

FALL 1972

Japan Harvest

The magazine for today's Japan Missionary



MISSIONARY GO HOME! PASTORS SAY "NO"

JEMA CONFERENCE PICTORIAL REPORT

BOOK REVIEW—FREE BOOK OFFER

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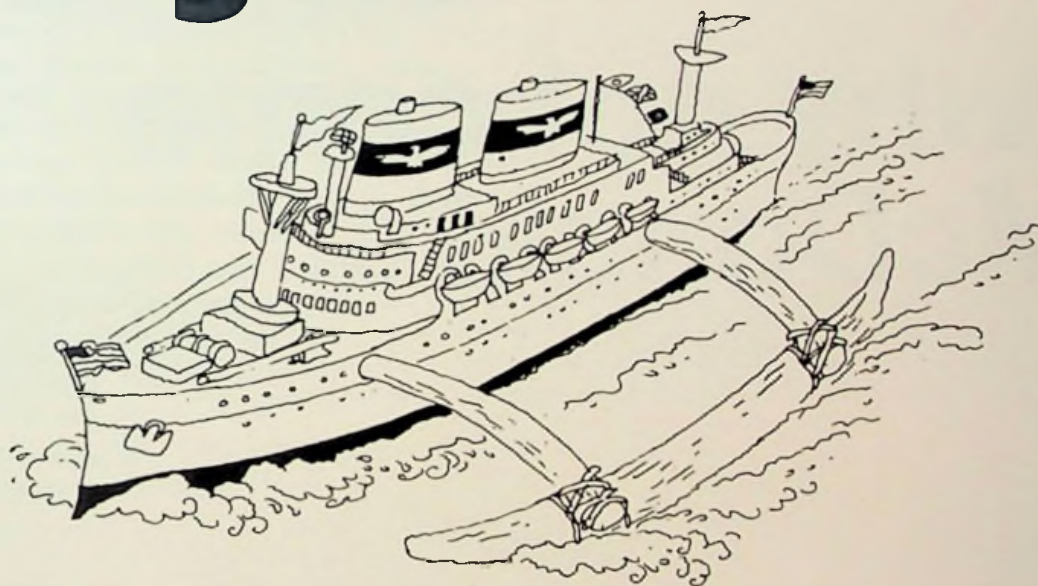
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Devotional

Selections from

Treasury of Thought

by Dagobert D. Runes

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PROVOCATIVE OBSERVATIONS

- Clergyman:** The preacher should be outstanding in Divine, not public, relations.
- Sermon:** The congregation should leave impressed by the Lord, not by the preacher.
- Salvation:** Socrates has no followers because his testament was that salvation must be earned by every man for himself. Jesus' followers run into the millions because He took pains of salvation upon Himself.
- Christ:** To those ardent in adoration and yet intolerant: Let them ask themselves how ardent they would have been had they met Jesus in His living days as a poor preaching wandering carpenter.
- Apology:** People will apologize for stepping on each other's toes, but not for crushing each other's hearts.
- Adventure:** Nothing is more intriguing than the soul of a fellow man.
- Decision:** In most people it is little more than awareness of which way the winds of desire blow.
- Ethics:** Physicists have improved the tempo of man but not his temper.
- Language:** You may use the same words and still speak a different language.
- Smile:** A smile is still the best make-up for a face.
- Progress:** Mankind's speed has quickened but our track is still the very same circle.
- Age:** Some days we are ten years older than on other days.
- Hospitality:** Remember, the man with whom you converse is a guest at your mind.
- Doubt:** Doubt is also a creed.
- Unity:** Being united is not necessarily a virtuous act; the devils, too, work in unison.
- Vision:** Some are so nearsighted they only see themselves.
- Familiarity:** Purity is not disturbed by a closer look; pretense is.
- Books:** They are like people: one man's revelation is to the other a meaningless bore.
- Activism:** To take a position in life you have to do more than just think. You have to be doing. Be it approval or disapproval you cannot clap only one hand.
- War:** Is evil unless what it opposes is a still greater evil.
- Character:** Must be seen in everyday life not only in its Sunday best.

