

SUMMER 1972

# Japan Harvest

The magazine for today's Japan Missionary



BREAKTHROUGH AT J.E.A.

MISSIONARY-GO HOME

SURVEY-SCHOOLS FOR FOREIGN CHILDREN

THE OFFICIAL ORGAN OF THE JAPAN EVANGELICAL MISSIONARY ASSOCIATION

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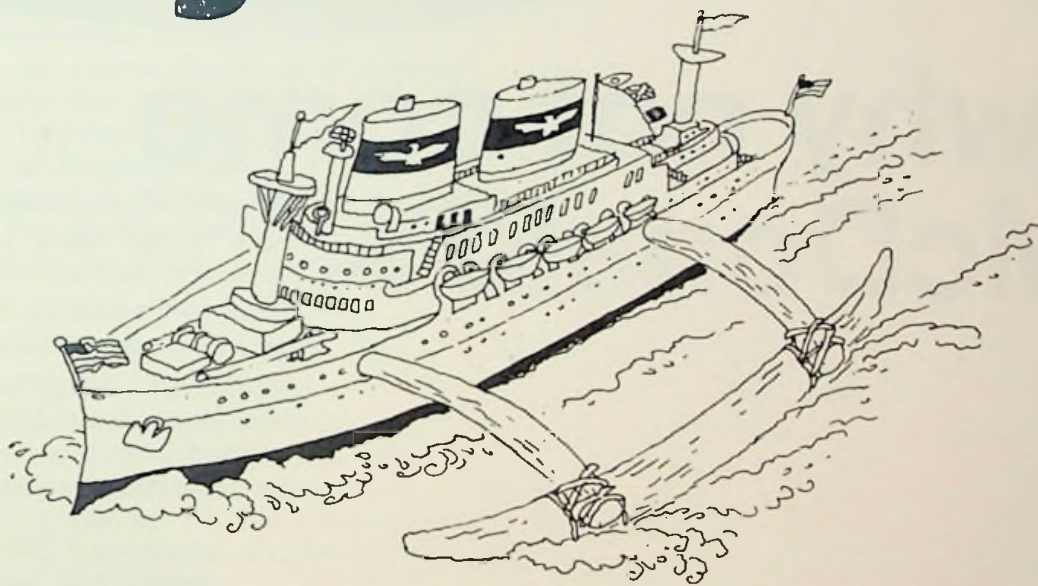
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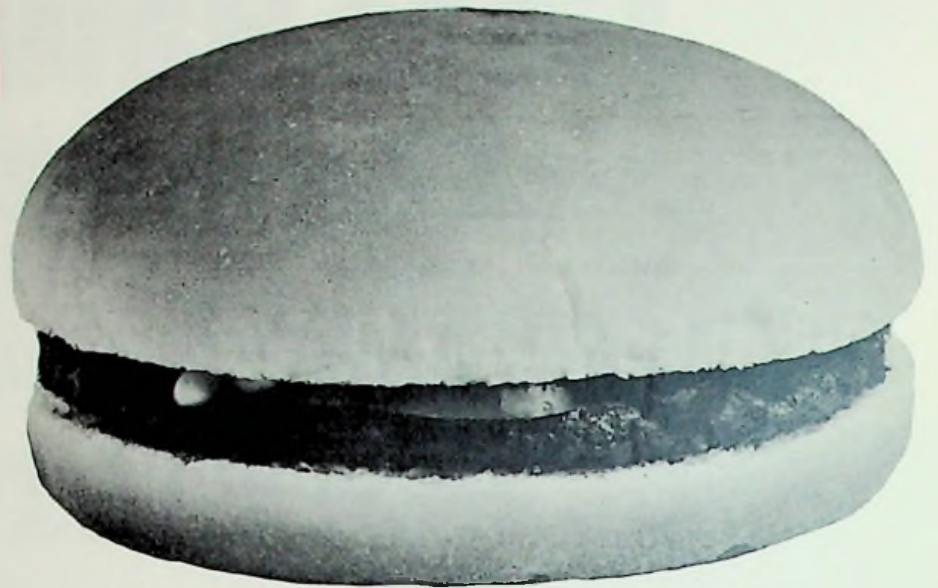
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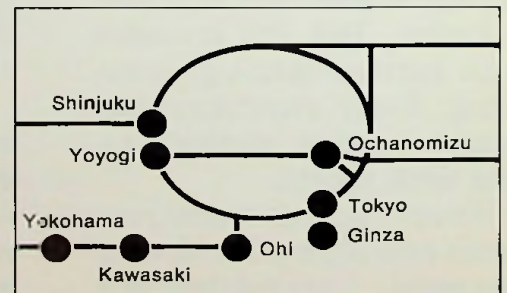


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Shinjuku store (Shinjuku Niko)  
Ochanomizu store (opposite Ochanomizu station)  
Yokohama Matsuya store (Yokohama Matsuya)  
Kawasaki Komiya store (opposite Kawasaki station)  
Tokyo station store (Yaesu basement)



# Japan Harvest

The magazine for today's Japan Missionary

Summer 1972, Volume 21 Number 3

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# Devotional

by the NOW GENERATION

2

If you're  
ugly with sin,  
Jesus will give  
you a faith lift



God is dead  
signed: Jack  
Jack is dead.  
signed: God.

SMILE, it  
increases your face value

Hi!  
Hi!

IF ABSENCE MAKES THE  
HEART GROW FONDER...  
HOW SOME PEOPLE MUST  
LOVE THE CHURCH.

I love you,  
Jesus

"I'M LONELY"

Jesus: I am with you  
ALWAYS

# Editorial

by Vern Strom

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I have accepted the Presidency of JEMA because I feel it is a vital organization. People's views of organization are varied and change from time to time. Some have believed that organization is a panacea for the ills of the church. Remember the fervent anticipation that initially met the founding of church unions and worldwide organizations. Others have had an attitude of "hang it all I'll go it alone. People not programs are important; organism not organization should be the emphasis. Haven't many of the associations been based on a lowest common denominator foundation?" Is JEMA a vital organization and does it contribute to the work of the Lord in Japan?

Each vital organization needs to have a clearly stated purpose. JEMA's purpose has been succinctly stated in the constitution, namely: "to provide such fellowship, liaison, cooperative action and representation as may be desired within the framework of the constitution . . . ."

JEMA can't do everything and it was never intended that it would. In fact, at the time it was founded, it was carefully planned so that it would not become a super-mission. One of the tasks of the Executive Committee is to stand guard so this doesn't happen.

JEMA can do something and it was always intended that it should. There are many functions that are peculiar to the missionaries working in Japan. Some of these can best be performed in concert. A few have already been successfully initiated. Charter flights, Japanese Missionary Language Institute, summer conference meetings, regional fellowships, mission chairman's meetings, etc. have all been possible even with JEMA's minimum organization. Increased contact with the Japanese Church and her leaders has come about through JEMA's association in Japan Evangelical Association (JEA). (Note the reports in this issue of the *Harvest* of the JEA Conference just concluded). This is vital organization performing its intended task.

I, unashamedly, encourage you to join JEMA and this is possible either as a mission directly or as an individual through one of the regional fellowships.



# BREAK

AT THE 4th JEA

The fourth annual meeting of the Japan Evangelical Association was held at Amagi Sanso on Izu Peninsula June 12-14, 1972. Over 230 delegates from all over Japan representing almost every evangelical group were brought together to do some real spade work on one of Japan's most perplexing church problems: Why doesn't the church in Japan grow?

Dr. Akira Hatori, well-known radio pastor and chairman of the conference, captured the mood of the delegates and pinpointed the issue of the conference in a stirring opening message on "The Japanese Church in Crisis." Spelling out the problems facing the Japanese church, Hatori called for the renewal of a sound Biblical faith empowered by the Holy Spirit to face the present crisis. Rather than panicking or being overwhelmed by pessimism, Hatori encouraged the delegates to commit themselves as well as their churches to a God who can work wonders.

Pointing out numerous dangerous "isms" which have created the present crisis, Hatori displayed a keen theological awareness of the issues involved. He concluded by making several concrete suggestions basic to successful church growth.

The opening session was followed by a perspective-setting panel of four men (Ikemoto, Izuta, Hoke, Griffins) who compared the church in Japan with the church in other countries. Of particular significance was the result of a missionary opinion survey compiled by former JEMA president Don Hoke. Highlights of the survey were answers to several questions such as, How is the church in Japan an example to churches in other countries? What are the weak points of the Japanese church? and What problems must the Japanese church face now?

The Tuesday early morning session on evangelical unity began on an individual note. Pastor Nagashima recalled his struggles during the war, his eventual compromises and consequent confessions. He focused on Ephesians 4:1-4 as a firm base for evangelical unity challenging the delegates to learn from the past to prepare for the present and the future.

By mid-morning Tuesday, having





# THROUGH

## ANNUAL MEETING

by Maas VanderBilt

been inspired and challenged, everyone was prepared to open up and dig into the problem: why doesn't the church grow in Japan?

This basic question confronting the delegates was probed by a panel. Pastor Horiuchi, pastor of a pace-setting church in Osaka, sounded a positive note in stating that we need to have an unhampered trust in the power of the Gospel. A definite vision based on the knowledge that

God will produce fruit through dedicated believers is a must. This, coupled with an enlightened faith and creative methods should go a long way in making a church grow.

Theologically-orientated Yauchi stressed the need for a real grass-roots comprehension of the problem. Pointing out that there have been conferences and discussions ad nauseam he questioned whether the basic issues have ever been clearly defined. Continuing, he wondered whether churches have acted on what little has been discovered in the past. He offered the provocative question whether church growth cannot be equalled with the growth of individual believers.

Veteran Jim McAlpine in his inimitable way, highlighted two points. He stressed that although we often equate church growth with only

numerical growth, quality is just as important, and probably is a prerequisite for quantity. A church that has quality will also have quantity—maybe! Further, he sternly reminded the pastors to be acutely aware of the sin of pride and lordship. Pastors, he said, should be servants, not bosses.

The Conference in mid-morning shifted temporarily from an inward look to an outward look. Nakaichi Ando, chairman of JEA, sounded a call for JEA to become the sponsoring body of a Japan Congress on Evangelism to be held in the fall of 1973. The logistics, he quickly added, of sponsoring such a conference are not to be taken lightly. Proposing a total of 1,000 delegates, Ando added that to find a place to adequately care for the total needs of an Evangelism Congress is no simple matter. With just over a year for preparations, he urged full cooperation to bring this needed Congress to reality. *continued*

# 日本福音同盟宣教懇談会

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Tuesday afternoon was spent in group discussions. The delegates, meeting in assigned groups and rooms, zeroed in on two matters: church growth and the Congress on Evangelism proposal. There was no lack of opinions expressed—the only lack was a lack of time! Representatives of each group later reported to the plenary session. Following are the major items presented.

1. Discussion on church growth must be progressive. The same problem must not be hashed over and over again, but information gained must be shared and used to implement present programs.

2. The Japanese church has an inferiority complex, especially when compared with Korea. The present JEA conference to a large degree has helped to change this attitude.

3. Churches in Japan must shift from being "pastor-orientated" to "believer-centered." Pastors should seriously consider what their role is in a total program and exert full strength in the area.

4. Proper solutions to church growth cannot be divorced from theological considerations.

5. Should not leadership training be radically changed? Potential leaders should first prove themselves by being youth leaders, Sunday School teachers, active in evangelism and finally pastors. The present practice of taking a young, inexperienced person and placing him in a position of leadership after training him in an isolated, academic atmosphere is



*Pastor Horikoshi*

detrimental to church growth.

6. Continued study is needed to enlighten the church in general on the various aspects of church growth such as rural and city churches, stages of church growth. A central clearing office may be needed.

7. The proposal for a Japan Congress on Evangelism was enthusiastically and unanimously received and groups pledged full support. Specific requests, however, were numerous:

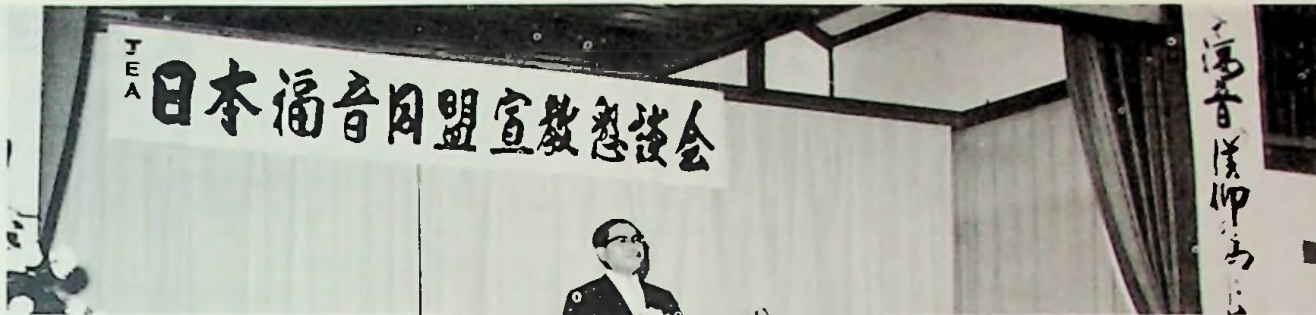
- a. It must not be just another "shukyo matsuri" (religious festival).
- b. Preparation must include the desires, hopes, and help of everyone, including even the most remotely located church and weakest believer. A top-heavy program will benefit few.
- c. It must deal with grass-roots problems. Ample opportunity must be given for feedback and discussion.
- d. It must be Japanese ministering to Japanese.

Conference Chairman Hatori summarized the varied expressions as follows. As long as a married cou-

ple can discuss a subject to reach agreement, there is hope for a reconciliation and renewed relationships. JEA has proved it is at that point. In the past, efforts of JEA have mostly been negative; now, JEA has become positive in its program. It has moved from pessimism to optimism. Japanese Christians are tired of meaningless discussions and now want to get involved and enter into a new era of evangelism and church growth. Gaps (age, theological, and attitude) have been bridged and JEA has found a good balance within its constituency.

Tuesday evening was an unforgettable night. Two successful pastors, Koji Honda and Nobuhara Horikoshi, shared freely of their experiences and offered a formula for church growth. Honda, stating that there is no magic formula, emphasized the basic pattern that most successful churches have followed. He emphatically stated that no growth is possible without a Spirit-given vision. He singled out the great importance of personal care and concern (visiting) for each inquirer and believer. (He explained that one reason why he had to resign as pastor of the Kobe Chuo Church while conducting his city-wide crusades was that he could no longer fulfill his visitation responsibilities.) He concluded that no church will grow without Spirit-filled individual and united prayers. Horikoshi, liberally spicing his remarks with wit and humor, emphasized primarily two things: specific





goals and a strong emphasis on a youth program. He described in detail how his 30 member church planned and adopted a five-year program of action which would bring them to a 100 member church. After four years they have reached 80. Continuing, he said it was impossible to over-emphasize the importance of a successful youth program which would keep the Sunday School children going through the Junior High and High School program. Most of their annual growth (18 in 1971) was from their youth program. This aspect of church growth is so important that a church should be willing to hire a youth worker.

The program on Wednesday brought the Conference to a very satisfactory conclusion. Pastor Obana, in the early morning prayer session, illustrated the effective use of laymen in a church growth program. This was followed by a panel discussion which took up a subject of keen interest to the nearly forty missionaries attending the conference: the relationship between the church and missionaries. Vern Strom, recently elected president of JEMA, was one of the panel members.

The members of the panel were positive in stating that generally good relationships have existed between the foreign missionaries and the Japanese church. One of the men emphasized that had it not been for a missionary, he might have never been led to the Savior.



