open to all.

Board and room is provided at a very reasonable rate, and new comers can stay a few days, weeks or months according to their need. Someone is on hand to help in all the aspects of



orientation: jobs, social security, hospital and medical insurance, travel, English classes, immigration problems and many other matters that are confusing to a person becoming acquainted with a new country.

An exciting part of this ministry is that the many hours spent in these mundane ways have already been richly rewarded by seeing some of these young people confess their faith in Jesus Christ.

This open letter is being written to all missionaries in Japan; if you are in

touch with any Japanese who are heading for Vancouver, please help us to make contact. And if you need a place to stay when you pass through en route to somewhere else, we would be delighted to accommodate you and to share together what God is doing among the Japanese on both sides of the Pacific.

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# MIRACLE IN TOYAMA

## Japan's rural area

"Multitudes, multitudes in the valley of Decision," are the words from God's Holy Book that have burned into the hearts of some of our believers and Christian leaders recently in the Hoku-riku area of Japan. Concerned that some massive effort be made to reach this province's more than 1 million souls for Christ, last December we began planning the largest evangelistic effort this area has ever seen.

The type of evangelism was to be a large meeting at which we would show the Billy Graham film, "The Restless Ones." Though film evangelism is not new in Japan, selling tickets for a Christian film is, but we felt that through the selling of tickets all expenses could be met, and also our Christians would be mobilized to reach out to their friends better if they had the direct responsibility of selling the tickets. Such a concept proved to be extremely successful with our Christians pre-selling more than 600 tickets.

By L. R. Laird

At the very outset of the planning, we began to enlist the support of folk whom we knew would be concerned for the lost in this area. Many letters were written to church groups across the seas to urge them to pray daily for the film evangelism. Japan's "Christian Shimbun" gave a fine write-up about

that up-coming campaign and urged Japanese Christians to pray for this neglected area of Japan. As a result there was a real sense of the nearness of God in all the planning as well as at the meetings.

One major task was to enroll and train counsellors from our churches. Since the cooperating churches had a total number of only about 70 Christians, we wondered how many counsellors could be trained. Still, the Lord so moved in our believers' hearts that both older Christians and younger ones signed up for counselling classes. Our church here in Toyama (Megumi Baptist) alone had twenty-six take the counselling course, and twenty-three finished it. The course has meant a great deal in the strengthening of our believers.

Advertising the meetings played a key role in their success. 15,000 handbills were distributed and 300 posters put up in prominent places in both Toyama City and Takaoka. Our Christian broadcast (Seisho no Hanashi) for three weeks featured the film, and for two days prior to the meetings we drove up and down the streets of Toyama using loudspeakers to urge people to come.

The results of the crusade are yet to be fully tabulated, but they are very impressive indeed in this area dominated by Buddhism. Attendance figures for the two meetings was 430. (We were a bit surprised that a number who bought tickets did not come to the meeting.) More important were the spiritual results. Though sixty-two signed decision cards, a number more were counselled. Already in our worship services the day after the film effort, a number of new believers have come to church. All the cooperating groups are now working on following up the contacts made, and it is our sincere hope and prayer that many of those who made decisions will be added to our churches here. As to financial results, our needs were more than met. The income from the film tickets has reached approximately ¥175,000. This in itself is a miracle from the Lord.

From the cooperating churches (all evangelical and consisting of two JEM churches, our two Baptist churches, and four smaller groups) came our 38 counsellors in addition to advisers, ushers, ticket sellers, etc. There was a fine sense of harmony among all, and as a result of this effort there is talk of establishing a local evangelical ministerial for future planning.

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I'll seal my vow before I weep  
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nor day nor night but his word kept  
because he set his mind that way  
that bade him run when others crept  
e'en pressing on the while he wept  
the moon grows fuller with each night  
and better marks my way with light  
to bare the cutting rocks O stay  
yes stay O moon my friend my sight  
who pulleth oceans with your might  
there's that in me a hope a will  
that drives me on and on until  
these rocks have cut the waste away  
then wounded weary climbing still  
the best is left to up the hill  
O just to close the eyes in sleep  
just to forget the vow to keep  
but greater Force holds me in sway  
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By Bea Klemm