Editorial

by Vern Strom

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THE PRIMACY OF EVANGELISM

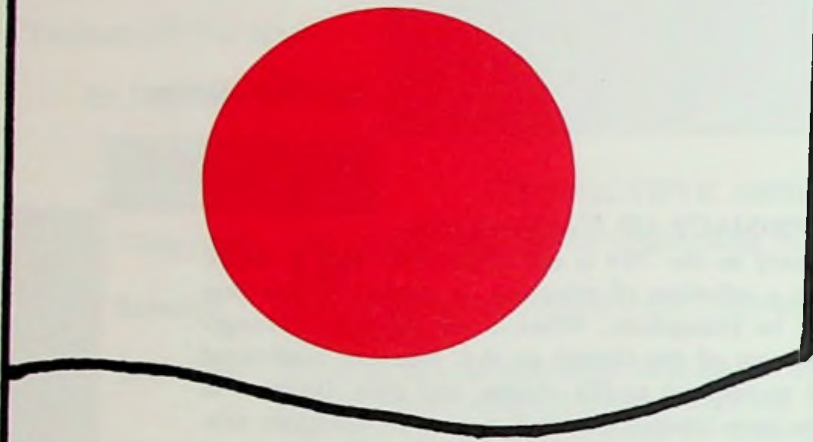
The Japan missionary in the 70's is not confronted with a choice of alternatives but with a selection of priorities. I submit to you that his first priority should be evangelism. When I use the term "evangelism," I mean: proclamation of the Gospel so that men are confronted with Christ, persuaded to respond to His claims, and then disciplined in the churches. Often the term 'church planting' is used to designate this.

As missionaries working in a country with a fully developed national church, it seems logical to think that the work of evangelism is the sole responsibility of the national church. This is often reflected by the mission-church organizational relationship; either this relationship has fostered the philosophy that the work of evangelism is the sole responsibility of the national church or this philosophy has fostered much of the present organizational relationship. At any rate, many have felt that the missionary's work should be limited to supporting ministries. As the church matures, the apparent need for these supporting ministries also diminishes and the missionary is faced with the question, "What shall I do?"

Just recently, I read a declaration by the director of a mission working in another continent. His words deserve our careful attention. "Evangelism, once again, will be the primary thrust of our mission Our responsibility is to keep moving out to the cutting edge of the work. As new churches are planted, we will continue to break new ground rather than limiting our efforts to organizing and training."

Evangelism (church planting) in Japan is difficult. Problems for the missionary living in Japan increase (consider the financial problems alone). The large urban centers—the most receptive areas for evangelism—present staggering problems to the pioneer evangelist. The problem of church meeting places nearly overwhelms the committed worker. But it is challenging and exciting work. This is frontier territory waiting for missionaries with new creative evangelistic means and methods. I believe that the bulk of our missionary personnel and energies should be expended in an effort to solve these church planting problems and extend the borders of the church in Japan.

Looking at the unfinished task, one can only say: the missionaries' first priority must be evangelism. [End]



MISSIONARY GO HOME?

These pastors say "no"

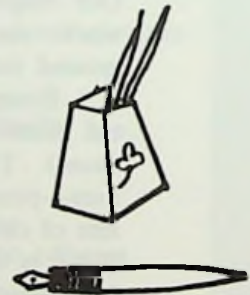
We feature in this issue another article on the theme, "Missionary Go Home!" This theme was sparked by articles published in the USA which recommended all North American missionaries be withdrawn from Japan immediately. We invited a large number of Japanese pastors to respond to this suggestion, and we share with our readers selected responses. The underlining is mine. For previous articles see the Winter 71-72 and Summer 72 Issues. Editor.

At present, I am not cooperating with any foreign missionaries. But, eleven years ago I helped a missionary in evangelism among the Ainu in Hokkaido. Although the Ainu people speak Japanese and are Japanese citizens, their living habits and racial spirit is different from most Japanese. During this time, I learned to appreciate the efforts and the sacrifices which missionaries made. I have great respect for missionaries and we pray for them at our early morning prayer meetings.

A pleasant experience I have had with a missionary is to have him cooperate with me in a Bible camp and letting me run the meetings as I wanted. An unpleasant experience is that some seem to show a sense of superiority of the white race.

It is important for a missionary to understand the Japanese sense of "giri" and "ninjo." If a missionary shows a sense of love and kindness, he will gain the respect of the Japanese. Also, a missionary should be very careful in criticizing Shintoism and Buddhism and even though he is correct in his criticism, it will create a sense of antipathy in the Japanese. The same is true of idolatry—if the missionary does not understand it perfectly, it is better not to talk about it.

Finally, I deeply appreciate the sacrifice missionaries are making for the evangelism of Japan. If they had not come to Japan, there would be no church here.



SOME SPEAK VIOLENT WORDS

Forty-seven years ago, in my boyhood, I was led to salvation through missionaries, Mr. and Mrs. J. B. Thornton (JEB). If they had not worked in the rural town of Tamba, I might not be saved today. So I thank the Lord for missionaries and consider their work with the greatest esteem.