*Chairman Hatori*

Taking a viewpoint of large perspective, Pastor Oe stated that the church is like a family—it has all kinds of members. There are the grandparents, parents, and children. There is a place for each, and each of us must live and act as a member of a close-knit family. Pastor Furuyama (introduced in another article in this issue. Ed.) made a pertinent distinction between the role of the missionary and the role of the pastor. He stated that missionaries can and must be active in evangelism. Pastors, however, who know Japan and the Japanese, must be more active in the life of the believers and church as they play their role in the hard-to-understand Japanese society.

Vern Strom, utilizing an overhead projector, shared with the delegates the results of a JEMA-sponsored seminar on Church-Mission relationships (Winter 1972 *Harvest*). When his talk was finished, one of the younger pastors asked him this question: Don't you think it's time for missionaries to leave Japan and go to another country? Strom, showing no visible reaction, replied saying that if God calls us to another country, we

will go but at this time missionaries feel called by God to Japan. While Strom's reply was quiet and forthright, the question sparked an emotional outburst in many of those present. Hands shot up all over the auditorium with many asking for a chance to reply. Although the meeting ran over the allotted time by 30 minutes, after hearing many delegates speak with great thankfulness and enthusiasm for past and present missionary contributions and relationships, chairman Hatori asked all of the missionaries present to come to the front of the auditorium where he asked for a round of applause for the missionaries and the groups they represented. Handkerchiefs wiping away tears (both by Japanese and missionaries) were visible evidence that the Japanese church deeply appreciates the contributions made by missionaries.

The Conference closed on a high spiritual level. Pastor Oyama, substituting for Rev. Tokiwa, based his closing remarks on the deep personal relationship which existed between Christ and Peter. Christ, recognizing the weakness of Peter, dealt with him nevertheless in a spirit of love and forgiveness. Peter responded with a new commitment and found himself being used mightily by God.

All of the messages were taped and may be ordered from PBA. JEMA will be translating them into English and will make them available in booklet form. *continued*





## as I saw it

*by Art Seely*

For years we missionaries have been concerned about the unwillingness of Japanese pastors to face the problems of church growth. In spite of numerous seminars and books on the subject, most churches still seem trapped in a stagnating pattern of pastor domination, little vision to see local churches grow beyond 40-50 members, and continued uncertainty in their relation to the foreign missionary. The JEA Round Table Conference seems to have provided a partial breakthrough.

I cannot remember having attended a meeting where such an atmosphere of frankness prevailed between not only Japanese and missionaries but also between Japanese pastors and laymen. While there was obvious resistance from pastors, young and old, against any diminishing of their dominance of the local church, yet this aspect of the present church situation was openly and frankly dealt with by several speakers. In the group discussions, this subject was again highlighted as one of the factors hindering church growth in Japan. The role of the layman was forcefully

presented by Evangelist Honda and Pastor Horikoshi of Yokkaichi. Veteran Japan-born missionary Jim McAlpine pled with the delegates to recognize the peril of pride and other sins in their lives.

I was not unaware that there was an anti-missionary spirit among some pastors but I was hardly prepared for the shock which came when one young pastor provided the conference's most startling moment when he declared in the plainest terms that missionaries should find some other country in which to work thereby eliminating friction between the church and the missionary. Rather than triggering a flood of further anti-missionary remarks, there came instead an outpouring of love and appreciation for the missionaries beyond anything I have ever seen openly expressed.

Immediately following, the tearful pleading of a younger pastor known for his "cool" left us all at a Biblical and logical solution. Speaking from Matthew where Peter denied Christ three times in spite of his fleshly self confidence, Reiji Oyama concluded by

pointing out Jesus' compassionate treatment of Peter and Peter's resultant great ministry after receiving Jesus' love and forgiveness. "We need to do for each other what Jesus did for Peter. We should stop blaming everything on the pastor, the missionary, the old, the young and seek for a fresh infilling of the Holy Spirit so we can all minister in power."

*By Maas Vander Bilt*

The June 1972 Amagi JEA Conference may have been the launching pad of a new period of evangelical unity in Japan. Although JEA has a solid theological commitment, noble goals, and is composed of potential dynamic leaders, it has not up till now lived up to the expectations of its founders. I have in the past reported annually on the birth and growth of JEA. For three years, pre-war per-

sonality problems, factionalism, lack of interest, and a do-nothing program has not only stifled growth but nearly killed what interest there was on the part of the church in general. Last year (Cf *Harvest*, Summer 1971) a crisis among its members was solved making this fourth annual meeting a do-or-die effort for JEA. Amagi JEA 1972 changed all that!

The selection of the theme "Why doesn't the church in Japan grow?" was providential. I have never seen pastors attending a conference take such a low posture. No one dared to say the problem was not relevant; no one claimed to have the answer. Everyone was ready to admit failure, open to suggestions. They recognized that if the evangelical church in Japan is to survive, not to mention grow, they had to get together and face the crisis united in faith and work. Amagi JEA accomplished just that!

Positive features of the Conference were easy to notice.

1. There was a real sense of unity and vision—not just a slap on the back and "how are you brother" sort of thing, but a unity in faith and a vision for a living, dynamic church.

2. The leadership was able, confident, willing and **young**. Not only were most of the key figures on the program "young power" but also the majority of the delegates.

3. There was a frankness to deal with basic issues and an openness to talk. Somehow, the brutality of the facts ripped off the mask of conventionalism, and I saw Japanese dealing with issues in a way I have rarely seen before.

4. A new confidence emerged in the role that JEA can and must play in the present crisis. Japan abounds in organizations and meetings; yet, it seems that JEA has a definite role to play, and interest and confidence on a wide geographical scale and theological level is clearly evident.

5. The Japan Congress on Evangelism proposal and unanimous approval speaks well for the future. The desire to have it as well as the specific conditions stated is evidence that this will not be just another "matsuri" with an abundance of speeches and a lack of interaction. Berlin Congress was in 1966, Singapore in 1968. Most of the Asian countries have had them. Finally Japan will have its Congress—and it promises to be a good one!

6. The recognition of and appreciation for the role of the missionary was expressed. I do not think missionaries go around looking for a pat on the back, but the confirmation from the Japanese church of our calling and our need in Japan is something that a missionary will not easily dismiss.

As good as the Conference was, it is only fair to point out a few negative aspects.

1. Evangelicals must still learn how to use allotted time at a Conference. JEA is still living in the past as far as meeting methods are concerned. There were far too many speeches (one-way communication) and too little time for interaction. Program participants continue to show a careless attitude toward allotted time.

2. Representation in JEA is wide, but serious gaps remain. JEA is not truly representative of the evangelical body in Japan. There is now only one way to become a member of JEA and that is by becoming a member of one of the three charter groups. Another gate must be opened so that a large body of evangelicals not now in JEA can become members with honor and on the basis that they are evangelicals.

3. Although there was a willingness to talk about church growth, there seemed to be a lack of concern about Japan total church growth. Delegates were eager to talk about churches on an individual level (how can I make my church grow?) but failed to come up with suggestions for united action. Amagi JEA 1972 still has not really touched on the basic problem of church growth in Japan. I believe long strides forward were taken, but there is a long way to go.

A good meeting-place adds immeasurably to a good meeting. I would like to give a final word of praise for Amagi-Sanso and its staff. It is probably the best place in Japan for a conference.

[ End ]





PASTOR ACCEPTS CHALLENGE

## *Japan Overseas Missions*

by Andrew Furuyama

*"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes":*  
Isa. 54:2

Just about twenty-three years ago, I was led to the Savior through a U.S. Army chaplain who was in Japan at the time and later, in divine providence, I came to know personally Rev. & Mrs. Calvin Hanson who were the first Evangelical Free Church Missionaries to Japan. Since then, I have been engaged in the denominational work of Japan Ev. Free Church right from its beginning during which time I pastored churches in Urawa and Kyoto for eight years in each place. From 1962 to 1964 I studied at Trinity Seminary and Wheaton Graduate School in the States and through all these years I have been brought up in the world missionary spirit which is one of the spiritual heritages of Evangelical Free Church movements throughout the world.

About sixteen years ago in 1956, when the 1st National Conference of Japan Evangelical Free Church was held in Kyoto, I was asked to speak for the closing service of the Conference. I spoke on the theme of "World Mission and the Return of Christ"—which incidentally is a very dear theme to a lot of Free Church folks. I dared to challenge the delegates of the Conference to send out workers overseas in spite of the fact that at that time there were only four infant churches in the group most of which were not even self-supporting as yet.

Exactly seven years after that, however, Miss Sumie Yokouchi, from Urawa Free Church, left Japan for

Malaysia-Singapore as the first overseas missionary, and then three years later the Okuyamas who were pastoring Kyoto Ev. Free Church went to Indonesia, and then three more years after that Miss Fumiko Takaha from Yao Ev. Free Church sailed for Taiwan. And even now as I am writing this article, our pastor's families, the Atsumis and the Ogawa are waiting to go to Indonesia as additional workers from Japan. I think so far we as a group have been pushing overseas missionary work very enthusiastically.

Now, as far as I am concerned, I have to admit that I have never received the call directly from the Lord to go abroad as a missionary but I am confident that He has called me to get behind many workers and back them up just like Dr. Oswald Smith of Canada. Until recently, I was thinking about it in terms of pastoral care and concern in the overseas missionary programs, but last September the Lord really spoke to my heart at the missionary rally held in Osaka with Rev. Octavianus from Indonesia as the speaker. The theme of the message that night was "The Tear of Jesus" and the Lord seemed to use that message to convince me of the special call for me to go into full-time and executive type of ministry to promote world missions in Japanese churches.

At the outset, I was very reluctant to leave pastoral ministry which I loved but I began to realize that this is the time when someone has to step out and has to be involved in this very important and strategical ministry for the Lord and finally it fell to my lot to do so. I took it as the Lord's will for my life. I started to pray seeking His will and to consult with others in order to confirm my new call. The Lord worked definitely in the selection of my successor and everything seemed to go well for which we can not help but praise His name.

My new ministries which start from this June will include the following and I appreciate your prayer on my behalf in the days that lie ahead of us.

1. While serving many Japanese churches nationwide in different capacities I will try to promote cooperative overseas missions activities by discussing thoroughly with church representatives how we might be able to have right understanding of world missions in Japanese churches.
2. I will try to set up and practice adequate missionary training programs both in spiritual and intellectual realms for those who have been called to be missionaries.
3. I will try to collect and distribute as much as possible information on the various mission fields and world.
4. I will try to work closely with different seminaries and colleges in Japan to provide good opportunities to dig in the different areas of missionology or theology of missions.
5. I will try to work with local churches so that they will put emphasis on missionary education using literature and audio visual aids in all departments.
6. I will try to maintain good relationship with other countries in order to promote world missionary activities on cooperative basis.

Beside those mentioned above I may have many other jobs but in any case I will try to pioneer in this rather unique phase of the ministry for the Lord. Please continue to uphold us in your daily prayer before the throne of grace and support us if the Lord so leads you. The verse I quoted in the beginning of this article is quite well known as the text for the world mission and I believe with all my heart that the ministry which the Lord has entrusted with me is—"to strengthen thy stakes in order to enlarge the place of thy tent."

[ End ]

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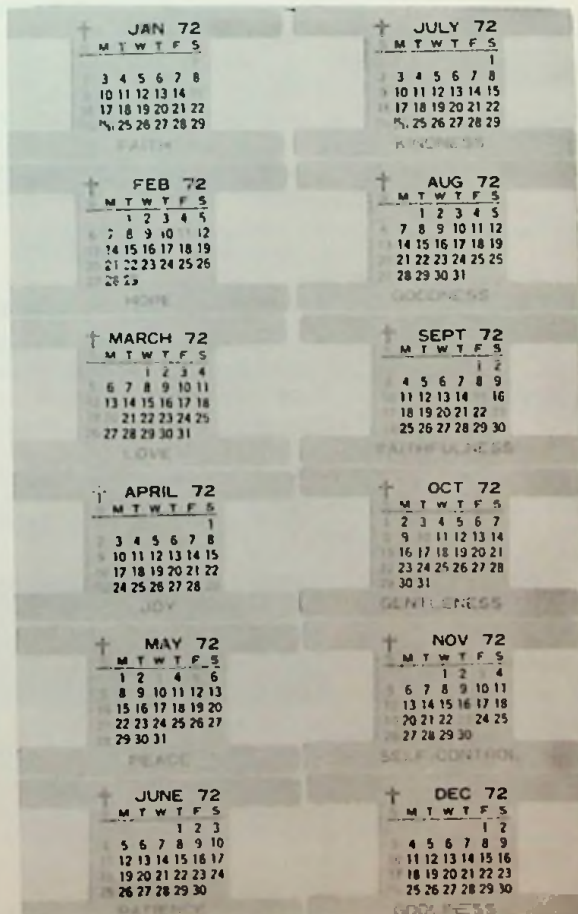
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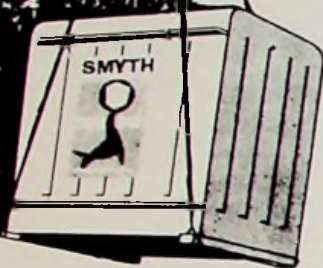


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A hush fell over the rustic chalet that was crowded with bright, American teenagers. They had come to camp, perhaps for the horseback riding, canoeing, or swimming in Island Lake, but every eye was upon the demure Japanese ladies as they took their places in the front. The four missionaries were Misses Shuko Nobata, Japan Harvest Secretary and daughter of Tokyo Christian College former dean, Dr. Shimbe Nobata; Mitsuko Gungi and Kyoko Kobayashi from the Naguri River Christian Camp in Saitama Ken; and Mieko Umebayashi, a member of Marunouchi Immanuel Church in Tokyo.

Miss Nobata, fluent and at ease in English with her graceful delivery, stood up in front of the crowd with a mysterious folded scarlet paper and a pair of scissors. "We will cut here," she said, and after a few more snips with the scissors, unfolded the paper to show the Cross, the soldiers, and the two thieves. Then Kyoko and Mitsuko gave their testimonies followed by an interesting talk by Mieko.

As the meeting concluded with the ladies singing, "Jesus is the Best," the young people crowded around them. Casually dressed teen girls with long, flowing hair and boys with loud, lettered sweat shirts pushed around the Japanese party to discuss Japan and to ask spiritual questions.

Each of these young ladies from Japan spent a full month at Island Lake, a picturesque, 120 acres, forested Bible Camp in Scaninavian. Paulsbo, Washington. For them, too, it was a unique experience—learning to ride, paddling a canoe, and riding in the camp's viking ship with its orange and white striped sail and twelve long yellow oars. Yes, each of the ladies also spent a week in the camp kitchen doing pots and pans, learning how to

## Summer Missionaries

by Patricia Clark

*When Patricia and Bill Clark were editing the Japan Harvest ten years ago, Miss Nobata was their willing and able helper in the office. Last summer, Miss Nobata had the opportunity to go to the United States and be a "missionary" at summer camp and she had a happy reunion with the Clarks.*

*Miss Nobata is still our willing able, and invaluable office worker. —Editor.*

make cinnamon rolls and sloppy joes, and ministering in many ways to American children.

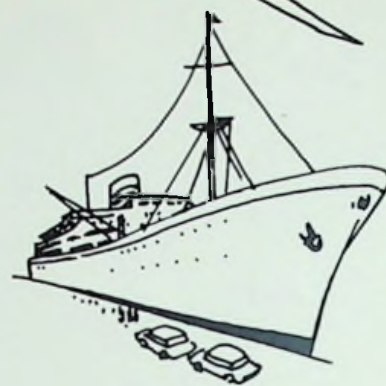
From the wranglers down at the corral to the water safety instructor on the beach, everyone at Island Lake enjoyed the missionary efforts of the four ladies from Japan. Island Lake will never be the same without them. Paper birds graced our tables, chopsticks were experimented with and many enjoyed a taste of "umeboshi" or seaweed if they chanced to come upon the daily tea party in a back room where the ladies sat on cushions on the floor and allowed themselves to sink back into the life that they love.