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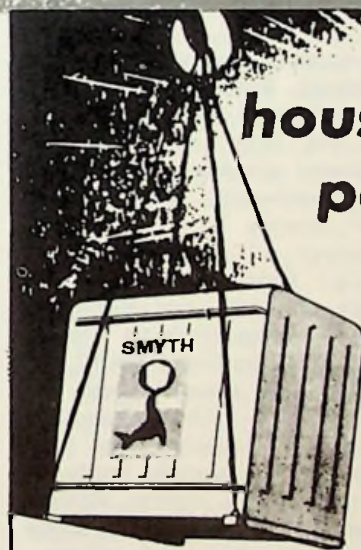
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# Radicalism!

By Mr. Noboru Yamaguchi

Mr. Yamaguchi is the  
director of the Kyoritsu  
Bible School in Yokohama



## 1. What is Radicalism

According to the thesis written by Yuzaburo Morita, professor Doshisha University, entitled "Theological Radicalism in Western Europe," radicalism is defined as "originally a word which indicates social criticism." Again, Toshikazu Takao, Assistant Professor at Kanto Gakuin University, said, "The word 'radical' is derived from the Latin word for 'root', *radix*, and means 'basic' as well as 'radical.' This fact is quite suggestive. If we try to eliminate poverty, estrangement and suppression in human society, it cannot but be seen as radical because it assumes the destruction of all the existing and ordinary social structures."

On the basis of these two statements, I want to define radicalism as "the basic (or radical) critical problem relating to the existing condition and the intention to solve it."

Though such radicalism has been seen in the form of social criticism in the past, such radicalism is currently seen even among churches and in theological circles. Such a radical movement appeared as "Zohan Undo" (reorganization movement) among churches, mission schools and universities and theological seminaries. There is a theological radicalism which supports the movements. Among its

proponents are J. Moltmann, H. Cox, T. Altizer and W. Hamilton. Even Teilhard de Chardin is included by some Roman Catholic scholars in this group.

Such theological radicalism did not appear suddenly. Rather, it came about from the theological situation in Europe since the 18th century. Compared to liberal theology in the 19th century, neo-orthodoxy which arose in the 20th century is, in a sense, a radical theology (cf. *Theology in Japan*, p. 13). Today, however, while the theology of Barth and Bultmann has a tendency to lay stress on Kierkegaard's "der Einzelne (individual)," the radical theologians stress history, society and the world. Their regard for the importance of society rather than the individual man naturally produced social concern and a critical attitude towards social structure. Its ultimate aim is revolution or social reform.

## 2. Theological Radicalism in Christianity in Present-Day Japan

In such a world-wide situation, theological radicalism arose in Japanese churches, too. It can be seen in the struggles at universities, anti-Expo movement, anti-Vietnamese war movement, anti-nationalization of the Yasu-

kuni Shrine, anti-Founders' Day, criticism of the interpretation of Japanese history in the textbooks of primary schools, and objections to the Shinto ceremony of purifying a building site. This radicalism is also evident in attitudes towards the problems of pollution, racial prejudice toward Korean people, the reinstatement of Okinawa, and so on. At the same time, in Christendom, radicalism can be recognized as criticism and struggle regarding the present structure of denominations, churches, and Christian universities and colleges.

The members of these radical movements are, though mainly students and young people, not necessarily limited by age nor sex.

The theological basis of such radicalism is called the "Theology of Revolution." Of those theologians in Japan who proclaim the theology of revolution, a typical one is Mr. Toshikazu Takao. He translated J. Moltmann's *Theology of Hope* into Japanese (1968) and introduced it to the Japanese churches. Then, in 1969, he wrote *The Death and Regeneration of Christian Universities*. In this book, he collected the documents and materials concerning the struggle of Christian universities such as Meiji Gakuin, Kansai Gakuin, Kanto Gakuin, Tohoku Gakuin and International Christian

University. Also, he expressed his own theology of revolution. In 1970, he published *The Original Intention of Jesus*, which consisted of the sermons preached at Yokohama Uehara Church of the Nihon Kirisuto Kyodan. In this book, he sees Jesus as one of the radicals who proclaimed liberation from the existing order and standards of value. Another article was published in the U.S. magazine *Motive*, February 1970, entitled "Student Resistance at Japanese Universities." He is one of the faculty members of Kan-to Gakuin University who criticized the authorities of the university and was, in fact, the theoretical leader of the students.