I have not worked directly with missionaries except for a short time. I did work with former missionary

Miss Mary Lloyd who has now passed away. She was my age and she served the Lord with obedience and strong faith. I have only the most pleasant memories of my associations with her. Miss Lloyd lived in a small room above the church and often lived in very inconvenient situations. But living in the midst of strange language and customs, she showed much patience and humility. The fruits and influence of the missionaries are still in the churches today. What a wonderful victory of the Gospel!

I would like to share the following opinions. If there is a good custom in a missionary's own country, do not feel ashamed to share it with others. A missionary should make "disciples" and if the custom is good for this, use it. But culture should not be mixed with evangelism. Second, a missionary should lead his life according to Biblical thought and also to have wisdom and sympathy for the customs of Japan. Third, he should never have a superior attitude towards his Japanese co-laborer. The Japanese worker should be given responsibility according to his ability. Last, today Japan is blessed economically, and too much economic protection is not good.

Finally, I would like to say this. Please do not listen to the violent words "Japan does not need missionaries anymore." Both now and in the future Japan needs missionaries who have a sense of mission. I would like to quote the words of Don Hoke spoken at the Amagi meeting of the Japan Evangelical Association: "We missionaries have decided to join our efforts to become one with the Japanese in prayer, faith, and devotion as brothers and sisters in the Lord until the Lord comes."

The role of the missionary in Japan has four parts: 1) to help Japanese Christians by comparing them to Christians of other countries, 2) to introduce to Japan the work of the church in other countries, 3) to publicize the Japanese church in other countries, and 4) to be a means to realize a true, biblical ecumenicity.

My advice to missionaries would be this: they should know the Bible well and as much as possible to know Japan too. It is my impression that too many missionaries lack study in these two things.

I believe that missionaries are needed very much in Japan. In the past, it was through the work of missionaries that many Bible schools were started, literature work developed and new ways of evangelism were taught. Missionaries can play a large role in

giving the Japanese church an ecumenical aspect. The Japanese church too must have relations with churches in other countries, just like countries have ambassadors and consuls. Without this, the Lord's church will not truly be a world church.



WANTED:

CURIOSITY PEOPLE . . . NOT PASTORS

My parents were led to Christ by missionaries. My father, Teiji Yamazaki, now eighty-eight years old, first contacted the gospel through the late E. A. Kilbourne, one of the founders of the Oriental Missionary Society. This was in 1903 at Utsunomiya, seventy miles north of Tokyo. My mother, Setsu, was led to the Lord by an old Methodist evangelist at the northern seaport town Aomori near the close of the 1800's. She had experience also with another missionary, Miss Wein or Miss Wynn, who stayed there until 1915. Western customs were very strange and attractive, especially in towns far from the large cities.

I know several missionaries who worked with my father. In general they were good influences on our family.

Personally I have had and still have many missionary friends. Several of my classmates, Asbury Theological Seminary graduate class of 1952, are missionaries on different continents.

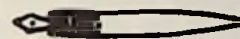
Practically speaking, I do not think of my experiences with missionaries as being unpleasant. Conversation in English has not been a hindrance, and because of living in the States, I know much of western customs and life. One thing I do fear, however, is impulsive and arbitrary decisions despising Japanese feeling and mood. It is good to be able to understand each other, but this takes time. I believe you missionaries came to Japan to win people for the Lord. You must first study the language. With the language you will learn much about customs and mood.

God gave a diversity of gifts to Christians, and also to missionaries. We need missionaries with various talents, such as teaching, music, psychologist, etc. But I am somewhat doubtful as to what extent a missionary can be a pastor. It is my opinion that missionaries should not be pastors,

nor leaders in the Japanese denominational situation. Missionaries should be good counselors and willing to cooperate. I know some excellent pioneer missionaries in the rural areas. We need such missionaries.

It is desirable for those coming to Japan these days to be experts in their particular field. They should come with a doctor's degree in a specified field, or full and considerable experience as Christian ministers in the homeland. Basic to all is that they keep a clear call in their hearts to be soul winners.

We must respect the call of God. If God called them and provided the work for them, then we must not reject them. Japan still needs the evangelist and soul winners. Even now there are still several hundred small towns and cities with a population less than 50,000. We need pioneer missionaries for such areas. We are praying the Lord of Harvest for such unreached fields. Some sense of curiosity still remains in the rural areas, even today.



GO RURAL—MISSIONARY

I deeply appreciate the cooperation of missionaries in the work of evangelism. I had my eyes opened when I visited many churches in Canada and America last year. Although I had some bad impressions, I realized that I had much to learn from the foreign churches. I felt for the first time the patience which missionaries have shown to the Japanese churches and pastors.