Later in the summer Miss Yoshiko Taguchi, from Hiroshima, came for a weekend to share her vivid testimony and Miss Kazuko Sasaki, from HIBA spent ten days at the camp enriching lives with her warm and very fluent messages from God's Word. The campers expressed surprise at the variety of personality and talents of the ladies representing Japan.

This exchange program between camps started three years ago when Mr. Arthur Kennedy sent Mr. Kyoshi Matsumura to Island Lake Camp and has continued through the years, enriching and blessing lives on both sides of the ocean.

The day the Japanese missionaries left the camp, the thirty counsellors, leading over a hundred girls, came in the early morning to stand along the rose-covered, split-rail fence, and with tears glistening in their eyes they sang in beautiful harmony "God be with you 'til we meet again." There were loving goodbyes as the four were whisked away to the airport and their personally-financed flight homeward. Sayonara, Sayonara. . . .

(End)



# MISSIONARY GO HOME! HOME!

14

The Spirit of God is being poured out upon Japanese Christians in a manner unparalleled in the history of that nation. Tens of thousands of Spirit-filled Christians are meeting together in joyful assemblies to praise and worship Christ. God is demonstrating His presence among them with supernatural manifestations, particularly in the healing of the sick. . . Rather, we strongly recommend that all North American missionaries be withdrawn from Japan immediately and those funds be sent instead to indigenous Christian missions in poorer countries such as India or the Philippines.

*The above are excerpts from an article by Dr. R.V. Finley that appeared in at least two publications in the United States. The claims in the article brought a quick response from Dr. Don Hoke, then president of JEMA. Both the original article and Dr. Hoke's response to Dr. Finley were printed in the Winter 1971-72 issue of the Japan Harvest. Since we feel these matters are of keen interest to the JEMA missionary community, we have decided to share with our readers subsequent correspondence. Editor.*

## FINLEY REPLIES TO HOKE'S LETTER

April 13, 1972

Donald E. Hoke  
Japan Evangelical Missionary Assn.  
1, Kanda Surugadai 2-chome  
Chiyoda-ku, Tokyo 101 Japan  
Dear Don:

It was with joy that I opened the long letter you wrote me last November because I was happy at the thought of having fellowship with you again after all these years. But as I read your letter, my joy turned to disappointment that you would write in such a critical manner concerning a Christian brother whom you had never met and whose ministry you had not personally investigated.

I sent a copy of your letter to Brother Teshima without telling him who had written it. Enclosed is a copy of a reply I received from him and also a copy of a longer letter which I have received from Yoji Iwashita. (Cf. below. Editor)

Meanwhile, I have been having fellowship with Jacob Teshima who is the son of Professor Ikuro Teshima. Jacob is presently working on his Doctors degree in New York City but has been with me in meetings on two occasions and last week was my guest here in Washington.

After reading your letter I realize more than ever that human beings have not changed since the Pharisees condemned our Lord and the Jews condemned the Apostle Paul and the Romanists condemned Martin Luther and the Anglicans condemned John Wesley and everybody (almost) condemned the Pentecostal movement that spread around the world during the early part of this Century. May I suggest, dear Brother, that you not condemn a fellow believer until you have first gone to him and inquired whether the things you have heard about him are true or false.

Meanwhile, you know I still love you in the Lord and I do not condemn you for your lack of Christian charity.

Your brother in Christ,  
Bob Finley

## TESHIMA'S LETTER TO TO FINLEY

January 21, 1972

Dr. R. V. Finley  
Christian AID Mission  
5028 Wisconsin Avenue  
Washington, D.C., 20016  
Dear Dr. Finley,

Greetings in our precious Lord Jesus Christ! Thank you for your letter with a copy of *Conquest for Christ*.

May I congratulate you on your excellent work for the Lord? I heartily agree with you in that all North American missionaries should be withdrawn from the countries where indigenous Christianity is coming to bloom.

With regard to the slanderous accusations against Original Gospel Movement by an American missionary in Japan, I will not retaliate with angry protests; I will only say that his accusations are totally groundless and that the answers to your five questions are all Noes. Mr. Yoji Iwashita, one of our staff members at Tokyo Bible

Seminary, says that he is going to point out to you and explain to you in some detail how absurd the missionary's criticisms are.

Ever since I experienced the mysterious encounter with the living Christ at the age of 12, Jesus Christ has been the center of my whole being. Many times Jesus appeared to me in the moments of distress or ecstasy. I know no other god but the God revealed in Jesus Christ. He has redeemed me and lived within me throughout all these years. If I am to be accused of anything, that will be my life being too Christ-centered.

During my twenty years' ministry, I have met numerous faulty denunciations. But the Lord has taught me to rejoice when we suffer insults and persecution for His sake. No matter how strong the Satan's snare and disturbance are, we continue to praise the wonderful name of our God, because "With God all things are possible."

I sincerely hope that we will someday have fellowship together. Till then, may God richly bless you and keep you with His abundant goodness.

Very truly yours,  
Ikuro Teshima

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## IWASHITA'S LETTER TO FINLEY

January 21, 1972

Dr. R. V. Finley  
Christian AID Mission  
5028 Wisconsin Avenue  
Washington, D.C., 20016

Dear Dr. Finley:

Greetings in the name of our Lord Jesus Christ! We received your letter of January 4 with a copy of the letter from an American missionary in Japan. We have studied them carefully as well as your own paper, *Conquest for Christ*, October 1971 issue.

I believe I would be the best person to answer your letter, because, until just a few years ago, I was a pastor of a denomination (by the name of "Church of God," of which the headquarters is located in Cleveland, Tenn.), and because I know personally the two Japanese pastors whose names are mentioned in the letter. As the matter of fact, I studied at the school of which Rev. Yumiya was, and still is, the Superintendent. And I have known Rev. Moriyama for years. Once, while I was yet serving as a pastor of Church of God, he was invited as the speaker of one of our camp meetings.

Before going into the main issue of the letter, let me state this: it seems to me that criticisms against our movement mentioned in the letter are written on very inadequate knowledge: they are either grounded on hear-says, or on quite a limited amount of information accumulated from our publications. To my knowledge, none of these people have

ever met Professor Teshima in person, nor have ever attended any of the meetings of our movement. Rev. Moriyama's booklet is full of incorrect information and groundless personal slanders against Professor Teshima. And I do not believe the missionary in question has yet read Prof. Teshima's book, *Introduction to the Original Gospel Faith*.

However, I cannot criticize them too harshly on this point, because I had done the same thing, before I became a member of this movement. When Dr. James Brown, Rev. George King, Dr. Leonard Evans, all noted leaders of the charismatic movement in America, were on their way to visit the Original Gospel Movement in 1964, I was one of those who had made a special effort in trying to interfere them, telling them it was a heresy and not of God. But how far from the truth I was then! I antagonized the movement violently, just because I had heard much against it, although I had neither visited any of their meetings nor read any of their publications. But in 1967, I was introduced to it by a certain brother whom I had led to the Lord years before, and the Lord opened my eyes then and let me see what it really was. I left my church shortly after, and have been a member of the Original Gospel Movement till now. At present, I am serving as one of the staff members in Professor Teshima's office.

Now, the missionary accuses the movement saying that it denies the deity of Jesus Christ. But his accusa-

tion is totally unfounded. Here, I would like to point out the fact that there exists a basic difference in our approach to faith from that of the Western Christianity. In contrast to Western Christians, we do not think that truth can be defined propositionally; we do not believe that the nature and the work of God can be apprehended in a rational way. This is why we have never attempted to provide any statement of doctrines. Our faith rests on the Old and New Testament itself, not on any sort of creeds or confessions. We are not so much interested in what one professes to believe as in what he actually is in his innermost being, in how he lives in his daily life.

Therefore, our main concern is not what and how we believe about Jesus Christ, but whether Jesus Christ is living and performing His miracles in our daily lives or not. Although we definitely believe He was resurrected from His grave in His spiritual and glorified body, we are more interested in that we experience His resurrection power in us, than in the mere fact that we believe in His bodily resurrection.

As far as our practice of walking on fire is concerned, all I can say is that it is not meant to tempt the Lord, but to exercise (or, should I say "practice"?—our faith. Our emphasis is not laid on the fact of not being burned by fire. People sometimes do get small burns. But whether they get burnt or not is not the point; the point is how we learn to exercise our faith.

We know there will be many who will neither understand nor agree with us. But we are not imposing our way to any outsiders. We just believe this is the way the Lord taught us, and through our instructions many people who sought help have found their solutions.

Now, we do not mind this missionary's attitude in calling us heretics, for even our Lord Jesus was called a heretic, so was Paul, and so were many great men of God in Christian history. The missionary's statements: "these opinions (that the Original Gospel Movement is a heresy) are universally held by people who have been contacted by or associated with this movement in the post war period" and "the respected, indigenous Christian leaders of Japan... are universal in their view point that this is a heretical sect" are not true. There are many Christian leaders who warmly support our movement, including Rev. F. Kamata, the editor, and Dr. T. Muto, the publisher of "The Christ Weekly" (Kirisuto Shimbun), the nation's largest and oldest Christian weekly paper. But we can forgive him for this, knowing that he is making the very mistake that he is accusing you of: namely, "making hasty judgment based on inadequate knowledge."

As to your principle that American and European missionaries should be withdrawn from Japan, we fully agree with you. Of course we know Christians in Japan are quite limited in number. But this does not give them any reason to stay. Although we are very grateful for those first missionaries from the West who brought the Gospel to our country; although many of them were splendid men of God; although I personally am very grateful to an American lady missionary who introduced me to the Lord and raised me up in the Lord in my youth, I do believe the day when Christianity should be associated with foreign missionaries is quickly passing away.

There are many reasons for me to believe in this way. I have had so much association with them since I became a Christian in 1952. I know how they think, how they preach, how they deal with us Japanese. Many a time they claim that they are bringing to Japan "Christian ways of doing things." But instead, they are often trying to impose on us either "American or European ways of doing things."

Though their method might have worked in countries where the native

cultures are not so strong in their influence, in a country such as Japan where we have had a culture of over two thousand years, I believe God has a different plan. God's desire for us in the East is to strip the Western robe off from the Gospel message and to engraft in us only its essence—God's own Life itself. His Life should bloom in us in our own cultural background. This would be the true indigenization of Christianity. And I believe this is exactly what is taking place in our movement.

Cordially yours in Christ Jesus,  
Yoji Iwashita

#### HOKE REPLIES TO APRIL 13 FINLEY LETTER & COMMENTS ON TESHIMA AND IWASHITA LETTERS

May 29, 1972

Dr. Bob Finley  
Christian Aid Mission  
5028 Wisconsin Ave.  
Washington, D. C. 20016

Dear Bob:

Thank you for your letter of April 13. Needless to say I'm deeply disappointed both at your reaction to the information which I sent, and also your apparent complete misconstruction of the major purpose of

my originally writing you.

I will speak later about the material contained in the letters from Mr. Iwashita and Mr. Teshima. However the main thrust of my original letter was your totally unwarranted deduction from the activities of Mr. Teshima that all missionaries should be immediately recalled from Japan and the money given to them be sent to your organization.

There are many denominations, sects, and heresies operating in Japan. The ultimate results of these activities must be left in the hands of our sovereign Lord. However for someone like yourself, who has made only a few brief visits to Japan, who knows little or nothing of the actual situation here, who is virtually in total ignorance of the missionary personnel involved, and whose personal missionary experience is limited to flying trips to various countries—for you to make the sweeping statement that you did is certainly unwarranted, illogical, and totally unethical and unloving.

The thrust of my letter as an official representative of almost 1,000 evangelical missionaries representing every denomination from Pentecostal to Reformed was to caution you to be more charitable and discreet in your judgment of the work of Christ over here. This you have totally ignored in your reply to me.

The work of Brother Teshima must stand or fall before God on the day of the true testing by holy fire (I Cor. 3:13). But for you to make such sweeping assertions concerning revival spreading throughout Japan on the basis of the biased and inaccurate reports of this one group is certainly indefensible. I have never met one missionary or one pastor of any evangelical denomination who has seen any evidence of such revival sweeping Japan. There just is no evidence of a dramatic work of God like that you claim. Were there such a work of God, I think that you would find that evangelical missionaries of every denominational and doctrinal viewpoint would be the first to rejoice, praise God, and stand by to share in the outpouring of the Holy Spirit. It is easy to condemn from an ivory tower in America; but for those who have borne the burden and the heat of the day for over 20 years, praying, working, preaching, and witnessing, there is nothing but a heartfelt desire to see God at work. Here denominational barriers are minimized. Here all long for the break-through of the Holy Ghost

which you purport exists, but which we know in fact does not. It is this for which we are sacrificing, praying, and waiting. Rather than deny such, we would be the first to welcome it.

Let Brother Teshima and his work stand or fall before God alone. So must all of our work. But I urge you as a brother in Christ and as a brother in the ministry to maintain a more Christian, charitable attitude toward the more than 2,000 evangelical missionaries who are laying down their lives for the sake of Christ and His gospel in Japan. To class these men with the Pharisees, the Romanists, and the unconverted Anglicans who condemned Wesley is a mistaken allegation totally lacking any parallel, any truth, and certainly any love.

It is not my responsibility to go to Brother Teshima. We are not trying to thwart his work or stop him here. But I have gone to **you**, following the principle which you stated in your letter, and exhorted **you** not to condemn 2,000 fellow-believers and their work for Christ here on the basis of your own inadequate information about both the Japan situation and the Original Gospel Movement.

Now for a word about the material contained in Mr. Teshima's and Mr. Iwashita's letters. Bob, it bespeaks an almost total lack of historical perspective to accept with any credence the statement in Mr. Iwashita's letter that, "We do not think the truth can be defined propositionally." If church history teaches anything, it teaches us that the scriptural balance of life and truth must be preserved, if the church of God is to progress and stand in the midst of a pagan culture.

For Iwashita to say that, "Our main concern is not what and how we believe about Jesus Christ," is fatuous. A person cannot utter a word about Christ without making propositional statements and involving himself with the problem of truth or error. The life of Jesus Christ is, of course, the vital issue. But the truth about Jesus Christ is inescapably essential. This is one of the great themes of I John, in which the aged apostle invokes us to "try the spirits whether they be of God or not." This is especially apropos with regard to this movement.

With regard to their fire walking custom, this is obviously a highly subjective thing for which there is no warrant in the scriptures. I am reminded of the word, "Thou shalt not tempt the Lord thy God."

Mr. Teshima sent me a copy of his book in English. I read it with interest. It sounds very sound on the surface, though there are half a dozen statements in it which give hint of a non-orthodox view of the Person of Christ, i.e., that Jesus became God and Saviour only at His baptism, etc. But it is an inspiring narrative, and I can see how the casual reader would be attracted to it. My own heart yearns for this type of a manifestation of God's Spirit here. But, Bob, if it is true—and I will not totally deny that it is—it is certainly very limited and serving as only one further, small dent on the mass of 103 million unconverted Japanese. There is no sign that this movement is sweeping the country or can do the job. His work would be in the same class of all the rest of us, another agency of God seeking to win people to Christ and build Christ's church here.

Let us not also forget, Bob, that some 2,000 evangelical missionaries here were called of God to this ministry. They are apostles, in the New Testament sense, sent out to cross cultural and geographical barriers with the gospel of Christ. God is using them, God has been using them. The church still wants them. The need demands them. It seems to me that one fundamental fault with your program is that it rests on an assumption that saving money is more important than relationships. And this is not true, either in the case of God or man.