There are several other radical theologians, but I will mention only two of them: Dr. Seiichi Yagi and Dr. Kenzo Tagawa. The main work of Dr. Yagi, who is an assistant professor at Tokyo Technological University, is *The Formation of New Testament Thought* (1963), which was highly esteemed among biblical scholars. Since then he published *The Biblical Existence and Christ* (1967), *Jesus, the Man and His Thought* (1968), *Christ and Jesus—How to Read the Bible* (1969), and *Can We Believe Christianity?—The Research of Essence* (1970). The last three books are readily available paperback editions, published by Kodan-Sha, one of the biggest publishers in Japan. Dr. Yagi says that the religious existence of Christianity and of Buddhism are essentially the same and therefore we can synthesize Christianity and Buddhism. According to his opinion "the rule of synthesis" and the "reign of God" and "Christ" and "Logos" and "Mu" (Zen terminology for nothing), are the same idea. This is quite similar to the thinking of the Nishida school of philosophy, a typical modern Japanese thought based on Zen Buddhism. This, I think, is a kind of Japanese theological radicalism.

Dr. Tagawa used to be a lecturer at I.C.U., but now he is teaching at Wakayama University. He denounced the authorities of the Christian church with emotional bias in his article entitled "The struggle in universities and Christianity" in *The Theology of Japan*. The basic principle of his thought and behavior is shown in his book *An Aspect of Early Christian History—The Formation of Gospel Literature*.

He says, "Finally, the followers of Jesus must realize the Gospel as Jesus Himself realized it in his situation of history, now in their situation, even to bearing their cross just as Jesus did, even to the tragedy of death on the cross."

### 3. Radicalism and Evangelicalism

I would like to evaluate the above from the point of view of an evangelical.

The first point concerns the basis of modern radicalism. As I have stated, modern radicalism is based on the so-called theology of revolution rather than the Bible itself. Accordingly, when the radicals criticize the present situation, their criticism is based on the theology of revolution and their criticism is not always appropriate. We must criticize not the theology of revolution but its resultant activities.

The second point concerns the practical method through which the radicals accomplish their criticism. Though they start from dialogue, sometimes they resort to a type of Bolshevik revolution. We must distinguish between resistance and a Bolshevik revolution. The Bible does indeed criticize "this world" but Jesus was not a revolutionist. He said, "My kingdom is not of this world. If my kingdom were of this world, then my servants would be fighting, that I might not be delivered up to the Jews; but as it is, my kingdom is not of this realm" (John 18:36). Jesus again said, "All those who take up the sword shall perish by the sword" (Matt. 26:52). The kingdom of God is brought through the preaching of the gospel of God and Christian living and conduct worthy of the gospel of Christ. We can say that in the New Testament the use of violence is denied. Modern radicalism must be criticized at this point. The social struggle must not rigidly use violence.

In the third place, does evangelicalism categorically deny radicalism? The answer is "no." God created the world. But man committed sin and resisted God. As the result of this, man and the world are under the curse of God. Now, sin is always the object of God's criticism. It is a great error to accept the sinful world as it

is. God always pronounces judgement upon sin, but God at the same time calls sinners to repentance and proclaims the gospel of forgiveness. Prophets proclaimed repentance and forgiveness. Jesus completed the work of redemption and proclaimed the grace of salvation. The apostles were sent out to the world to proclaim this gospel.

To proclaim the gospel radically is to criticize the present state of individuals and society and to point out sin. Thus it shows the necessity of repentance. Essentially, evangelism is radical in its proper sense. In fact, according to the expression in Acts 17:6, the evangelism of Paul "upset the world." One of the tasks of evangelism is not to accept the present situation but to upset the world. This is the impact of the gospel on the world. Thus the power of God is shown through the gospel.

The fourth point is that there is a difference between the radicalism of evangelicalism and the radicalism based on the theology of revolution. The latter is destructive, but the former constructive. The primary aim of modern radicalism is to destroy the present system of society, but they have no definite idea of what they want to construct after the destruction. The aim of evangelical radicalism, however, is not only to criticize the present situation of the world and point out its sinfulness but also to proclaim God's love and forgiveness of sin. After the destructive ministry, the gospel promises the constructive side of life in Christ and the kingdom of God.