The role of the missionary today is somewhat different than twenty years ago. Today, missionaries should work in cooperation with established churches in the work of pioneer evangelism. Missionaries should feel a burden for rural churches—many of which not only need help but will appreciate the help of a missionary. Missionaries should also take an active part in pastor's conferences. It is important for missionaries to know the opinion of pastors on many subjects.

Finally, I have been encouraged and often kept from error through the missionary's eagerness for evangelism and emphasis on the purity of the Bible.

continued

I see the role of the missionary as having three parts.

1. He is able to transmit the good traditions of Christianity which have been handed down from generation to generation. These, however, should be separated from pure Western thought.

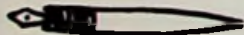
2. The missionary is a good witness of the universality and international aspects of the Gospel. I would like to see more missionaries come from countries other than America. In the Japanese mind there is a pattern: Christianity is foreign; foreign is USA.

3. The missionary should work in those professional fields which are not yet developed adequately by the Japanese church. This could be either as teachers in special fields or as evangelists to certain age or work group such as students, elderly, nurses, or professional workers.

I have learned much from missionaries. Especially, one missionary taught me by example to never be disappointed or to always accept things with a strong faith. One thing I do not appreciate about missionaries, especially younger ones, is that they often are too interested in statistics to send home to their supporters.

A handicap under which missionaries work and which cause them to make mistakes is the inability to understand the mind of the Japanese or the Japanese language.

I think one of the finest contributions missionaries have made is in their pioneer evangelistic efforts and by their witness through their Christian, devout family life.



PREACH LIKE PAUL

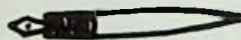
As my wife is sick in bed, I am not able to write as much as I would like to. But I will share just one thought what I feel is the spirit of Paul's evangelism. Paul's evangelism is God-centered and not man-centered. Especially I think of Acts 20:26-27. As Paul proclaimed the whole counsel of God, he feels innocent of the blood of all men. However, if he did not preach the whole purpose of God, he could not feel this way. In Japan, because of so much idolatry, it is necessary to tell about the true God as well as the second coming and last judgment. If I had one thing to say to missionaries, my advice would be: believe and preach the whole message of God found in both the old and new testaments. I hope this can be of some help.

NEEDED: VIEW EXPANDERS

Let me give a few thoughts about missionaries. I would like to say, however, that our church does not cooperate with any foreign missionaries. The missionary's efforts in pioneer evangelism is very effective. I am impressed with their passion and enthusiastic prayer for the lost. They should, if possible, work with Japanese co-workers. But, they should not think that they are superior. Even though our church does not cooperate with missionaries, I think I would like to work with them, especially in the work of saving souls.

Whenever I have worked with missionaries, I have always been impressed with their faith, attitude, and enthusiasm. We need more missionaries in Japan to give us a more extensive view of the Christian faith and church. We cannot get this view from Japanese pastors only.

Sometimes when missionaries speak in Japanese, they use the wrong word or wrong expression. I would like to advise them to ask his Japanese friends to correct his message so that he will not make the same mistake again.



NO

FOREIGN LANGUAGE SECRETS

What does all of this show? It is now that Japan needs the teachings of the true God—more than in the time of poverty. Missionaries are needed much more today than before. Then, what should the missionary do and why is he needed in addition to the Japanese pastors?

1. Most missionaries are professionals in pioneer evangelism. They have a longer history of pioneer evangelism, they have a better system, and have more training than Japanese pastors.

2. He should cooperate with a Japanese pastor.

3. Foreign missionaries create a special atmosphere and are more positive in their activity than Japanese pastors. Missionaries are expert at leading new people into the faith.

4. Japan, being different than Europe and America, has not had a chance to meet foreigners. So this contact with foreign Christians is of much value. Having fellowship with foreign Christians is very enriching spiritually.

Finally, I would like to point out some things to which missionaries should pay attention.

1. Learn to speak Japanese.

2. Live as much as possible like a Japanese otherwise you will be thought of as a stranger. Sending your children to a Japanese school is very helpful but I am sad to hear that often Japanese children tease foreign children.

3. Have fellowship with Japanese by inviting them to your home and also visiting them in their home. Do not be too concerned about the differences in food and customs. When visiting, always speak in Japanese when you talk to your wife (husband).

4. Pay attention to lonely people—especially those who are neglected by others. Sympathy with these people is very important.