This does not mean we're against your program—it is a para-church program and a supplementary one that God can use. If you would advertise and promote it as such, all would bless you for it. But your sweeping, critical statements, assuming that your program and the men you support are supplanting all recognized Christian work around the world are certainly untrue and unkind.

I've gone on at length concerning this. I have no desire to stop you in your work, but only to moderate your view both toward the work of Mr. Teshima and the work of other brothers in Christ, clearly called and guided by God to the apostolic ministry of preaching the gospel here and in other countries.

Sincerely in Christ,  
Donald E. Hoke, President

## VOICE RETRACTS FINLEY ARTICLE

17

April 27, 1972

Robert F. Thomas  
1736 Katayama, Niiza-shi  
Saitama Ken, 352, Japan

Dear Brother Thomas:

Your informative letter was received with mixed emotions: happiness over the news that you were pleased with my presentation of your testimony in our new book, "The Acts of the Holy Spirit Among the METHODISTS Today," and dismay over the news that apparently our faith in the veracity of an article written by a fellow Spirit-filled believer and editor, was sadly misplaced.

Yours is the second letter I have received relative to the article by Dr. Finley. When the first letter came, I was inclined to, in the words of Donald E. Hoke, "dismiss it as a prejudicial viewpoint of (a) narrow-minded (man)." Now that the news expressed in the first letter have been confirmed by yourself and Dr. Hoke, it appears that "in the mouth of two or three witnesses every word (has been) established," and there is no recourse left to me but to print a retraction of the Finley article in VOICE. This shall be done without delay.

The earliest possible issue in which the retraction could appear, is the July-August, which is now in the process of preparation. The June edition is already on the press.

Please inform all interested parties with whom you come in contact, of my unhesitating action in this regard, and extend my sincere apologies for any embarrassment caused by the publication of the Finley article in VOICE.

Respectfully yours,

RAYMOND W. BECKER,  
LITT.D.

Editor, Director of Publications

[END]

# SHORT TERMERS

18

According to World Vision's MARC prediction, the most significant factor contributing to mission personnel growth in the 70's and 80's will be the expanded involvement of short-term personnel. While realizing that career personnel are a vital force in maintaining equilibrium and coordinating overall mission strategy, the Language Institute for Evangelism is also aware of the unique contributions that can be made by Christians who desire to serve on a short-term basis. Because of this the Language Institute has developed a short-term program designed to give Christians an opportunity for service without requiring a permanent commitment. Cheri Goodman, who arrived in Japan at the end of February, is the newest addition to the Language Institute's American short-term staff. The following is an interview with her concerning some of her activities and goals while she is in Japan.

## CHERI, WELCOME TO JAPAN! HOW DOES IT FEEL TO BE HALF A WORLD FROM HOME?

After the short time I've been here, I can say one thing, I sure have a lot to learn! It seems like I'm not just half a world from home, but in a completely **different** world. Sometimes I feel really helpless, not able to speak, read, write or even buy a postage stamp. But it's fun to learn! **WHAT WILL BE SOME OF YOUR ACTIVITIES DURING YOUR TIME OF SERVICE HERE?**

Because one of the purposes of Language Institute is to teach English, I will naturally be an English teacher, working at the Ikebukuro student center. However, that will only be a secondary part of my work. The main thrust of my activities will be towards building close relationships with my students so that in a personal, informal way they will constantly be confronted with the fact that God is real and that He loves them. This means I'll go places and do things with my students, and invite them into my home in order to talk with them as a friend about Who Jesus is and what He can do in their lives.

## FEASIBLE IN JAPAN?

*by Ken Wendling*

## WILL YOU BE INVOLVED AT ALL WITH A NATIONAL CHURCH WHILE YOU ARE HERE?

Yes, each of the ELI centers works in close cooperation with a local church, for mutual strengthening and support. As well as being involved with non-Christian students at ELI, I want to get involved with my Christian brothers and sisters at the church. To the extent my time and language limitations allow, I will be participating with all the young people's activities in the church, not as a leader, but just as a friend.

## YOU MENTIONED A LANGUAGE PROBLEM. WON'T YOUR VERY LIMITED KNOWLEDGE OF JAPANESE KEEP YOU FROM GETTING MUCH OUT OF YOUR INVOLVEMENT WITH THE NATIONAL CHURCH?

You're not kidding! Last Sunday I went to church here for the first time and I didn't understand two words of what was said. But that's not the point. The purpose of my being here is to give, not to get. The only thing I have to give is Jesus Christ, living in me. If I don't spend time with people, how can I share with them the love that Jesus has given me? I think a big part of love is just being there—making yourself available to people. The Lord is asking me to share His love with the Christians in the church as well as with those who haven't heard the Good News. The world will know we are Christians by the love we show each other.

## WHAT IS THE MAIN GOAL FOR YOUR TIME OF SERVICE IN JAPAN?

More than anything else I want my students to see Jesus in me and to know that He loves them. I have become painfully aware that without Jesus I can do nothing. I pray that my pride and will won't hinder God's Spirit as He works in and through (and probably in spite of) me to draw Japanese young people to Himself. There is nothing that I, in my own strength, can do to help God's work along, but I know that His strength is perfected in my weakness and because God loves me I can love others.



[ End ]

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Second, Christ gives	(2) キリストは
and help for the	えられるととも
"My God shall	たを助けられ
need ac-	しの神は、
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# Partnership Training

by Morris Jacobsen

This is a question which is often asked. There is no simple, easy answer which can be given. It is something like asking, "What is life?" or, "What is democracy?" or, "What is Christianity?" For this reason it is preferred that a person interested in participation training attend one of the sessions being offered and experience it first-hand. The emphasis is upon the experience to be gained through participation, and the myriad of insights that follow this for the thoughtful person, rather than a cognitive description of the principles of group dynamics, group therapy, sensitivity training, syntality, social psychology, or any of the other disciplines that are brought to bear in working with groups.

Normally "participation training" occurs when a group of ten to fifteen people can spend an undistracted period of time together, preferably fifteen to twenty hours within three or four days, under the guidance of qualified trainers who assist the group to examine its own processes of growth and working together. A high level of concentration is necessary, and while intensely interesting, these sessions prove to be taxing physically.

The format for operation is rather simple. The trainers of the group normally model the first session. One acts as leader, eliciting from the group expressions of their present personal concerns. These are put up on the board by a member of the group who has volunteered as a co-leader. A topic is then elicited from the largest common denominator of concerns expressed. The scope for discussion is delimited to workable proportions by the simple device of phrasing the topic in question form. This step is performed by the group itself, with the trainer only assisting the group to arrive at consensus.

The next step is to arrive at a commonly shared goal for pursuing the discussion of the particular topic chosen. This is followed by the group

choice of an outline, germane to the topic but functionally assisting in reaching the determined goal. With the completion of topic, goal, and outline, the group is then ready to proceed with the actual discussion, normally thirty to forty minutes in length. A second trainer, doubling for the first session as trainer and observer, sits apart from the group and may make periodic interruptions—verbal interpolations—to sensitize the group to functional hindrances in procedure and the like. His task will vary according to the stage of group development. Generally speaking he deals with techniques in the early stages and moves on to the deeper psychological levels of attitude, motivation, inter-personal relationships, and group awareness in the advanced stages.

The close of each discussion period is followed by a critique period. Here the trainer, together with the observer, both of whom have observed the group in action, seek to give a "play back" of crucial junctures in the discussion together with factual instances of good teamwork as well as poor. After receiving these reports, the group examines its own performance with special reference to proximity of goal attainment.

The roles of leader, co-leader, and observer are rotated among the members of the group, ideally with each member serving in each capacity at least once. This method allows for the widest possible exposure to the various facets of group training, granting a "gut level" feel for the many issues involved. Particularly the role of observer allows for the fullest expression of creative insight into group processes and procedures.

A casual observer who drops in on a group for an hour or two, but has not participated with the group from the start and has not struggled with them through the sometimes frustrating processes of adjustment and group growth, may leave the session with a most incomplete and distorted view of what is going on. Far more is going on than what meets the eye.



On the superficial level, much can be said for the value of such training. The mental gymnastics involved in stating a topic, goal, and outline with lucidity is no small matter. Training to direct one's behavior in terms of specified goals is valuable for all walks of life. The joy of communication with others on problems of mutual concern at deeper levels than before can be immensely satisfying. The utilitarian value of a group's being able quickly to zero in on a problem and then systematically tapping the hidden potential of the group with a view to solution is apparent. Effective teamwork, so evident in sports, is desirable in any group situation.

Far more precious than these utilitarian values, however, are the psychological and spiritual ones involved. In a trainer controlled situation where emotional smoke screens are virtually eliminated—where one is taught to hold another participant's opinion in relief from his opinion of the person himself—a steady stream of miniscule but emotionally unobscured feedback on one's own personality adds up to a decisive factor for personal change. It is in this situation a person begins to see himself as he really is. No one is out to pick at him. Indeed all are encouraged to drop their defensive armor and to react to each other as down-to-earth, needy individuals. As a group jointly struggles with problems, the rough edges of a person's personality come to light as never before. It is this revelation of one's self vis-a-vis the group, conducted within an atmosphere of love and understanding acceptance, that becomes such an impelling force for personal change.

A greater understanding of one's self and how he relates to others can be a very satisfying spiritual experience. It need not be traumatic. Fear of personal exposure is more than compensated for by the warm fellowship and spiritual intercourse with other members of the group. Small wonder that groups who have experienced participation training are usually so reluctant to break up.

[ End ]

# JEMA Annual Meeting

## PRESIDENT'S REPORT

by Don Hoke

Looking back with appreciation and real joy over the last two years, I'm convinced that God has endowed our Japan field with a good measure of brains and ability—albeit tired and often frustrated brains, but in men of talent, dedication, and faithfulness. I'm thankful for a good executive committee with which to work, and excellent cooperation from all of you in the missionary community.

Therefore it's with satisfaction I present my annual report.

1. The Japan Evangelical Missionary Association has grown again this year to a present total of 41 member missions. Including individual and mission members, our present total is now 836 missionary members.
2. Our Annual Conference last year was an outstanding one, many have commented to me. The scholarly yet spiritual ministry of Dr. Hudson Taylor Armerding, plus the inspiration to evangelism by Dr. John Haggai gave a good and enriching balance which was supplemented by our seminars, movies, and excellent music.
3. Our chairman's conference on "Church and Mission" last fall was highly instructional and helpful to many, and an eye-opener to some. The inclusion of representatives from non-member missions brought added breadth and depth to our study. Then the second annual chairmen's forums in both Tokyo and Osaka in late January again proved to be helpful in the free exchange of problems and ideas, plus suggestions to increase JEMA's effectiveness.
4. After four years of virtual dormancy, there are new stirrings of life in the Japan Evangelical Association. My strong conviction is that this is an urgently needed organization for the strengthening of Japan's evangelical churches, even though many pastors and leaders still do not realize its importance, I believe the forthcoming June conference is a critical one which well may determine the future of this group. Information from the Congo a few weeks ago indicates an almost irresistible political pressure has been brought by the liberal churchmen there to force all of the evangelical

churches into a united church under their domination, or else the churches will be disbanded. Critical problems like these are developing worldwide. JEA offers the only possibility on the Japan horizon where evangelicals can truly stand together both in defense of the Biblical faith and in united proclamation of the gospel in difficult days ahead.

5. This has been an exceptionally fine year in the business relationships of JEMA. Our office staff and expenses have been reduced, and our income increased through charter flights. As our treasurer's report indicated, we are in the healthiest financial condition we have ever enjoyed.

Turning to the future, I would like to draw your attention to a few of the plans which our present executive committee has inaugurated.

1. The June JEA Conference is strongly counting on JEMA participation and encouragement, and to that end I believe it is most vital that each of our member missions send official delegates to that conference in the same number that you have here today.
2. Our conference in Karuizawa this summer will feature the Rev. Stuart Briscoe, dynamic younger leader in the English and American Keswick movement and a former associate of Major Ian Thomas in Britain; Dr. Donald Bastian, one of the outstanding leaders of the Free Methodist Church in America; and Dr. Masumi Toyotome, leader of the Nameless Movement who will hold an immensely practical and

needful seminar on personal evangelism each afternoon.

3. It is my pleasure to announce that we've been successful in obtaining several days of ministry from Dr. Francis Schaeffer of L'Abri Fellowship, who will be with us in November. Several days of meetings are planned in Tokyo, and at least one in Osaka. A special committee has been appointed to prepare for those meetings.
4. Arrangements now are being completed for a conference on management to be conducted next February, under the auspices of JEMA by Mr. Allen Mathis, immediate past president of the President's association of the American Management Association, America's most prestigious management group. Mr. Mathis, an outstanding Christian, is one of the most experienced men in America in holding such seminars, and tremendous profit should come to us from these seminars which are tentatively scheduled for next February.
5. I am also happy to announce at this time that another International Congress on World Evangelization is being called by Dr. Billy Graham for the summer of 1974. This congress will be one on evangelism and missions, under God we are hoping it will stimulate a new, and possibly final thrust for world evangelization and the completion of the great commission in our generation.

Thus, the future has many good things for us in the ministry of JEMA, and **your support and cooperation will enrich and advance the ministry of us all.**

### NEW SUBSCRIPTION PLAN AND RATES

<i>Japan Harvest</i> Subscription	1 year	¥1,000	
	3 years	2700	
	(single issue)	250	
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<i>JEMA Protestant Directory</i>	1 year	600	
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# News and Highlights



This year's Plenary session featured the "New Breed of Missionary" in a morning rap session. Four new missionaries studying at JMLI spoke frankly, challengingly, and humorously to a full house. While there was not exactly a generation gap to bridge, it was quite evident that the 1970 breed of missionary displays the vision and enthusiasm which the 1950 missionary had but may have lost. On the other hand, the 1970 missionary longs for and desires the benefiting experiences of the 1950 missionary. It was a good sharing session—profitable to all and inspiring to know that God is still sending out men and women whose hearts yearn to see the world (in Japan) turn to Christ.

## 1972-73 EXECUTIVE COMMITTEE

The delegates elected the following new executive committee:

President . . . . . Vern Strom (TEAM)  
Vice-President . Maas VanderBilt  
(CRC)  
Secretary . . . . . Donnel McLean (AG)  
Treasurer . . . . . John Graybill (BIC)  
Members-at-large  
Frank Cole (IND)  
Eric Gosden (JEB)  
Francis Sorley (BGC)

## SNIDER-SPRINGER SPECIAL REPORTS

Lavern Snider and Vic Springer brought special reports to the Plenary session. Snider brought a detailed report on the progress of the theological education by extension (TEE) movement. Snider recently has started to work full time in this movement basing his activities in the Osaka Theological Seminary. He reported that the movement is catching on in Japan and shows much promise.

Vic Springer, TEAM treasurer, briefed the delegates on the recent Yen-dollar fluctuations. Though he would have liked to, Vic could offer little hope that the yen would decline in value against the dollar. Rather, he warned that even further dollar plunges of at least 10% are very likely. He urged missionaries to bring over all the dollars they could—keeping on hand only enough yen for running expenses and putting all spare yen in short or long term savings accounts.

## MISSIONARY-PUBLICATION STATISTICS

There are now 41 member missions in JEMA representing 664 missionaries. In addition, there are 164 individual members and eight members in the three associate member missions. JEMA total membership as of April, 1972 was 836 members. This is an increase of 40 over 1971—not a significant growth but still impressive when considered in the light of a general declining missionary population. The 1972 Protestant Missionary Directory published by JEMA lists a total of 2,351 missionaries in Japan. While the number of single missionaries remains about the same (647), there was a decline of 149 couples during the past two years.