In the fifth place, evangelical radicalism should be not only outside but inside the church. In order to avoid the church becoming pharisaically formal and legalistic, we must criticize and reform the church. We can understand the Reformation as being such a radicalism. Now, the secularized modern churches need the radical reformation through the gospel, I believe. We, as evangelicals, must stand up for this radical reformation.

Finally, I want to emphasize that we must stand humbly before the Bible and accept its criticism of our lives and repent. Then we can be real radicals to accomplish the reformation of the churches and society.

# DISCIPLING THE JAPANESE

*By Henry Ayabe*

**A missionary shares some insights  
that might solve your problem.**

## **Not what but who**

In a strange land in a strange environment, we learn quickly that we are different, so different that we feel uneasy, we seek the familiar around us. Some seek to learn and adopt the customs while others try vainly to force acceptance of their own customs. Still others put their own meaning to the words and actions around them. We all have done these things in varying degrees in our missionary lives.

One of the essentials of living is relating ourselves to one another. So vital is this aspect of human life that every society on earth has unwritten rules governing interpersonal relationships. The more sophisticated society writes these rules in books of etiquette and protocol. In spite of these written rules, the uniqueness of human relationships cannot be fully expressed in any book. We learn rules by being a part of society.

The great commission commands us to "make disciples of all nations." To make a disciple is a very special form of relating ourselves to others. In our life-time we meet any number of people and we relate ourselves to them...some loosely, others for life (such as marriage), and still others by occupation, by hobby, by race or nationality, by accident (such as sharing a ride on the train), or by simply existing alongside them.

In discipling, we deliberately make ourselves "servants" (II Cor. 4:5) in order to minister the Gospel. We seek to build the relationship by employing human bonds of friendship (Luke 16:9). Discipling involves not only the preaching of the Gospel but also the teaching and nurturing of those who have believed, and this requires secure interpersonal relationships.

However, even though we know that our interpersonal relationships are different from the Japanese, it seems that many times we still tend to force our own cultural concept of interpersonal relationships on them. We tend to take spoken words at their face value. We don't try to "read" the meaning of words in their cultural setting. We value a man according to his words and his works. High income speaks to us of ability and achievements even as the Ph. D. after a name.

The Japanese are different. They are more like the European because they are more status conscious. It is not what is said but who said it at what particular situation. . . . this gives meaning. A Japanese "yes" (hai) derives its meaning according to the social status of the one who said it and to whom it was said. Thus, the relationship is one of personal social status rather than just the words that were said.

We stress the objective words and actions in our relationship while the Japanese stress the subjective moods of the persons involved in their relationships. No wonder a "yes" can at times actually mean "no" according to the relative status of those involved in the relationship.

We can build better human bonds in our discipling if we can remember that, to the Japanese, the person is more important than the words and actions. The clearer we understand our status of relationship with the Japanese, the more effective we can become in discipling them. In the beginning the obvious status of relationship is the foreigner-friend to the Japanese-friend. What can we offer as a foreigner-friend to a Japanese-friend? It might be just good neighborliness, or good will, or the English language.

Once we begin teaching English, we have strengthened the human bond in another status of relationship, that of teacher to pupil. Then, we have to be careful to keep the various relationships separate or we will confuse the Japanese and lose effectiveness. There can be any number of relationships. These relationships can be recognized according to the situation in which the relationship is in progress. The greater and broader the bonds of relationships are with the Japanese, the greater are the opportunities in ministering the Gospel.



## Dollars – Yen

We can all remember when we were young missionaries, how when purchasing some article, we figured the price of yen into dollars. But as our service in this country grew into years, we learned the value of the merchandise without comparing it with the dollar. Somewhere in the years of living in Japan we have learned the value of the yen without associating it with the value of the dollar.

## How do I relate?

In like manner, if we try to live in the Japanese society and try to understand the Japanese interpersonal relationships, we can learn to relate ourselves to the Japanese. We can enter into their society...the relationship of personal social status.