5. Make your standard of living the same as the Japanese. Missionaries do not have to worry about this at present though. During the period of poverty, the high standard of living by some missionaries did not make too good an impression since they were considered to be people to teach God's ways.

6. Do not always defend the political policy of your own country. Try to be faithful to the Bible.

7. Missionaries are different from Japanese pastors in many ways. This is all right. Being different means to have a special charm.

So, because of what I have written Japan still needs more missionaries.

GOING HOME?

JEMA CHARTER FLIGHTS

Civil Aeronautics Board regulations made it imperative that anyone wishing to utilize the summer JEMA charter flights must be a fully paid JEMA member at least six months before flight departure. Our office staff stands ready to help you so that your flight reservation is not cancelled due to this legal technicality.

INTERNATIONAL CONGRESS PLANS ANNOUNCED

Dr. Don Hoke, former JEMA president and president of Tokyo Christian College, will be the director of the 1974 INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, Dr. Billy Graham announced at the Congress executive committee meetings in August. Dr. Akira Hatori, chairman of Pacific Broadcasting Association, and Hoke were also stated to be members of the 26-man executive planning committee for the Congress.

Following a hurried trip to Europe in late August to confirm arrangements, Hoke told the *Japan Harvest* that the Congress will be held in Lausanne, Switzerland, July 16-25, 1974. He will take furlough from the Japan field (TEAM mission) to coordinate Congress affairs beginning April 1, 1973, from the Congress office in Lausanne.

Planned as a follow-up and advance on the first World Congress on Evangelism (Berlin, 1966) and the Asia-South Pacific Congress (Singapore, 1968), as well as other continental and national congresses, the forthcoming Congress will gather 3,500 participants from the evangelical churches of 154 countries. At the first executive committee in March of this year the primary goal was announced to be, "To unite all evangelicals in the common task of the total evangelization of the world...the completion of Christ's Great Commission in our generation." Participants will be invited on the basis of their evangelical commitment, evangelistic involvement, and church relationship.

Hoke stated that this Congress will be a distinct advance over that of the '66 Berlin Congress in that it will be a congress on evangelism and missions. "The spiritual needs of the 'fourth world' of the unevangelized two billion will be made a primary concern of the Congress," he said.

Bishop A. Jack Dain, adjutant bishop to the Anglican diocese of Sydney, heads a 26-member planning committee drawn from 16 countries around the world. He and associate director of program, Paul Little, were in Japan in late October for consultations and discussed the Congress with church and mission leaders. Mrs. Millie Dienert, recently appointed prayer chairman for the Congress, also was in Japan in October for a series of women's meetings.

Special to Japan Harvest



DIRECTOR DON HOKE

The Congress will be convened by some 200 leading clergymen from around the world. More than 100 have already accepted invitations from Dr. Billy Graham, Honorary Chairman, to serve on the Convening Committee, and further invitations were issued following the August meeting. He announced also that this second International Congress will have a large representation of people from the so-called "third world" areas.

Graham said, "Since the Berlin Congress on Evangelism in 1966 many church leaders—pastors, evangelists, and missionaries—have urged that there be another World Congress on Evangelism. During the past six months I have sought counsel with a number of men from six continents, and after much prayer and discussion we believe God led us to the unanimous decision to convene this International Congress on World Evangelization in 1974. This has been overwhelmingly confirmed by the many church leaders around the world who have agreed to serve on the Convening Committee.

"The purpose of the Congress is clear," said Graham, "to press for the evangelization of the world in our generation. We believe that the

Holy Spirit is at work in the world in unusual ways. Millions of people are searching for what Christ has to offer. Multiplied numbers of them have responded to the Gospel invitation. Churches and Christians have been and are still being renewed."

"We stand on the threshold of a new era. Never before have the opportunities been so great nor the means at our command to proclaim the Gospel so manifold."

Speaking of the August consultations in Los Angeles, Graham said, "I cannot help being excited about the plans being evolved, and I believe that God will use this Congress to focus our attention on the strategy for total world evangelization in our time."

In speaking of his involvement with the Congress, Hoke said he first suggested such a Congress to Dr. Graham in 1955, believing this type of evangelical, interdenominational consultation could result in a great new thrust for foreign missions. "The results of Berlin and Singapore have verified this. In a trip through Southeast Asia in May I discovered several significant movements born in the inspiration of Berlin but about which the sponsors had not yet even heard. Things like this are happening around the world," he said.

"So I believe this larger, better prepared Congress of '74 may be God's instrument in launching a last, all-out drive to complete Christ's commission in our day. With this vision and with Dr. Graham's repeated desire to make this Congress one which will raise high before the world the banner of evangelical, Biblical faith and man's only hope in Christ, I felt I could not turn down this request to serve," Hoke concluded.