The two major publications of JEMA are the *Missionary Directory* and the *Japan Harvest*. All 1,200 copies of the *Directory* are sold and *Harvest* subscriptions total nearly 1,000 including 311 overseas. There was a gain of 72 subscriptions this last year.

## JEMA FINANCIAL CONDITION

As reported in the President's report, JEMA had a good year financially. Bob Meuller presented an audited statement of the year which showed that there was a ¥646,356 financial gain this last year. A budget of ¥6,746,356 was adopted. Advertising, sales and subscriptions and charter flight commissions comprise the major sources of income.

## JAPAN MISSIONARY LANGUAGE INSTITUTE

Director Bill Lautz reported satisfactory progress on the Institute's total program. (Mr. Lautz died of a heart attack the day after the JEMA annual meeting. See News. Ed) There has been a steady rise in enrollments and an increasing number of special study courses. The Institute, in cooperation with Dr. Noah Brannen of the International Christian University faculty, is about to publish its first language text. The publication of this text comes at the end of years of intensive study and countless revisions. The Institute as well as Weatherhill Publishers are confident of a wide sales both here in Japan and in overseas universities which feature Japanese language training courses.

## CHANGE IN EDITORSHIP

Up until 1972, the president of JEMA automatically became the editor of *Japan Harvest*. Because of the workload involved, it was decided that the president of JEMA be an associate editor and that an editor-in-chief be appointed by the Executive Committee. Maas VanderBilt was subsequently appointed as the editor.

## NEW COMMISSIONS

The 1972 Plenary Session inaugurated two new commissions: Men's Commission and a Pioneer Evangelism Commission. The Men's Commission will be headed by Alan Dillon, and Don McLean will head the Pioneer Evangelism Commission. The Men's Commission has a tentative rally scheduled for this fall and then a large rally next February featuring one of the Orient's outstanding Christians, Greg Tingson from the Philippines.

## FRANCIS SHAEFFER MEETINGS

A special committee headed by Phil Foxwell is now planning for a four-day series of meetings featuring one of the 20th Century's outstanding theological writers, Francis Shaeffer of Switzerland. Meetings are planned for both the Tokyo and Osaka areas.

## MANAGER SEMINAR

Specific arrangements are now being made to hold a professional management seminar in February, 1973 with Dr. Allen Matthis, widely-known and internationally respected authority in the field of management. Since invitations will be limited, those interested should contact the Executive Committee as soon as possible.

## HOW TO BUILD A CHURCH WITHOUT MONEY

This is the theme of the follow-up seminar of the 1971 Nagoya Seminar on Church Mission relationships. Amagi Sanso will host this seminar on October 16-18, 1972. An interesting program has been worked out. Invitations to Mission chairmen and invited delegates will be sent this summer. Anyone desiring to attend this seminar should contact Maas VanderBilt.

# VIEWPOINT



by Elizabeth Whewell

The Fall issue of *Japan Harvest* came just before Christmas and was put away for later attention. I've now re-read the letter by Caroline Baynes entitled "The Godshelf," and note her concern regarding Christians compromising with idolatry. As to her questions, "What saith the scriptures?", "Thou shalt not bow down nor serve them." (Ex. 20:5) "...image which the Lord thy God hateth." (Deut. 16:22) "The graven images of their gods...an abomination...thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing." (Deut. 7:25,26) "What agreement hath the temple of God with idols? for ye are the temple of the living God; wherefore come out from among them...and touch not the unclean thing." (II Cor. 6:16,17)

A Buddhist funeral is expressly for the comfort and worship of the *spirit of the dead*. In 1964 the Mino Mission published a booklet about funerals, from which I quote. "*Kenka*—'flower offerings' are offered to the

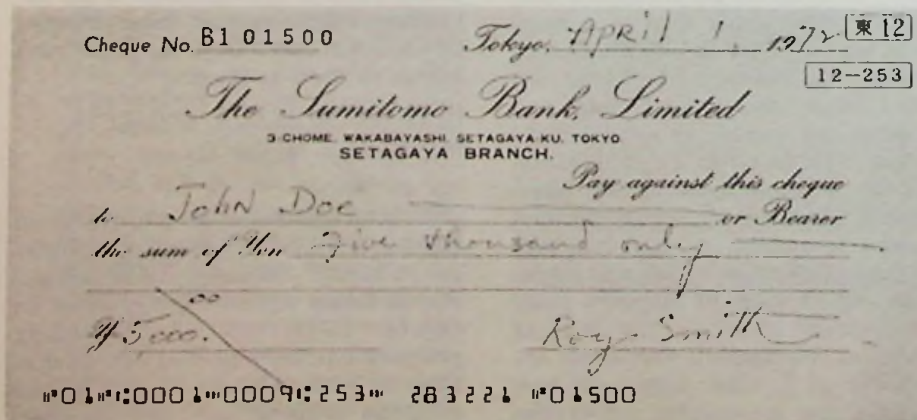
## The Godshelf

TOLERATE IT?  
REVERE IT?  
DESTROY IT?

*spirit*. (No flowers sent to a funeral in Japan are considered an expression of sympathy for the family or a sign of respect for the memory of the deceased. They are accepted as an 'offering' before the *spirit*.) *Incense* is offered to the *spirit*. Bows are made before the corpse in worship of the *spirit*. A picture of the deceased is used for worship of the *spirit*. *Choji*, messages or addresses for the *spirit* of the deceased, include the history of the deceased and reminiscences by the person (or persons) who read them. Telegrams are read before the *spirit* of the deceased. *Tsuya* (*Otsuya*), a service to comfort and worship the *spirit*, is held prior to the funeral, usually the night before, and all-night vigil is kept with the *spirit*. Articles which the *spirit* may need are placed in the coffin. *Koden*, money offerings before the *spirit*, ('*reizen*') are given to the family. *Kokubetsu*, leave taking—saying goodbye to the *spirit* of the deceased is practiced. *Aisatsu* at the end of the service is made by

### CORRECT CHECK HANDLING

by John Schwab



Too many missionaries *unknowingly* incorrectly write out and send checks through the mail. (See sample) The check in the sample is unsafe and can be cashed by anyone who picks it up. To insure that only the person you intend can cash the check, the words "or Bearer" should be crossed out. Also, "BANK" should be written across the upper left corner, or, buy a ready-made stamp (*hanko*)

If a Japanese language check is used, the name of the person (payee) should be written in clearly and also "BANK."

In the Lord's work, let's use proper and safe methods!

a relative in behalf of the deceased. The coffin is brought in one door and carried out a different door so the *spirit* cannot find its way back. Even after the corpse is buried or cremated, the spirit is supposed to be lingering in the land of the living for at least 7 days; but it is 49 days before the *spirit* is supposed to have really left his former haunts. Therefore, special worship services, with offerings and a picture of the deceased, are held on the 7th and sometimes every 7th day until the 49th day. Services are then held on the 1st, 3rd, and 7th anniversaries of death and at intervals, sometimes until the 33rd year." (Free copy of this booklet on request)

The Bible plainly teaches that no spirits of the dead are in this world. (II Sam. 12:23, Luke 16:26) At death, Christians go immediately to be with Christ. (II Cor. 5:8) Unbelievers go immediately into Hades, a place of suffering. (Luke 16:22,23,26) Then who receives all this worship at pagan (and most Christian) funeral and post-funeral services? The Bible gives the answer. Demons! "...the things which the gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils." (I Cor. 10:20)

No Christian should participate in demon-worship services, nor should he act as "rusuban" while others go to worship demons, thus becoming a "partaker in their evil deeds."

When an unbeliever dies, whether a close relative or a neighborhood friend, the only thing a Christian can do is to go to the genkan as soon as he hears the news and express his sympathy for the family in their loss of a loved one, pointing the bereaved to the only One who can comfort at such a time. Christians should have such a clear-cut testimony before their families and in their neighborhood that the unbelievers will know they cannot be expected to help at a Buddhist funeral or participate in any Buddhist proceedings. In fact, when the deceased is a member of the immediate family of one of the believers here, he leaves his home before the Buddhist priest and the heathen paraphernalia arrive, and stays away until all the offerings and decorations are removed from the house.

Every one in our area knows that Christians have nothing to do with Buddhist funerals. Yet, when a Christian in our area goes to be with Christ, the whole neighborhood attends the Christian funeral. Many, particularly relatives, have been saved through attending these Christian funerals.

*Continued*



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## THE CASE OF

warding off the flu by immunization. The office of Tokai village decided to have all the villagers immunized. Seven hundred people gathered there at the Health Center for their shots and the medical staff in charge was very busy. Mitsuru, who was fourteen months old, received his immunization shot around three-o'clock in the afternoon.

There was no sign of an unusual reaction for the first few hours after the shot. However, that night at a quarter to nine, we were just going to bed when the boy suddenly began to quiver. My wife was astonished by this unusual event and she carried him to his bed at once. Convulsive fits began to attack him and we had to place something in his mouth to prevent him from cutting his tongue.

His temperature rose suddenly to 107.6° F, incredibly high for an infant. We called a neighborhood doctor whom we knew well to come see our baby. He came at once and gave emergency medical treatment, and then for the next three days he came several times a day and night. During these days, our baby lay on his bed showing no consciousness. When he opened his eyes occasionally he could not focus his sight, which seemed to be an ominous sign of serious brain damage. We prayed that the brain might not be affected by the attack. From the evening of the second day, a new and strange phenomenon was observed on his face. It was a sort of compulsive fit like a hiccough, repeatedly attacking him around cheeks and mouth. In spite of every effort, Mitsuru's temperature did not fall to normal.

We could not understand the cause of this fever and feared that the boy had contracted a serious contagious disease. It never occurred to us that the immunization itself was the cause of this illness. However, some of the other children who had been given injections showed similar reactions (fever and convulsions) at the same

time Mitsuru's reaction started. A few babies were taken to the hospital the same night that Mitsuru became sick. We learned later that the effect was especially bad on babies around the age of one year. Our first son Yasushi, as well as my wife, had no reaction to the shot. Many infants had the same reaction that Mitsuru had but most of them recovered in one night. Some lost their lives and some lost their mental faculties.

At the end of three days, the doctor said he could not fight such a serious disease and recommended a hospital in Mito City. The doctor there told us our little one had contracted encephalitis. The following days were terrible ones for us as we watched our son grow weaker and weaker in spite of the doctor's extraordinary efforts to help him. I began to think I must prepare a funeral service for Mitsuru before long.

The peak of the disease came seven days after the immunization. Convulsions attacked his whole body again and again. It was almost unendurable to watch the little one's agony. We stood beside the bed, unable to find anything to help him except for prayers. Gradually the crisis passed, and as we counted the days, we wondered if he would regain consciousness. A gleam of faint consciousness seemed to appear a week after the climax of the illness. He opened his eyes only for awhile. We called him by his name, but there was no answer. He fell again into a deep sleep. When he awoke gradually several weeks after the immunization, he was not the same Mitsuru he once had been. He had lost his intellectual abilities and physical functions.

He can neither speak nor stand nor of course walk since the day of the mishap. However, the most gratifying thing to us is that he has not lost his smile, which is his expression of joy for life itself. There is a deep meaning in having his smile in our home. We have recovered our peace seeing

We cannot forget the dreadful accident that happened to our second son Mitsuru through immunization on November 9, 1964. It has completely changed not only his life but also our whole family's life. Mitsuru lost most of his mental faculties and physical functions at the end of a long, agonizing illness and has become a baby for life.

Mitsuru was born on September 21, 1963 at a hospital in Mito City. I was then on the research staff of the Japan Atomic Energy Research Institute at Tokai Village near the city. Mitsuru was a plump, healthy baby and all of us found great joy in watching him grow day by day. He was a cheerful, good-natured baby and we still treasure a photograph of him rubbing his nose against the nose of his favorite yellow teddy-bear.

One cloudy and cold day in November, my wife and two sons went to the Health Center of Tokai Village for an influenza shot. Asian flu had been raging all over Japan for several winters, and the Ministry of Public Health and Welfare recommended

## OUR SON MITSURU

his smiling face.

What have we learned and what have we done? We found out later that there were some careless aspects involved in the procedure of giving immunizations. In most cases the nurses, instead of the doctor, gave the injection, which is legally prohibited. Conditions under which the injections were given were not sanitary. An extremely short time was spent for the injection of one person. The quantity of an injection was very inaccurate because very big syringes were used. This last point is important. It was highly probable that the same quantity of vaccine was given to my baby as was effective for adults, although it is difficult to make sure of this fact directly. However, statistics of the secondary effects of this injection show that this reasoning seems to be correct since several other children also suffered serious attacks from the after-effects at the same time.

We have learned that similar sufferers from immunization have been left unnoticed as socially unimportant. Several thousands of victims like Mitsuru are estimated to exist in our country. However, the Ministry of Public Health and Welfare kept the fact from being publicized with the cooperation of medical people who supported this policy. They said that there was no established sequence of cause and effect between the immunization and the accident. Certainly one of the reasons for this terrible neglect of the victims was the difficulty inherent in making diagnosis.

However, in view of the fact that several thousand serious accidents have already occurred and that there are further possibilities that similar cases might happen, we cannot over-emphasize the danger of the immunization, especially to an infant. This is especially so because the immunization is enforced by law in order to protect the public from communicable diseases. We are very sorry that there has been emphasis on the merit of

immunization at the sacrifice of the lives of the people who suffered from the accidents.

Many of the parents of the suffering children made no connection between the immunization and the disease. Other parents felt it would be a lost cause to appeal to the government for consideration. However, some of them did make an appeal to the officials in charge and these appeals had been shelved. Finally an organization was founded among the parents of suffering children in June 1970. (I was one of those who took the lead in organizing the group.)

The organization at once started to help the sufferers and their families. We requested the Minister of Public Health and Welfare to take the best possible measures to help the sufferers. In answer to our request, the Ministry of Health and Welfare decided to carry out a new policy in July, 1970. For each death, they decided to pay about \$9,000. The same amount was also given to those who suffered loss of mental faculties. The decision has given us a ray of hope for our campaign against the accidents caused by immunization.

We have learned that in other countries this same problem exists. It is our earnest hope to continue to make an appeal for the immunization sufferers in the world, and to urge greater research into the side effects of immunization injections.

*Mr. Yoshihara is an associate professor of chemistry in Tohoku University. Anyone desiring more information may contact him directly, 2-31-106 Nagamachi 8 chome, Sendai 982*

A DECLARATION\* OPPOSING  
"THE MEMORIAL SHRINE BILL."

Our country has been placed today in imminent danger. It is now obvious that in all areas—politics, administration of justice, economics, education, ideology, culture, etc.—a change of direction is being rapidly forced upon us by the State. We cannot but clearly conclude that the primary cause for this is that the present government, though responsible to uphold right, justice, and order does not carry out this grave responsibility.

As the most ominous evidence of these trends, we must call attention to the movement by the governing Liberal-Democratic Party urging passage of the Yasukuni Shrine Bill. Even though aware that the Yasukuni Shrine Bill denies freedom of religion and the principle of separation of religion and state, they are now appealing to the sympathy of the general public—and trying to bargain with the opposition parties—on the basis of the "need to comfort spirits of the war dead under government sponsorship." Because the three previous Yasukuni Shrine Bills were not readily approved, they have now begun formulating the "Memorial Shrine Bill" to fulfill their intended purposes.

We strongly warn our government leaders who are pledged to uphold the constitution, that such an act by the state is an absolute violation of the "Peace Constitution." At the same time, we discern that the memorial rite itself is clearly a religious act in the light of true Bible faith. Thus, we pledge to renew and intensify our opposition to the Yasukuni Shrine Bill with the aim of establishing and maintaining the right relationship between Church and State.