The idea of emphasizing the person is not completely a Japanese idea. We have words like empathy: intellectual identification with another without emotional involvement. We speak of "getting inside of his skin," or "walking in his shoes." This kind of thinking will help us improve our relationship with the Japanese.

When Paul discipled the Corinthians, his interpersonal relationships were with deliberate human bonds (I Cor. 9:19-23) but without corrupting the Gospel one whit (I Cor. 2:2). He discipled them with his whole being so that he could say, "Be ye followers of me, even as I also am of Christ." His relationship was that of a father (I Cor. 4:15), as a lover (II Cor. 7:3), as the friend of the bridegroom (II Cor. 11:2). All these speak of his discipling the Corinthians according to various relationships of personal social status with them.

The next time you disciple a Japanese, just stop and take a few seconds to ask yourself, "In what status am I related to him...a foreigner, a teacher, a pastor, a father in faith?" In your conversation with him, ask yourself "What is he trying to get across to me?," taking into account his relationship to you. This will give new insights in your discipling here in Japan.



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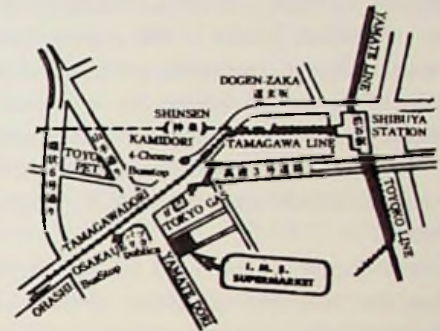
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## Book Reviews

**JAPANESE YOUTH CONFRONTS RELIGION (A SOCIOLOGICAL SURVEY CONDUCTED AMONG JAPANESE UNIVERSITY STUDENTS IN JAPAN) by Fernando M. Basabe (Tuttle, Tokyo, ¥1,620)**

*Reviewed by Phil Foxwell*

Every missionary discovers certain basic religious attitudes as he seeks to present Christ to his Japanese friends. To what extent is his experience typical? Are there certain basic Japanese attitudes which characterize most of those to whom he witnesses? Fernando M. Basabe has done a survey with thousands of students. The survey represents an immense amount of work and research and the results ought to help any missionary.

It will not be a new idea to any missionary to find out that the majority of those polled look upon religion as something which may be useful to the poor, the troubled, or the insecure. It will be interesting to see just how wide-spread the notion is.

The typical Japanese is not troubled by contradictions between religion and the real world. The Christian apologist soon discovers this but this survey affords some concrete examples of such thinking. Having a special interest in the study of miracles, I was interested in this item taken from the survey:

"It is only natural to deny all miracles from the scientific viewpoint. Therefore the discussions between scientists and about miracles are unnecessary and meaningless. But a person who has faith and as a result of his faith believes in miracles, will be not at all influenced by the fact that miracles are proved to be scientifically impossible. The person who believes in God can possess his world of faith completely different from his world of science." (p. 34)

Unhappily there are evangelical Christians who lean in the direction of thinking that Christian truth is one thing and scientific truth another. Part of our evangelistic task is to show our Japanese friends that special revelation in the Bible makes respectable agreement with a correct understanding of science.

For any missionary who wants further light or confirmation on what the Japanese student is thinking, this survey is a real contribution.

**WHEN YOU GET TO THE END OF YOURSELF by W. T. Purkiser (Baker Book House, Grand Rapids, Mich., 70 pages, \$1.50)**

*Reviewed by Lavern Snider*

Looking for a book that will help you to resolve some of life's puzzling questions? Or a text that you can confidently lend to a friend when he is passing through deep waters? This may be just the book you are looking for. It is a ten chapter paperback with an abundance of illustrations from the Bible, real life and from literature. It should help the reader who consults it in distress situations to face life with confidence.

\* \* \*

**SABINA WURMBRAND, THE PASTOR'S WIFE, Edited, by Sabina Wurmbrand (Hodder and Stoughton, London, 219 pages, \$3.50)**

*Reviewed by Kenny Joseph*

Here is an interesting book for women, telling the incredible story of Sabina Wurmbrand's imprisonment and survival during her husband's fourteen years persecution in Communist prisons. This is adventurous reading: tears and laughter flow as this story unfolds of God's guidance and care over His dear saints in Romania.