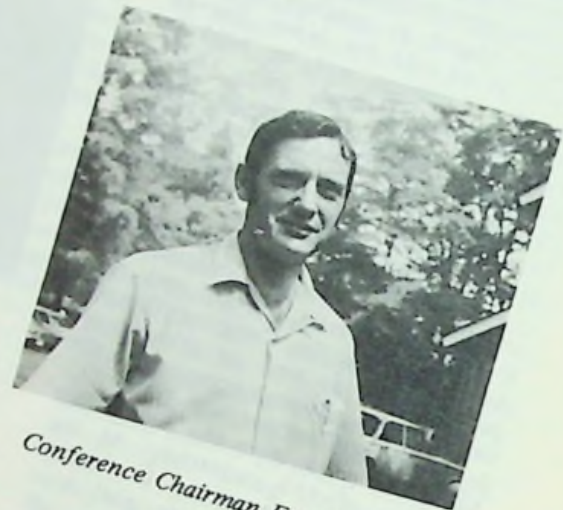
Following the August committee meetings, Planning Committee Chairman Dain said, "We want to recall the churches to the task of world evangelization under the dynamic of the Holy Spirit. It is planned to place major emphasis in the Congress upon the participation of those attending. It is hoped that 60% of the participants will be under the age of 45 and that a large body of these will be people moving into positions of leadership in the Christian Church. The Congress will be truly international in character with wide geographical and cultural representation," Dain pointed out. **[End]**



Frank briefs the speakers



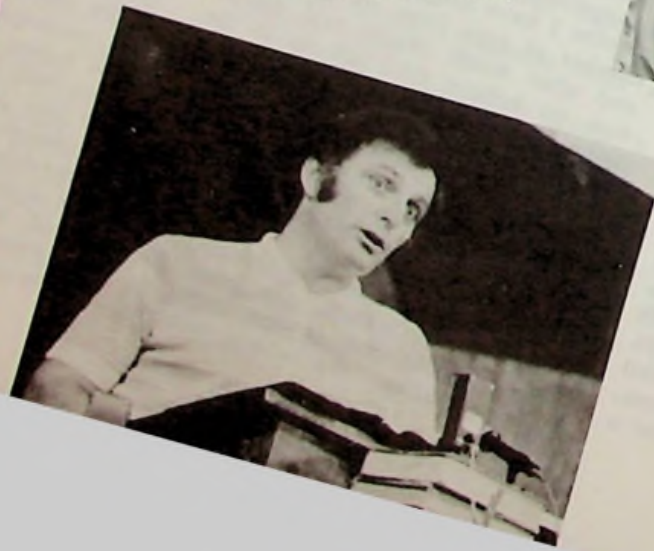
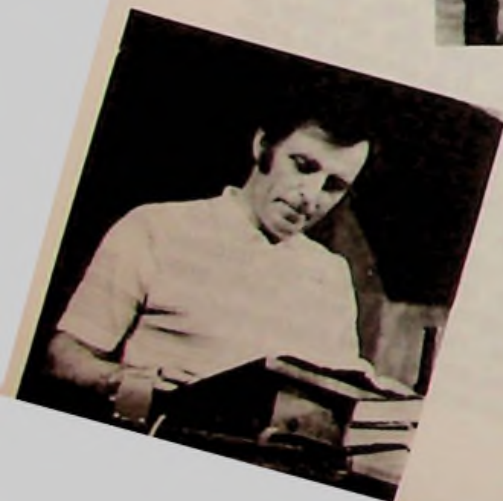
*Japanese Christians enjoy
the meetings and fellowship*



Conference Chairman Frank Cole



Tohoku chats



JEMA Conference



Speaker Don Bastion



Editor Vanderbilt



Ladies Tea Trio

Bill Hewlitt of Brazil

Mrs. Vern Strom Margaret Waldtn Mrs. Vanderbilt

JEMA President Vern Strom



Navigator team members from the Philippines





By all means, our son



JEMA YOUTH CONFERENCE

by Tim Van Schooten

Something new was tried at Karuizawa this year the week before the JEMA conference. The first-ever completely planned Youth Rally was held and attended by many young people who arrived by plane, train, car, motorcycle and bicycle.

Many parents helped out by putting up (with) young people who had no place to stay, by helping out setting up schedules and planning activities, and taking time to teach new songs to the kids.