We solemnly declare the above statement.

JAPAN PROTESTANT  
CONFERENCE

13th Annual Meeting  
Feb. 16, 1972

*The publication of this "Declaration" is far the sole purpose of informing our readers and is not intended to express the official viewpoint of JEMA.—Editor.*

\* Unofficial English translation of the Declaration in Japanese.

[ End ]



## DIAL-A-MESSAGE

28

Try dialing (03) 986-7370. What you will hear is a 90-second message of hope that could brighten up your day.

The originator of this dial-a-message is Alan Dillon; the sponsor, Ikebukuro Life Center. Open 24 hours a day, 365 days a year, this line has a new message of hope for every day of the year.

Kibo no Denwa was first opened on June 1, 1972. Originally conceived as a method to encourage Japanese Christians and to give lonely people a few bright moments every day, Kibo no Denwa has proven popular with others as well. Many non-Christians have said that it is a good insight into Christianity. One missionary language student said that he liked to use it as a short and sweet language lesson.

This is not a trouble line for people in distress. It is a one-way system that allows a recorded message to be played one time for each call received and can handle only one call at a time. The messages, pre-recorded with a background of organ music, are all based on the Bible or are taken from Christian literature.

Mr. Dillon reports that for the first month there were nearly 5,000 calls. The busiest times seem to be early morning, noon and evening with the in-between working hours slack. There are a surprising number of calls after midnight. There have been some testimonies of how these short messages have been used dramatically in the lives of Christians. In this age when many worldly things are engaged in the battle for the mind, it would be good for you to encourage your Christian friends to spend a beneficial two minutes a day calling Kibo no Denwa. Life Center will supply you with telephone stickers and meishi sized cards with the Kibo no Denwa number.

It's good way to spread the Good News.



## SMILING KOINONIANS

The 110 member teen-age choir gave a series of concerts throughout Japan during June. Noted as the originators of the famous smile badge, the smiling high schoolers from Benson, Minnesota spread their cheer to large audiences attending the concerts.

## YOKOHAMA HEALTH INSURANCE PROGRAM

The city of Yokohama has now made it possible for all foreign residents in Yokohama to receive the benefits of the Japanese Government National Health Insurance Program. For details, contact your ward office or call 641-1441, ext. 2435-8. An English brochure is available. Missionaries in other areas might want to initiate efforts in your area to gain these benefits.

## SHALOM CORPORATION



Miyakawa Takashi, aggressive young business man, recently began a new Christian service which features gospel messages on cassette tapes. After having attended a "brain-storming" session on new ways to communicate the gospel in Japan, Miyakawa came up with the idea of putting short, pointed messages on cassette tapes and making them available at a very reasonable cost. A set of six tapes are now ready, a carefully selected series of radio messages broadcast by Akira Hatori on the "Yo no Hikari" radio program. "A small package will spread into great peace and joy" (Shalom) is the slogan of this new young service organization.

## NEW BIBLE COMMISSION NEWS

The Tokyo Shigaku Kaikan was the scene of the annual Tokyo Counsellors Bible Commission gathering held on June 6. Evangelist Honda challenged the Commission to new efforts with a message based on the words, "And the word of God increased. . . ." Commission Chairman Ken McVety presented plans for future editions, among which will be a "Man on the Street" edition patterned after the "Living Bible" edition. Since the publication of the complete "Shin Kai Yaku" edition in 1970, nearly 500 churches and groups have officially begun to use this version. Maas VanderBilt represents JEMA on this Commission. 1971 combined sales of the 17 different Bibles or portions available totaled 52,547 copies, among which were 8,837 copies of the deluxe ¥2,400 edition.

## DEATH

Missionary William Lautz (TEAM) died suddenly on the morning of April 26, of a heart attack. Funeral services were held at the Tokyo Baptist Church on Saturday April 29. Mr. Lautz was buried in the TEAM cemetery in Karuizawa. The day before his death, Bill had been active at the JEMA Plenary Session and had chaired the rap session which featured four young missionaries attending the Japanese Missionary Language Institute which Bill headed. The Lautz family came to Japan in 1951.

Rev. Loyal H. Bartel, veteran missionary to China went to be with the Lord some time between April and August of last year. Rev. Bartel was born and raised in China. In 1927 he and his wife went to China as missionaries. With the exception of one furlough in 1936-37 he served there until his death. Mrs. Bartel and the family returned to the United States in 1948 while Loyal remained on the field. His death was caused by illness; however, detailed information is lacking. Loyal is survived by his wife, Susan of Wheaton, Illinois, and children: Leonora and her husband, Milton Regier of Glen Ellen, Illinois, Ruth and her husband, Bill Staugh of Zaire, Africa, Lois and her husband, Fred Pringle of St. Charles, Illinois, Esther and her husband, Robert Rupp, of Minnetonka, Minnesota, David and his wife, Marilyn, of Dearborn, Michigan, 11 grandchildren, two brothers and two sisters.

(Submitted by Jonathan Bartel of Nagoya, brother of Loyal)



## KYODAN CONSULTATION

Confusion in the Kyodan (United Church in Japan) has made it impossible to convene its General Assembly for the past three years. "Mondai teikisha" (issue raisers) have been opposing the holding of assemblies in four out of the sixteen Kyodan districts and in the National Assembly. They point out that to hold an assembly merely for the sake of restoring outward order is useless unless the church really evaluates and repents of its whole posture as expressed in such incidents as participation in Expo and the calling of police forces to settle church issues.

At the March 13-15 Consultation on Kyodan problems, the *mondai teikisha* sent an official statement to the Consultation. Some of those who signed had been named to the Executive Committee but made clear their protest by their absence.

Tension continued throughout the session since many clergymen insisted that an agreement on the Kyodan Confession of Faith would prepare the church to face its internal struggles, while others insisted that merely having and keeping a written confession is not enough unless the confession reveals a faith that lives in the historic situation of a given era.

It appears that there is still a lack of agreement in the Kyodan as to what will be the grounds on which a new vision of the mission of the church can be built. While the Consultation ended without any concrete point of agreement, some agreed that it was an advance from the previous year since participants could at least be involved in meaningful dialogue. (JCAN March 24)

**WANTED!**NEWS ITEMS FOR  
THIS PAGE

## NEATS

In a report given at Karuizawa to the Northeast Asia Association of Theological Schools' Executive Committee, Co-director Ishida intimated that since matters of faith have been unattended, Biblical realities have become secondary. He observed that in Japan there has been a "religionization of politics" and a "politicalization of religion." He urged seminaries to reaffirm their primary commitment to a Biblical faith.



Uchigo Building

## NEW CHURCH BUILDINGS

Missionary Edwin Knutsen (Evangelical Orient Mission) reports the erection of three new buildings in the Iwaki City area, Fukushima Ken. New churches have been built in Isohara, Takahagi, and Uchigo.

## AUDIO-VISUAL WORKSHOP

The 23rd annual AVACO Workshop was held in Atami on July 26-29. Exploring the theme "Proclaiming the Word," lectures as well as workshops probed the various aspects of the use of audio-visual aids in child guidance, group dynamics and recreation.

## WEST JAPAN CRUSADE

The Hiroshima Arakawa Church was the focus of an extensive evangelism-in-depth evangelistic rally on June 19-21, 1972. Featuring Radio Pastor Hatori and Evangelist Honda, the rallies were the result of concentrated efforts by believers.

INOCHI NO DENWA—  
(03) 264-4343

After six months of operation, 33,099 calls have been received. The highest percentage (19%) of the calls related to education, while questions related to religion were around 1%. Women callers totaled 65%.

## GIDEON ASSEMBLY

The Kanto-Shinetsu Gideons held their annual conference on June 24 at the Yomiuri Land Hotel. Reports were heard from various district representatives and plans were made for the new year. The Gideons have approximately 400 members active in Japan placing Bibles in schools and hotels.

## EVANGELICAL LUTHERANS

The Japan Evangelical Lutheran Church, meeting in session in Mitaka May 2-4, elected Rev. Sachio Hoshiyama as the new president. He is the pastor of the Tokyo church in Okubo. Among significant decisions reached were the inclusion of laymen on the ministerial examination committee and a decision for more support for mass media evangelism. Rev. Hisashi Shiobara was commissioned as a missionary to Brazil.

## HAYAMA SEMINAR

The 14th Annual Hayama Seminar is scheduled to convene at Amagi Sanso on January 4, 5 and 6, 1973 to encourage intellectual stimulation, renewed inspiration and mutual fellowship around the theme: "The Contemporary Work of the Holy Spirit." All Protestant missionary men are invited to attend. Further details will appear in the next issue of the *Japan Harvest*.

## MISSIONARIES WANT PEACE

Approximately 200 missionaries and Americans in Japan, united under the title "Americans in Japan who want peace," sent an open letter to the President of the United States by way of a paid advertisement in the May 23, 1972 *Japan Times*. The letter made a plea to end United States involvement in the Indochina war. In a strange twist, Carl McIntire, editor of the *Christian Beacon*, reproduced the entire ad in the June 8 edition of his paper. Crossing out the "open letter" with a large X, he wrote in his interpretation in large letters: SURRENDER.

# The Language of Suffering

30

*"IF WE LEARN TO UNDERSTAND AND SPEAK THE LANGUAGE OF SUFFERING WE CAN COMMUNICATE THE GOSPEL OF JESUS CHRIST TO ANY PERSON ANYWHERE."*

Many people ask me this question when I tell them that I have taught personal evangelism in fourteen countries in Asia, "How can you teach the same Nameless Movement System of personal evangelism to the many different people in Asia? How can the same method be used to evangelize Buddhists, Hindus, Muslims and animists, to reach both the educated and the uneducated, to win the rich and the poor, to save the old and the young?" My answer is that we can evangelize all people regardless of their race, culture, language, wealth, educational level or age if we learn to penetrate human existence deep down to the level of suffering.

Suffering is the common denominator of all mankind. Suffering is the universal experience of people in every nation, every class and every age level. If we learn to understand and speak the language of suffering we can communicate the Gospel of Jesus Christ to any person anywhere. Suffering is the universal wavelength of life. For example, if we want to hear news on the radio we must turn the dial to the right wavelength (or to the right frequency) in order to get the radio station we want. Only when the radio station and the radio set are turned in to the same wavelength can there be communication between the newscaster and the lis-

by *Masumi Toyotome*



tener. The best wavelength for evangelism is the wavelength of suffering.

Is it true that suffering is the universal experience of all men? Yes, if we understand the great variety of forms suffering takes. The most obvious form is physical suffering: illness and injury. Also obvious is economic suffering: poverty, unemployment and financial insecurity. A suffering which every person experiences is loneliness which might be called social suffering. Many kinds of suffering occur in the realm of inter-personal relationship such as strained or broken relationship, long separation from loved ones or death of a relative. Guilt is a form of moral suffering so hard to bear that it drives many people into nervous breakdowns. An area of suffering that is badly neglected and even denied is the area of spiritual suffering which takes the form of alienation or estrangement from God. The Bible takes this area extremely seriously. This is not meant to be an exhaustive list, for there are thousands of forms of suffering. What we need to realize is that a person may seem to be very happy on the surface but is often suffering within himself from one or more of these forms. To meet people at the level of suffering we must become interested in and sensitive to their sufferings and learn to recognize the various forms and their signs.



Jesus Christ has been called the Suffering Servant. He came into the world not to give great teachings, not to establish an organization, not to show His might but to suffer and die on the cross. The symbol of Christianity, the cross, is a symbol of suffering. This is in marked contrast to Buddhism. The statues and images of Buddha one sees all over Asia portrays him as serenely composed. In nirvana Buddha attained freedom from suffering, the goal of Buddhist religion. Christ plunged into suffering. He headed for Jerusalem where He knew trouble awaited. He knew that salvation for mankind could come only in, through and beyond His own suffering for the sin of men. Christ did not try to impress us with His knowledge, happiness, wealth, power or success, although He could have done so. He deliberately chose to identify Himself with mankind at the level of suffering. Because He Himself suffered, Christ understands the of men. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matthew 11:28,29). (A word of caution: we should not get the impression from all this that Christianity is a depressing, morbid, mournful religion in which one is supposed to look and feel unhappy. There is joy, much joy, in being a Christian, as we can see from the fact that when Paul the Apostle wrote his last letter from a prison in Rome to his friends in Philippi he mentions "joy" and "re-joyce" more than a dozen times. But the joy in the Christian life lies not in escape from suffering but in the midst of suffering.)

### BIBLICAL APPROACH

The Bible does not show us a different approach to different types of

people. There is only one message and only one approach to the rich and poor, educated and uneducated, Jews and Gentiles. This is because in the Bible God meets us at the level of suffering. From this we should learn the wisdom of God that the best way to communicate with people and to offer help and salvation is to come into contact with them at the deep level of suffering.

### LISTENING-

How can we do this? It is by listening. In the Nameless Movement System of personal evangelism we call it Evangelism-of-the-ears. When we listen we enter into the world of suffering we never imagined was there. A person who only talks, knows and lives only one life, his own. A person who listens can live a hundred or a thousand lives by entering—even if partially—into the lives of others. This is a great privilege. We discover reality all around us. People who are really suffering do not play games with us. A cancer patient nearing death is not putting on an act or playing a role that is expected of him. So much of life is unreal. We act the way we think people expect us to act. We try to present an image of ourselves to the world that is phony. We get disgusted with this in ourselves and in others. But we seem to be caught in the endless rounds of superficiality, trying to look busy, popular, important, wealthy, successful, etc. Where is reality in this world? Reality is where suffering is. In suffering the mask of pretension is stripped away. One is forced to confess he is a mere insignificant helpless creature unable to cope with immense forces at work upon him. Often people have ridiculed "fox-hole religion." But there is a lot more reality in fox-holes than in night clubs and country clubs. When a soldier is scared, utterly alone, faced with the inescapable reality of death he is really himself. There is a lot more reality in hospitals than in universities, in the ghettos than in the plush suburbs. By listening with sincere interest to the agonies and struggles of our fellow men we discover where reality truly lies.

### TALKERS vs LISTENERS

Jesus Christ was a good listener. See for example His conversation with the Samaritan woman at the well (John 4). The woman talked as often as Jesus did. He understood and accepted her feelings each time she

spoke. Unfortunately we have made Christianity a talking religion. Everybody wants to talk; nobody wants to listen. Everybody who is anybody in Christianity is a good talker. Nobody to my knowledge has gained recognition in Christian circles on the basis of his listening ability. It is a subtle assumption in western culture that the man who does the most talking is the important man. He bursts into the meeting late, has his say and hurries away. He's a big shot. I suggest that we reverse this trend. Let Christians become known everywhere as good listeners. This is not so that we will be liked by everyone, but because listening manifests more love than talking, because listening is more needed than talking, because listening is more helpful than irrelevant talking.

### -AN ART

True listening is not easy. It involves concentration, shutting out all the distractions and listening only to the thoughts and feelings of the other person. It involves discipline, a strict adherence to a rigorous method. It is difficult to describe the method of disciplined listening in one sentence, but in essence it involves understanding the exact feeling behind each statement spoken, accepting that feeling and reflecting it back to the speaker. Listening also involves sacrifice, the sacrifice of what one himself would like to say. Disciplined listening therefore requires much love on the part of the listener. Ordinary human love would fail us. Through the Holy Spirit we must receive the love of God in order to listen in this dedicated way. But there is a blessing in the listening act even while we may fail in performing it adequately. For we experience a new love for the other person, a love which we know is not of ourselves.

### CONCLUSION

Thus when we study and practice personal evangelism very deeply we discover it is not just a technique for converting people. It is a door to the world of suffering, the deeper world of reality where people are and life really takes place. In the truest sense we are one with the people around us. And because we discover the Lord Jesus Christ already there wherever people are in need, we also gain the great reward of close fellowship with Him.