\* \* \*

**GOLDEN GUIDE TO SOUTH AND EAST ASIA by P.H.M. Jones, Editor (Tuttle, Tokyo, Feb. 1, 1971 ¥1,350)**

*Reviewed by D.E. Hoke*

For the traveler to Asia, this is an invaluable guide. More complete in its description of the countryside and places of interest than *Europe on Five Dollars a Day*, it is an excellent and apparently complete guide for the casual traveler to all countries from Western India to Japan. It also has tips on hotels and their cost, means of travel, etc. which would facilitate the traveler's visit in every way.

Of particular interest to me was the relatively complete information on such little known countries as Bhutan, Brunei, and others.

**THE GO-BETWEEN AND OTHER STORIES**  
by Rinzo Shiina, translated by Noah Brannen.  
(Judson Press, Valley Forge, 128 pages)

*Reviewed by Lois Snider*

The book is comprised of three stories written in excellent literary style. These three stories reflect the author's pilgrimage from a belief in Japan's religious tradition, through communism and secular existentialism to the Christian faith. However, the book disappointingly ends with man still searching, struggling, groping for the better way. If the author eventually became a Christian, one wonders why he did not include a fourth story to depict the victorious life in Christ.

\* \* \*

**EASY TO LIVE WITH** by Leslie Parrott (Baker Book House, Grand Rapids, Mich. 128 pages)

*Reviewed by Johnny Siebert*

Dr. Parrott states that "The insights in this book have been hammered out in the church where I preach, in the college classroom where I teach, in the office when I counsel, and in the home where I live."

To be easy to live with, one needs to be well balanced mentally, physically, emotionally and spiritually, that is, one's entire system must be in harmonious working order. Dr. Parrott gives very practical yet Biblically based remedies for many of the stresses and strains that tax people's endurance in family and social relationships.

\* \* \*

**THE CHRISTIAN FAMILY** by Larry Christenson (Bethany Fellowship, Minneapolis, Minn. 216 pages)

*Reviewed by Kenny Joseph*

Dave Wilkerson who wrote the Forward says, "This is the best I have ever read on the subject. I believe that if the message of this book were applied on a large scale, it would turn the tide of delinquency in our country and help us rescue this generation." Christenson believes that the problem with the Christian family is that we have neglected the divine order established by God, the relationship of order and authority between the various members of the family. A must reading for all parents.

**SPIRIT-CONTROLLED TEMPERAMENT and HOW TO BE HAPPY THOUGH MARRIED** by Tim LaHaye (Tyndale House Publishers, Wheaton, Ill. paperback)

*Reviewed by Kenny Joseph*

These books are not only recommended by the reviewer but also by his wife who thinks they are tremendous. I do, too, but I'm prejudiced. Tim was my classmate at Bob Jones University, is an unashamed fundamentalist and has scored high marks on these two books which can be read by anyone traveling in any circle without apology. He has done his homework along with a godly medical doctor and these books should be on the MUST READ list for every missionary and those contemplating foreign service.

Why? Because it is one thing to be a Christian in your own homeland and another to be a Christian example on a foreign field, because all one's bad temperaments and tendencies are exaggerated and come out in full living color in an overseas environment where nerves get frayed to a frazzle. One warning we would repeat that Tim emphasizes: when you read about the four temperaments, you are not to read them as a geiger counter to criticize your friends; simply use them as a means to get to your own needs and find relief through the power of the Holy Ghost.

**PAUL'S JOY IN CHRIST, "STUDIES IN PHILIPPIANS"** by A. T. Robertson (Baker Book House, Grand Rapids, Mich. \$2.95)

*Reviewed by D. Hoke*

This is a popular series of lectures based on the Greek text given by the man who was probably America's outstanding Greek scholar. Though forty years have passed since the lectures were given, they are still fresh, vital, and as always, scholarly. This book would be a very valuable resource for anyone preaching or speaking on Philippians.

**CHURCH PUBLICITY** by William M. Lessel, (Nelson, Camden, New York, 221 pages, amply illustrated with photographs and drawings)

*Reviewed by Kenny Joseph*

This very well researched book was an eye-opener, a blessing and an education for me. My only regret is that I didn't learn these lessons twenty five years ago when starting out. The book has a happy balance of being technical enough to apply immediately and yet simple enough to be understood by a novice.