The speaker was Rev. Stuart Briscoe, formerly a teacher at Capernwray Bible School in England, but now serving as pastor in Brookfield, Wisconsin. His subject was II Timothy. He spoke confidently and practically by using every-day illustrations and presenting messages that were relevant to people in all stages of Christian growth. He challenged each one to a living faith as found in Timothy's life.

Along with the services, activities were held each afternoon. One day a hike was planned which was to start from the top of a mountain where the group was to be taken by car. Instead of staying on the planned trail down, the group somehow managed to get lost and ended up having to follow the stream down instead. This added much to the excitement since everyone got wet and got a lot of experience climbing steep, slippery rocks. Except for one sprained ankle and numerous blisters, there were no casualties.

Another hike was included in the activities of that week, but this time they went up instead of down and they didn't get lost. The destination

was the top of Mount Asama and since the day of the hike was clear, they could see not only the glowing coals down inside the crater, but also had a good view of Mt. Fuji. Climbing time varied from an hour and a half to about six hours for some who took a nap along the way.

Probably the climax of the week was the overnight trip to Tateshina, a village about two hours from Karuizawa. After an hour's delay due to a sudden cloudburst, the group left by car and soon arrived in the town. Japanese young people who wanted to socialize with English speaking young people were waiting to meet them. That night there was a game of "Steal the Flag," a hot dog roast, a campfire and sharing time. One boy from the village was led to the Lord.

About 7:30 that evening, the group from the Youth Rally left the village to hike to the proposed campsite, which turned out to be 13.8 kilometers away. But everyone had fun along the way, doing various things such as singing, climbing fire towers, visiting cow barns and catching fireflies. Finally, three and a half hours later, everyone had reached the campsite and after a snack, they all sacked out under the starry sky. Breakfast was at 7:30 the next morning and consisted of homemade cinnamon rolls and boiled eggs.

Then they all gathered back at the village for a time of fun and games, including volleyball, softball and a Japanese relay. After a lunch of osushi and the closing ceremonies, the time came to say good-by to newly-made friends, but hopes were held of meeting again next year. [End]



DEEPER LIFE CONVENTION REPORT

by Floyd Powers

1972-KARUIZAWA

The Karuizawa Deeper Life Convention met from August 3-6 at the Karuizawa Union Church. The theme—**Grow in Grace**. The morning speaker was Dr. Olaf Hansen, Dean of Faculty of Luther Seminary, St. Paul, Minnesota, who spent 12 years in Japan from 1949-61, and previously had served in China.

He took us into the heart of the gospel—Romans 5-8. He stressed that God's righteousness is not only a quality of His being but also his activity of establishing righteousness—His vindication which He works for His people by giving them victory over their enemies. As a lawyer defends his client, so Jesus came to our defense on the ground of His own great act. Like a general in battle, He fought and defeated our enemies. He declared us righteous. He made us righteous. He became our righteousness.

But in Romans 6, Paul must answer those men for whom such amazing grace opens the door to license. Our discovery of Jesus' grace is that He died not only for sin but to sin. He broke it's authority. He saw to it that we too participated with him in that death. As slaves are set free, so are we. As a conquered country is liberated so Christ has brought liberation from sin to us. The previous conqueror may still be there, but his authority is gone.

In Romans 7 we meet another foe of grace—legalism. What is it? Any attempt to compensate for what God has already done for us, in order to be more acceptable to Him. Our flesh has an amazing gravitation toward this. Here too, Christ has set us free: free from the slavish, meticulous care-full-ness of legalism. In it's place He offers us a free, open fellowship of love. This relationship He covets.

Then in Romans 8 we discover the features of this new relationship founded in grace. It is life in the Spirit, who is sent not to make up for the absence of Christ but to make real the presence of Christ. At the heart of this new life is freedom (Rom. 8:2)—release from the bondage of the law and sin into the freedom

of a love relationship. It is that in-depth relationship which people are so crying out for today. Here it is, created and given to us through the ministration of the Holy Spirit. He enables us to overcome the flesh (Rom. 8:5). He assures us of our sonship (8:15) and of future glory (8:18).

Jesus Christ is our righteousness. He covers all the dimension of our need. All we need do is trust him. Is there anything we can add? anything we can do other than come empty, hungering after that righteousness that He gives and accepting it in the power of His Spirit?

Each evening, David Kruse, missionary from Kumamoto brought compelling exhortations from Peter's letters. Speaking directly to the theme—**Grow in Grace**—he presented five episodes from Peter's experience with Jesus when he blundered badly but so much like ourselves that we felt kinship with him. However, in his epistles, Peter showed how thoroughly he "grew in grace" at the very points of his blunders. It was as if we saw Peter's life through slides projected on a screen.