[ End ]

REVIVAL IN JAPAN IS  
"WITH GOD ALL THINGS ARE

# POSSIBLE

UNDER A TEAM OF SPEAKERS WHO ARE EXPECTING  
AN OUTPOURING OF THE HOLY SPIRIT IN JAPAN  
THE THIRD:

ALL JAPAN HOLY SPIRIT SEMINAR

WILL BE HELD:

OCTOBER 3-6, 1972

AT:

YOYOGI OLYMPIC YOUTH CENTER—TOKYO

INTRODUCING:



*Rev. Lester Pritchard. . . A Former R.C.A.F. officer; pastor for 29 years; founder and now Honorary Chairman of Teen Challenge of Western Canada; a radio-T.V. lecturer and conference speaker for many years; now the leader of Team Thrust, an inter-church team of pastors and teachers conducting pastors' seminars and outreach in Japan, Taiwan and Korea; a man with a great love for the Japanese people and a great vision for the winning of Japan for Christ. He will lead the Seminar team.*



*Rev. Richard Driscoll . . . holds degrees from L.A. State College, Washington State Univ. & Church Divinity School of the Pacific; a pastor of the Episcopal Church for 10 years and is now Pastor of St. Luke's Episcopal Church in Seattle, assisting Father Dennis Bennett; was spiritually renewed in 1961 and has a wide ministry in the Charismatic Movement.*

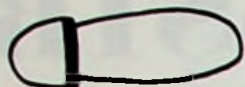
*Rev. Robert Birch . . . a graduate of the University of British Columbia & the Vancouver Bible Institute; became pastor of St. Margaret's Reformed Episcopal Church in Vancouver in 1952 and for the past three years his congregation has experienced revival resulting in hundreds of new converts and overflowing church services; is a man of quiet humility and spiritual power and has a special ministry among the youth of the drug culture.*



*Rev. Bob Mumford . . . graduate of Northeast Bible College, Penn. & Reformed Episcopal Seminary, Phil.; evangelist, pastor and professor of Bible and Missions; author of three books; speaks with a rare sense of humor yet with apostolic authority, causing thirsty hearts to drink deeply of the truth of the Word revealed by the Spirit. He now has an audio-video tape ministry in Florida.*



This seminar is for pastors, missionaries, evangelists, seminary students, and teachers. Wives are especially invited. All messages in English and expertly interpreted. For information contact seminar chairman—Rev. A. Mizuno, 64, 4 chome, Akasaka-cho Chikusa-ku, Nagoya (052)-721-7831 or M. Fast (same address). Please plan to attend!



We came to Yamagata profoundly dissatisfied with the methods of evangelism which we had used in the past, and determined to start out on a new footing. This dissatisfaction grew out of a sense of futility at the kind of church planting we had been doing and also from various conferences and conversations with others about church growth, but most of all from a renewed search of the scriptures. It seemed to us that the kind of church we had been trying to build did not conform to the Biblical pattern of the church. Instead of building a spiritually-orientated church, we were building a materially-orientated church.

We knew what we did not want to do. We didn't want to start out by holding worship services in our own home or in a rented hall, advertising them, buying land, building buildings, hiring Japanese pastors, sponsoring special evangelistic meetings, inviting people to church, and labor for years to bring one or two churches to maturity (i.e., to the point where they could pay for their buildings and support their pastor). We had come to feel that these methods tend to produce passivistic converts, over-reliance on buildings for church growth, over-reliance on trained professionals for leadership rather than lay initiative, church-centered rather than evangelistic-centered programs, retreat of the church from the world, Western orientation, and a shallow view of the Christian faith and witness. Specifically, we felt lack of sympathy for the idea of the church center, so prevalent in Japan, i.e., the church as a close-knit organization with a geographical location, from which the church seeks to make an impression on the unbelieving world about, through evangelism, social programs, etc. We felt that the church finds its true center spiritually rather than geographically, and that its witness to the world is in going out into the world, pervading the world, rather than calling the world to itself.

But we weren't nearly so sure what we did want to do. We considered our main tasks to be evangelism and teaching the evangelized to evangelize. Yet, by evangelism we mean something much more than telling people how to get "saved." We mean the task of heralding the news of the coming of the Kingdom of God, as did John the Baptist, Jesus, Peter and Paul. While we as foreign missionaries realize that we cannot spell out all that this will mean to our Japanese converts, we know that this will mean nothing less than a revolution in their personal and societal lives. This revolutionary change (in ourselves and in our converts) will then become the principal means of spreading the Word, rather than the normal means of advertising services. Converts will spread their own faith, through word and life.

Furthermore, our hope is that as converts experience the power of the Holy Spirit, they will receive gifts that will equip some of them to shepherd the group of which they are a part, largely avoiding the necessity of full-time professional pastors until they are large enough to support such a pastor. By that time maybe they won't even feel the need of one.

This does not mean that we do not see any need for professionals. We ourselves are such. But we feel that the great need for professionals in Japan lies not in the need for pastors for individual small congregations, but in evangelists who will devote themselves to church planting and cultivating on a wider scale, and teachers who will devote themselves to feeding many congregations, through conference ministry, leadership training, as special speakers, etc.

We also hope that converts will be willing to open their homes for fellowship and worship, or in case such becomes inadequate, that their desire for spiritual fellowship will be strong enough to find some means of gathering together regularly for worship on their own initiative.


*"WE KNEW WHAT WE DIDN'T WANT TO DO, BUT . . ."*

Yet our very emphasis on message rather than method casts us back upon the Lord, for we feel, "Who is sufficient for these things?" Our ministry becomes one of no longer resting on our own do-it-yourself evangelism kit, but stepping out on the water where we sometimes feel nothing but our own subjection to the law of gravity.

Also this emphasis on message does not obviate the need for concern with method, though it becomes secondary. We realize that the Holy Spirit works through methods. We are concerned to find methods, however, that take the church into the world, rather than seek to draw the world to the church. We do not feel that worship services, be they the weekly church service or a glorified service called a special evangelistic meeting, are very effective tools of evangelism, except with those already having considerable interest in the Christian faith. We also feel that an individualistic approach, which tends to attract "loners" or draw individuals out of their social setting, is ineffective.

But the question remains, what do we put in their place? Particularly troubling is the question of how to make initial contact with the people.


We have tried various methods here in Yamagata in the half-year that we have been here, with more or less success: writing a letter to the editor of the local newspaper, gaining an invitation to speak at a Rotary Club, English Bible Classes, cooking classes, children's meetings in our home, informal discussion groups, and home visitation, plus a couple of feeble attempts at street evangelism. In all of these we have done little or no advertising except by word of mouth.



# search for the BUILDING-LESS church

35

by Arnold Kress



"WE WEREN'T NEARLY SO SURE WHAT WE WANTED TO DO."

We are also making an attempt at factory evangelism, through an English class. It is very difficult to get inside a factory evangelistically, as they tend to be wary of appearing to sponsor religious activities in violation of constitutional religious freedom. However, we feel that there is tremendous value in this avenue if something of a voluntary nature can be worked out, since the Japanese finds, to a large extent, his personal and social identity in his company.

The most effective means of making new contacts we have discovered so far was first suggested to us by a Japanese pastor and then encouraged by an Assemblies missionary. This is repeated visitation of an area with a newspaper-type of Christian tract. This can be either a set series or a monthly periodical. We have used the latter, published locally with a local flavor. It has given us many opportunities to witness to people, and also made us known in our own community, so that many people have come to us. In our next program using this type of literature evangelism, we will enclose a returnable postcard offering opportunity to check one or more of the four desires: 1) to hold an inquirer's meeting in one's home, 2) to attend one somewhere else, 3) to take a Bible Correspondence Course, or 4) to be visited by a Christian worker. The inquirer may either send this card by mail or give it to the visitor next month.

Our work seems to be carrying us in other directions also: expansion of factory and institutional evangelism; bookroom and/or coffee shop ministry; and the formation of an evangelistic team, perhaps mixed, of Japanese and foreign personnel to aid in the aforementioned evangelism efforts.

What have been our results so far? Nothing outstanding, perhaps partly because we have not fully lived up to our own vision. But we have been very encouraged as the Lord has provided many opportunities for deep spiritual contact, and many openings for work in the local community, factories and institutions, our own home, home-meetings, village evangelism, etc. We are especially appreciative of two results of these methods. First, since we don't emphasize advertising or inviting people to services, we have many more people coming to us of their own accord. Several of the meetings we do have, have been formed by request rather than by our initiative. Second, not being burdened with the necessity of preparing for and running a full-blown church program leaves much more of our time free for direct evangelistic services.

In closing, I want to make two qualifications. One is that we do not categorically reject any of the methods we have criticized. We may use any of them when and where they seem to serve the goals in mind. We simply feel that at this point we should not rely on them as our principal means of evangelism.

Secondly, we realize that it is impossible for us to see these goals accomplished by ourselves. There is much in our vision that lies beyond the sphere of our control. What we feel a need of, basically, is a revolution in the Japanese church (just as we do in our own American church and in ourselves). We know we must love, pray with, and work with our Japanese brothers. We must be ready to receive from them as well as give. We must be prepared to compromise the less essential for the more essential. Perhaps our goals themselves will change as we mature. But we feel compelled to work toward the vision which we feel God has given us.

[ End ]

*A full report of the JEMA Fall Seminar on HOW TO BUILD A CHURCH WITHOUT MONEY will appear in the 1972-73 Winter issue.*



# SURVEY

## SCHOOLS

### FOR

## FOREIGN CHILDREN

### IN

## JAPAN

*by June Habbestad*

*Miss Habbestad, teacher and librarian at the Christian Academy in Japan, has brought this School Survey up to date at the request of the Harvest.*

School! From the time a child is old enough to talk, he looks forward to that day when he can begin school and learn to read and to write and to do all the exciting things his older brothers and sisters, or friends, can do. Of course, getting into the school routine and studying might bring a completely different attitude to that child, but go to school he must!

All over Japan there are schools which have been set up for the express purpose of allowing children from other countries to be educated in their own language. A survey was done in 1968 by the American Chamber of Commerce in Japan. This survey has now been brought up-to-date and we find this listing very interesting.

From 1968, the number of schools (that we are aware of) increased from 30 to 33. One of these presently is without students as of January of this year. Another school of the original listing consolidated with a "sister school."

According to available statistics, there are about one thousand more students today than four years ago. Along with the increase in students there is a marked increase in the cost of educating them. In some cases the costs have doubled. In rare situations, the cost has remained the same over these years. There may be additional changes forthcoming due to the reevaluation of the dollar/yen.

Although several foreign languages are taught in the many schools, five of the schools are giving the main instruction in languages other than English.

The U.S. Forces Japan Dependent's Schools also show a decided change in that none of them now have Nursery Schools, whereas previously many of them did. As a various bases are being phased out, there is also change in the locations, especially of the high schools. We have no statistics available of the number of students attending these schools throughout Japan.

School and schools. Each one is different, yet each is set up for educating the youth of today. This updated survey gives you a statistical picture of them.



School	Grade	Total Enrollment	Language of Instruction	Entrance Requirements	Tuition & Fees per annum	Tuition Coverage	Uniform Requirement	Transportation Time by Public Means from City Center
1. The American Sch. in Japan .Attn: Headmaster 1-1, Nomizu 1-chome Chofu Shi, Tokyo 182 0422-31-6351/5 (1) (4)	K-12 Mitaka Campus	1038	English	Past school records Placement tests	1-6 ¥392,400 1-6 ¥392,400 7-9 ¥486,000 10-12 ¥504,000 Registration fee for new students: ¥76,000	Books Instruction Lab Fees	No	Approx. one hour
2. Canadian Academy Mr. Albert Chudler, Prin. 4-23 Nagamedai 2 chome Nada-ku, Kobe 657 078-881-5211 (1) (4) (5)	Kinder- garten- 12	450	English	Interview	Kind. ¥248,400 1-6 ¥342,000 7-12 ¥396,000 Dorm. ¥426,000		No	20 Min.
3. Christian Academy in Japan Dr. M. Essenburg 2-14, Shinkawacho 1- chome Higashi Kurume Shi Tokyo, 180-03 0424-71-0022 (1) (4) (5)	1-12	450	English	At least one parent active in Protestant Church.	Member Mis- sions: ¥84,000- ¥105,000 Other Mission- aries: ¥163,000- ¥184,000 Non-Miss. ¥231,000- ¥252,000	Books, Lab fees, All instruction.	No	one hour
4. Community Nursery of ASIJ	Nursery- Kinder- garten	190	English	Proof of age Medical exam. Some knowledge of English	Nursery- ¥180,000 Kindergarten- ¥216,000	Books, materials, snacks.	No	30 min.
5. Handmaids of the Sacred Heart	Kind.-10 (11th to be added Sept. '72)	450	English	Transfer papers plus achievement test.	Entrance Fee- Kind. ¥30,000 Grade. ¥60,000 Tuition- 1-5 ¥234,000 6-10 ¥270,000	Includes books (free Spanish instr.)	Yes	25 min.
6. Hiroshima Intl. Miss J. Pell 2-6, Ushita Naka 2-chome Hiroshima 730 21-6202 (1) (4)	1-7	31	English		¥306,000 (approx. \$900)	Books Japanese language	No	15 min.
7. Hokkaido International Mrs. E. Becker 41-8 Fukuzumi Sapporo, Hokkaido 062 851-1205 (1) (4)	1-9	60	English	Understanding of English	(1968 rates) Registration fee: \$55.56 1-6 \$544.46 7-9 \$594.46	Books, language instr.	No	30 min.
8. International Christian University Attn. Admissions Off. 10-2, Osawa 3-chome Mitaka-shi, Tokyo 181 0422-31-3131 (1) (4) (5) (6)	College of Liberal Arts 4 years for B.A. Grad. Sch. 2 yrs. M.A. indef. for Ph. D.	approx. 1300	Japanese & English	Entrance Exam	Application fee-¥4,000 Orientation fee-¥3,000 Tuition-¥270,000/yr.	3 terms of study	No	one hour
9. Karuizawa Christian Academy Mrs. V. Hog 2163 Karuizawa-machi Kitasaku-gun, Nagano 389-01 2-2302 (1) (4)	1-6	9	English	Former schooling or pass readiness Test for 1st grade Missionary families	1st child- \$350 Additional children \$300 Non-miss. families- \$400-450 Tuition will go up in '72-'73 due to \$ exchange		No	
10. Kyoto Intl. Attn: Principal Ichijo-dori, Muro- machi, Nishiuu Kamikyo-ku Kyoto, 602 075-451-3555 (1) (4)	1-8	70	English	Some English essential school records Health exam.	1-6 \$1050 7-8 \$1170	Books, Language instruction	No	15 min.
11. Lycee Franco-Japonais de Tokyo Mr. Francois Duplan Principal 2-43, 1 chome Fujimi-cho Chiyoda-ku, Tokyo 102, 261-0137/8 (1) (4) (5)	K-12	420	French	In Kind.: None Ability to speak some French in other classes	Per term of 3 mon. Kind. 1/2 day ¥20,000 Kind. all day and grade 1-5 ¥40,000 6-12 ¥46,000 Noon meal ¥20,000 Boarding fee ¥60,000	Complete French official curriculum: Language, Sciences, Geography etc.	No	25 Min.