\* \* \* \* \*

Dear Editor,

Greetings in Jesus. Thanks so much for your good article on the Otsu Seminar. I enjoyed it so much. Might say that we enjoyed the whole Japan Harvest (Spring Issue).

We have a camp that did not get into the camp report. Shall try to get you information on it soon.

Concerning the coming seminar (Cf. page x. Editor) you may use any of the inclosed information you may feel would be of value to your readers. Trust you can get it in the next issue.

I wonder if you can send and bill me for another three copies of the Spring 1971 issue.

Yours truly,

Marvin Fast

Dear Editor,

Thank you for your letter requesting permission to reprint an article that appeared in our paper, *Worldwide Evangelist*. You have our permission. In fact, you can reprint anything you desire in it to the glory of our Saviour.

Yes, I receive the *Japan Harvest* and look forward to receiving it each time it comes. I am glad that we are on an exchange basis with our materials, and I am happy that you are willing to continue it this way.

May we quote from *Japan Harvest*?

Arthur O. Kaul

*This is where your letter would have been printed. Ed.*

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

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The Kobe Union Church has around 150 used Methodist hymnals which they would like to donate to someone who can use them. Most of these hymnals have a black cover and a few with blue covers. Most are in good condition, with a few in excellent condition and a few in poor condition. Any person or organization which can profitably use these hymnals is urged to contact:

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### CHURCH-MISSIONS RELATIONS

JEMA will sponsor a seminar on Church and Mission Relations in Nagoya on October 11-13. Mission chairmen will be receiving a letter of invitation. For information, call Jonathan Bartel.

## HELP!

To make the *Japan Harvest* interesting and representative, we urgently need your help. We need especially the following:

#### NEWS ITEMS:

About people, visitors  
About meetings, conferences  
About churches, evangelism

#### FEATURES:

About people or events which are interesting and deserve a wider audience

#### VIEWPOINT:

Here is the place to "tell it like it is" or to air your opinion

#### ONLY ONE LIFE:

There must be people you know that have an unusual ministry. We need at least one picture and the facts.

#### ESPECIALLY FOR YOU:

Items of interest for children.

### WRITERS WANTED!

The *Harvest* staff has set the themes for the *Harvest*. If you have a contribution to make, we would be glad to include it.

#### 1971 FALL ISSUE:

Youth in Japan

#### 71-72 WINTER ISSUE:

Church-Mission Relations

#### 1972 SPRING ISSUE:

Creative Evangelism

#### 1972 SUMMER ISSUE:

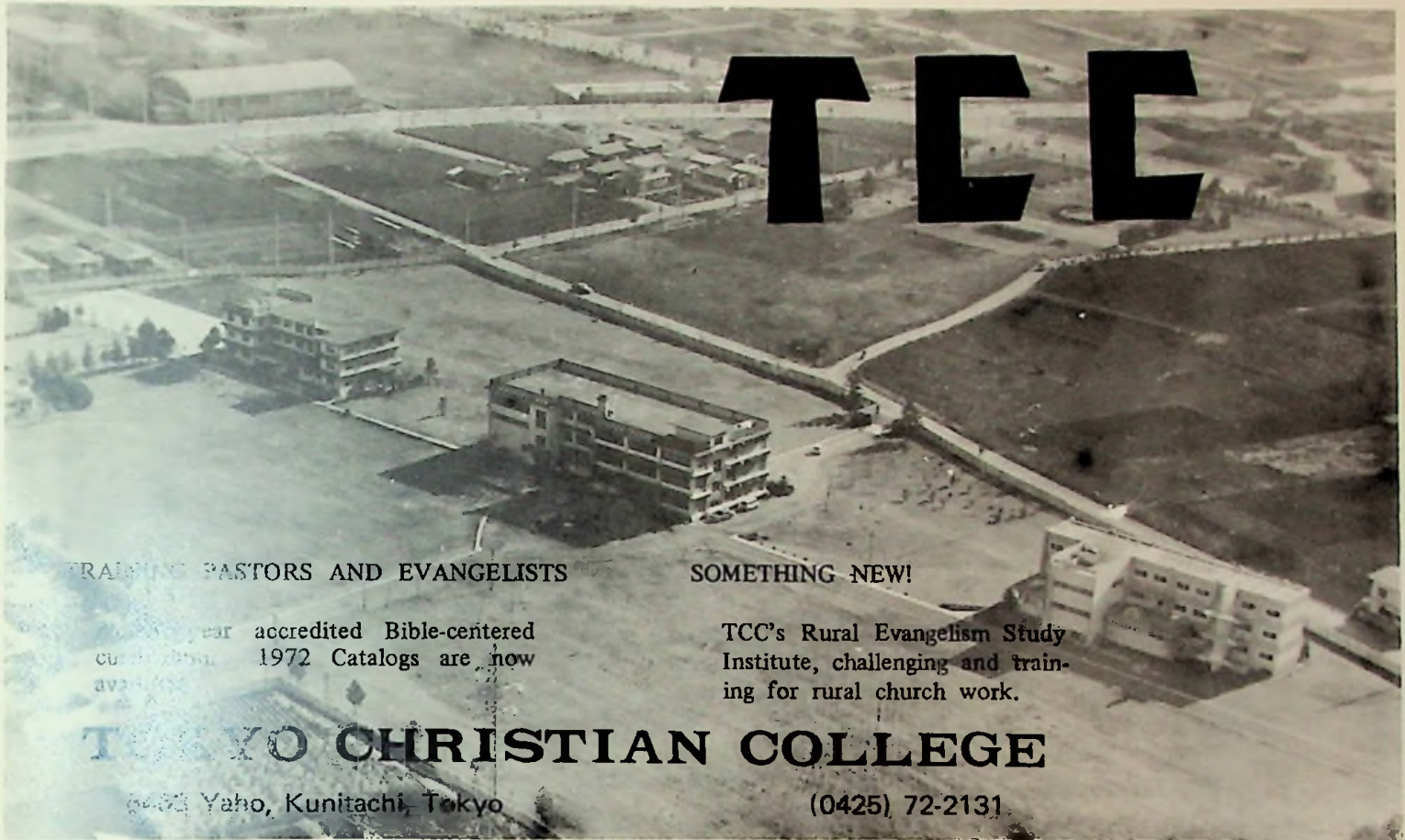
The Missionary as seen by the Japanese

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The Theological Education by Extension seminars led by Drs. Ralph Winters and Ralph Covell are scheduled as follows:

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For the Osaka meeting, contact Laverne Snider. For Tokyo, call Don Hoke.



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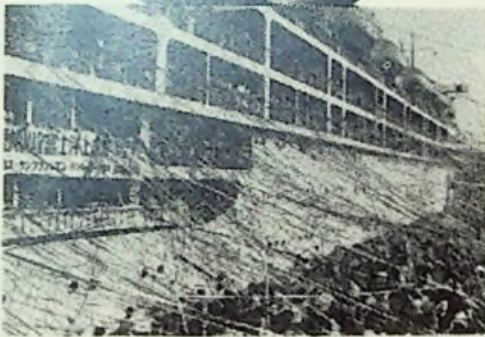
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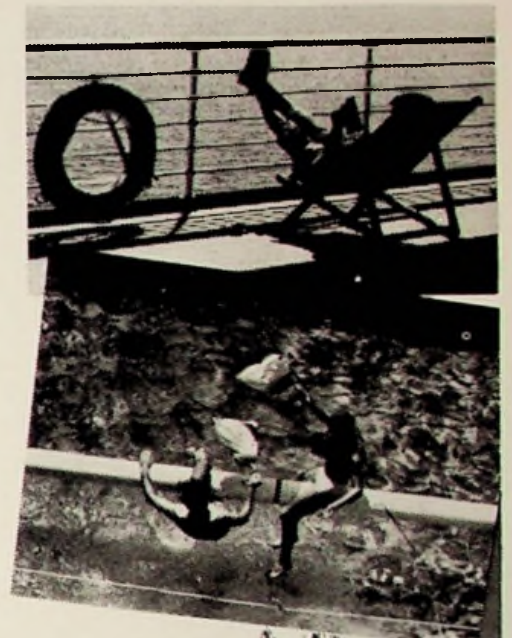
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