School	Grade	Total Enrollment	Language of Instruction	Entrance Requirements	Tuition & Fees per Annum	Tuition Coverage	Uniform Requirement	Transportation Time by Public Means from City Center
12. Marist Brothers Intl. School Bro. M. Callanan, fm fms. 2-1, 1 chome, Chimori-cho Suma-ku, Kobe 654 078-732-6266/6267 6268. (1y) (3z) (4)	K-12	300		Interview (test as needed) School records	Kind. \$490 1-12 \$650	Language Instruction	Yes	35 min.
13. Nagoya Intl. Mr. G. Lott, Headm. 2686 Minamihara Nakashidami Moriyama-ku, Nagoya 463 052-736-2025 (1) (4)	K-12	200	English		Kind. ¥230,000 ¥230,000 1-6 ¥420,000 7-8 ¥475,000 9-12 ¥510,000 Intensive Eng. ¥510,000	Books, Insurance, Language, Instruction	No	30-45 min.
14. Niigata Lutheran Mrs. R. Jastram 49, 3-chome Matsunami-cho Niigata-shi 951 66-2526 (1) (4)	1-8	19	English	English speaking ability.	1-8 \$300	Books	No	15 min.
15. The Norwegian School- Kobe  Attn: Principal 50 Takigatani, Shioya Tarumi, Kobe 655 078-751-3743 (1) (4)	9	30	Norwegian	Each case decided by the board.	¥110,000 Dorm. Board. about ¥300,000	Almost all books and teaching materials	No	45 min. from Kobe
16. Nishimachi Intl. School Miss T. Matsukata Principal 14-7, Moto Azabu 2-chome Minato-ku, Tokyo 106, 451-5520,453-8920 (1) (4)	K-9	340	English	Placement Test	Application fee \$16 Testing fee: \$10 Entrance fee: \$162 Kindergarten \$600 1-3 \$940 4-6 \$1029 7-9 \$1266	Books, Supplies, Concerts, Activities, Publications, Insurance, P.E.	No	45 30 min.
17. Osaka Christian Sch. M.R. Hovey, Princ. Tawaraguchi, Ikoma Nara-ken 630-02 07437-4-1781 (1) (4)	1-8	25	English		\$500 Transportation Fees	Books, School supplies	No	45 min.
18. Overseas Missionary Fellowship "Chefoo School" Attn: Field Dir. OMF North 38 Jo, East 10-chome, Sapporo Hokkaido 065 0138-65-2586 (Sch.) 011-711-3607 (F.D.) (1) (4) (5)	1-6	21	English	Must be at least age six.	¥72,000 per annum (or ¥24,000 per term, 3 terms per year) Room fees: ¥180/day Board: ¥360/day	All classrm. expenses.	No	20 min. by train. 40 min. by Bus
19. Sacred Heart Intl. Atten: School Off. 3-1, Hiroo 4-chome Shibuya-ku, Tokyo 150, 400-3951/3952 (2) (4)	K-12	620	English	Interview, Placement test, Previous records	Kind. ¥108,000 1-4 ¥324,000 5-12 ¥360,000 Registration fee 1-12 Y ¥36,000 Kind. ¥18,000	Books	Yes	30 min.
20. St. Joseph's College Rev. F. Gerber, Prin 85 Yamate-cho Naka-ku, Yokohama 231, 045-641-0065/6 (3) (4) (5)	1-12		English	Placement Test	1-8 ¥230,000 9-12 ¥266,000	Books Insurance Physical exam, heating, library, yearbook etc.	Yes	30 min.
21. St. Mary's Intl. Bro. A. Boisvert, Principal 6-19, Seta 1-chome Setagaya-ku, Tokyo 158, 709-3411 (3) (4)	1-12	750	English	Entrance Exam Interview	1-5 ¥325,000 6-12 ¥350,000	Books, Language instruction	Yes	40 min.

School	Grade	Total Enrollment	Language of Instruction	Entrance Requirements	Tuition & Fees per Annum Coverage	Tuition Coverage	Uniform Requirement	Transportation Time by Public Means of from City Center
22. St. Mary's Intl. Fukushima Branch Mr. F. Selas Okuma-machi Futaba-gun Fukushima Ken 979-13 (1) (4)	1-6	8	English	None	sponsored by General Electric for employees children.		No	20 min.
23. St. Maur's Intl Sister Carmel 83, Bluff,Naka-ku Yokohama 231 641-5751(8-5pm) 641-1516 (2) (4)	Nursery Kind. 1-12	390	English	Working knowledge of Eng. Entrance Exam Transportation of credit for H.S.	Nursery-Kind. Entrance fee: ¥20,000 Tuition fee: ¥100,000/yr. 1-12 Ent. fee: ¥50,000 Tuition fee: 1-6 ¥130,000 7-8 ¥140,000 9-12 ¥180,000	Tuition only. Lab fee, Insurance Books Phy.exam are extra	Yes	15 min.
24. St. Michael's Intl. Miss Hirose, Acting Principal 3-5, Nakayamate-dori, Ikuta-ku, Kobe 652 231-8885/8028 231-8028 (2) (1) (4)	Pre-school (from 3 years old) thru 6	170	English	Health certificate	Pre-sch. \$360 1-6 \$460		Yes	10 min.
25. Sancta Maria Sr. M. Elizabeth 41 Karasawa Minami-ku Yohohama 232 045-251-4963	Nursery- 12	340	English	Placement Test Interview	Nursery, Kind. ¥76,000 1-8 ¥108,000 9-12 ¥127,000	Books, Insurance Language instruction.	Yes	15 min.
26. Sendai American Mrs. A. McDaniel Principal 4-11, 2-chome Tori-cho Sendai, Miyagi-ken 980, 0222-71-0457 (1) (4)	1-6	24	English	Interview	Set each year 1971-72 Entrance fee: \$100 Tuition: \$370	Books and all mat. used in sch.	No	10 min.
27. Sophia Univ. Mr. J. Nissel, S.J. Dean Intl. Division 7 Kioi-cho Chiyoda-ku, Tokyo 102, 265-9211	College of Liberal Arts & Grad. Sch.	850 (120grad)	English	Write for information and catalogue	¥7000/credit ¥12,000/credit in Grad. School		No	20 min.
28. Stella Maris Intl. Sis. M.P. Fogarty 7-3, 2-chome Aotani-cho Nada-ku, Kobe657 861-2255 (1) (2) (4)	Pre-primary - 12	320	English	School records, Recommendation, Test in certain cases.	Pre-primary-12 \$420		Yes	15 min.
29. Swedish School in Japan, Mr. Wikstrom Chubata, Kosai-shi Shizuoka-ken 431-04 (1) (4) (5)	1-9	18	Swedish	None	Tuition is free Boarding etc. costs about \$1,125/year (1 Sept-10 Jun)	Swedish Gov't. pays the teachers salaries.	No	20 min from Toyohashi 3 hrs. from Tokyo 3 hrs. from Osaka
30. Takamastu Christian Sch.		Temporarily closed for lack of		students.				
31. Tokyo German Sch. Mr. G. GHaschke 39-23,Sanno 2-chome Ota-ku, Tokyo 143 771-5057 (1) (4)	Kind.-13	390	German	Ability to speak German	Kind. ¥96,000 1-13 ¥84,000 Non-German Ent. fee: ¥40,000		No	1 hour
32. Yokohama Intl. Attn. Headmaster 258, Yamate-cho Naka-ku, Yokohama 231, 045-622-8003 (1) (4)	(Nursery-11 G.12 in 1972-73	370	English	Med. exam. Test if required Previous records.	Pre-school: <sup>aprox.</sup> ¥ \$468 1-6 \$881 7-8 \$1000 9-11 \$1068 Registration fee: \$100 \$24/mon/child	Books	Yes	5 min.
33. Yokohama Seventh Day Adventist Miss Joy Reeve 846, Kamikawa-cho Asahi-ku, Yokohama 241, 045-951-1319 (1) (4)	1-6	14	English	None		Japanese language instruction	No	30 min.

Number Classification of school category

1-Coeducational 2-Girls only 3-Boys only 4-Day 5-Boarding 6-College or Univ.

\* Kind. only y-Kind.-6th only z-7-12

Dear Editor.

Thank you for your notice in my last Japan Harvest that my subscription had expired. We are renewing immediately through our office here.

There is a suggestion I would like to make. We personally feel that the average individual would be interested in subscribing for a longer period of time. We feel it would be to real advantage to encourage this rather than emphasizing the one year detail.

Would it not, therefore, be profitable to everyone if you advertised a special price for three and five years, for example, which would be advantageous to all involved?

Yours for Japan,  
Don C. Bruck, Candidate Secretary  
Japan Evangelical Mission

*Already done p. 22*

Dear Sir,

We received the enclosed Foreign Subscription for a year's *Japan Harvest* in December but heavy pressure of work prevented me from getting it off sooner than this. I trust, however, that it will be in time for the issue now due.

Yours sincerely,  
P. T. Luke, JEB

Dear Editor,

Thank you so much for your prompt answer to my letter, and I'm sorry that I have not acknowledged it much sooner. I was very pleased to hear that a survey has just been made of the schools in Japan. I'm sure that it will help me a great deal in contacting the teachers who will be interested in our seminar.

Sincerely,  
Arlie Hunter, principal  
Japan Sea View School

Dear Editor,

Congratulations on your official job as editor of the *Japan Harvest*.

I have a suggestion for the next issue of the *Missionary Directory*. It is something that we do in the NAVs that greatly helps communication. Put the name of the wife in brackets. Following is an example:

Boardman, Mr. and Mrs. Robert R. (Jean)  
address, etc.

This would put an end to the fumbling, embarrassing problem of not being able to recall the wife's first name even though you've been acquainted with the couple for years.

Yours for clear communication,  
Bob

Dear Mr. Cole.

Greetings in Christ. I believe this is a beautiful time of the year in Japan.

I hope all has gone well as far as the article in *Japan Harvest* and the folder about JEMA Conference are concerned.

It occurred to me that I might send you the enclosed papers which present the underlying theology for the Nameless Movement approach to personal evangelism. Do you know of any journals or magazine that may be interested in publishing them? At JEMA Conference I will be limited pretty much to the practical techniques of personal evangelism. If these papers were available to the conferences as well as to those who cannot attend they would appreciate much more the meaning of the techniques. I want them to know that there are solid biblical reasons behind the methods I introduce.

Sincerely in Christ,  
Masumi Toyotome

*See p. 30 Ed.*

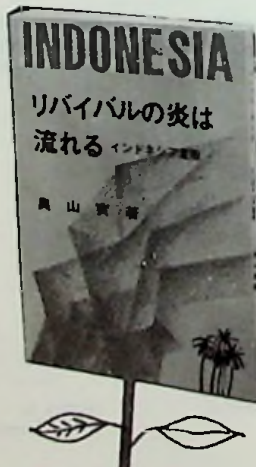
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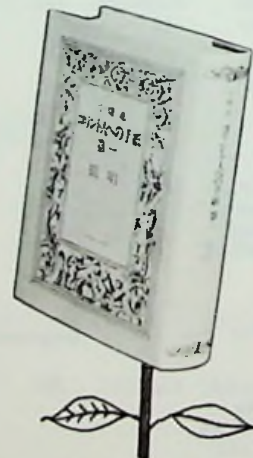
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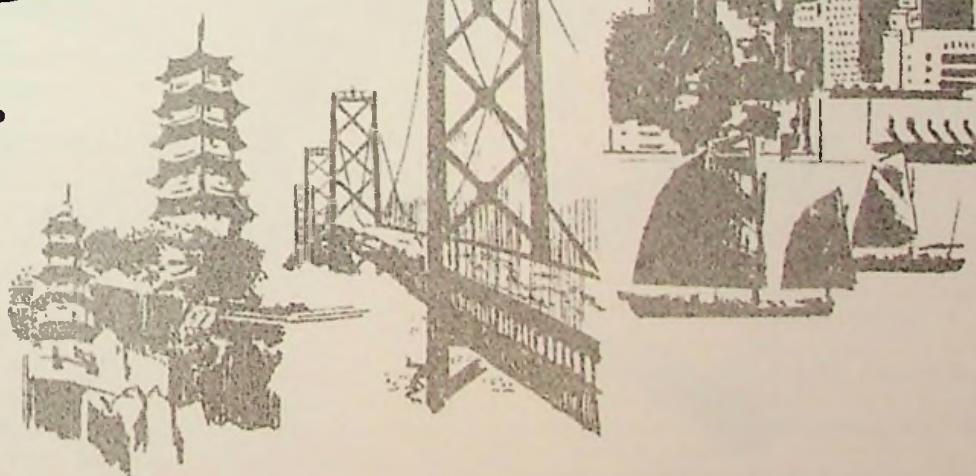
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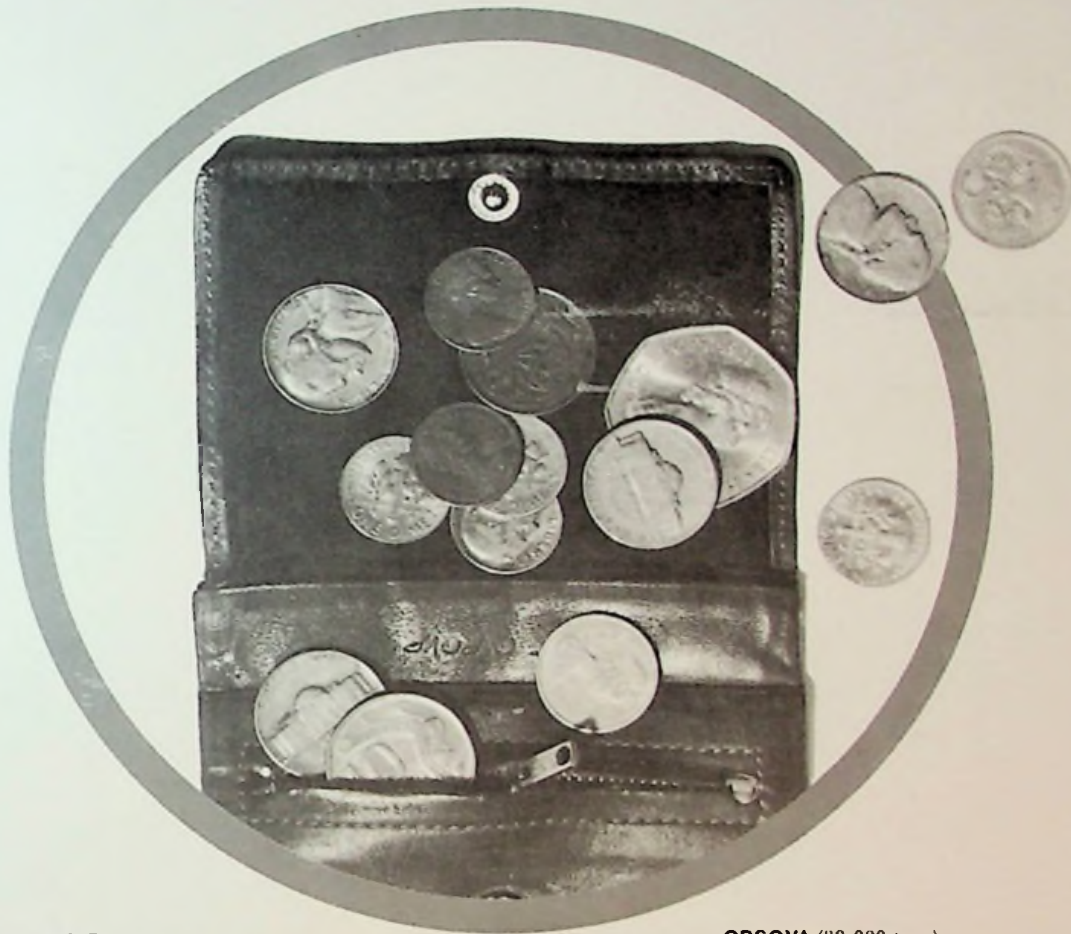
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