Upon his foundation of "grace and knowledge of our Lord Jesus Christ" Peter constructed a spiritual building with seven wings. These seven beautiful virtues he lists in the beginning of his second epistle. He did this because the Gnostics also had a nice

set of virtues which they set on no foundation other than their empty claim to a "superior knowledge." Though Peter was "unlearned and ignorant" God gave him spiritual knowledge of the Lord Jesus with which he masterfully refuted the supposedly learned gnostics using their own terminology.

Peter's experience of growth in grace was a fruit produced by his familiarity with the Word of God written. It became part of his being and the ground of his ministry. From this immersion in the Old Testament scriptures Peter arrived at his understanding of God's plan of salvation, God's character, the endurance of His Word, the centrality of Christ, union with Christ and how to live practically. Indeed Peter was in awe of the Word of God—yes, more than the Jewish Sanhedrin (Acts 4:19). Are we? Peter was offended with Jesus and repeatedly stumbled until he came into this right relationship with the Word of God.

Finally, there were aspects of Jesus personality and character that became vivid to Peter. His first revelation of Jesus was that he was the Christ, the Son of the living God. He did not simply stand static in his growth at that point. He continued to discover knowledge of Jesus as the Lord who bought him, who was God's Lamb, a living stone, the chief corner stone, elect, precious, a stone of stumbling (we can't evade Him), an example of patient suffering, the judge and the shepherd, yea, the chief shepherd.

May we too see this large picture of our Lord and grow in the grace He is holding out to us.

The members of the Karuizawa Deeper Life Convention Committee wish to apologize for the lack of information about speakers and dates of this year's Convention. It was by no means intentional but due to unavoidable last minute changes. We are pleased to announce the dates of next year's Convention as August 2-5, 1973. The speaker will be Dr. Myron S. Augsburger, President of Eastern Mennonite College and Seminary, Harrisburg, Virginia.

1973 DATES

August 2-5

SPEAKER

Dr. Myron S. Augsburger

CHRISTIAN SERVICE CORPS

12

by Dennis Meola

My wife and I have almost completed two years as short term missionaries to Japan. We came to the field as corpsmen of the Christian Service Corps of Washington, D.C. Our assignment was to serve with New Life League in Christian literature production. New Life League is a Christian printing ministry located on the outskirts of Tokyo. It has been printing Christian literature for over 15 years in Japan with the motto, "serving those who serve." In keeping with this motto, NLL serves the Christian workers' printing needs at prices as low as possible. NLL's goal is to serve the Lord Jesus Christ by printing Gospel literature to reach the millions in Japan and other countries. NLL tries to specialize in evangelistic materials, but also helps the Christian worker with any printing need he may have. The Lord has greatly blessed New Life League and continues to expand and prosper this needed ministry.

We have spent a wonderful and valuable two years serving the Lord here in Japan and have made many Japanese and missionary friends. It has been a wonderful learning experience and a time of growing closer to the Lord. We have seen the tremendous need of spreading the Gospel of Jesus Christ to all peoples everywhere. We will always remember the work of the Lord in this country of great spiritual need. The Lord might possibly lead us back to a ministry in Japan as we seek His will for our future.

The Christian Service Corps was founded by a minister about seven years ago in Washington, D.C. He saw the need of getting committed Christians out of the churches and into full time service on the mission field. He realized the benefit of sending out these dedicated Christians as short term missionaries to already established missions throughout the world. Seeing the spiritual poverty in the world, it was his vision for "the whole church to take the whole Gospel to the whole world." The Christian Service Corps' philosophy is for every dedicated Christian to plan his life so he can spend at least two years in full time Christian service.

The Christian Service Corps recruits dedicated Christians, married or single, between the ages of 18 and 70 who have a skill which can be used on the mission field. After a person applies to CSC and is accepted, the staff which is in contact with over 350 mission organizations, places him with a mission which needs his skill. The applicant may choose the countries he is most interested in. After he has been placed with a mission, the staff assists him in raising his financial support. The corpsman supplies the names of friends, relatives and churches and the staff sends out letters to help raise the needed support. All financial support is sent directly to the CSC office where they keep his account and pay all his expenses. The corpsman receives a check each month to cover his living expenses while on the field. All traveling to and from the field, medical or miscellaneous expenses are covered over and above the monthly salary. By raising a certain monthly support figure, the corpsman is guaranteed on the field for 24 months despite any problems which may arise with his supporters. However, he may be asked to help raise additional support for his account, if it drops extremely low. Once his full support has been pledged, he is sent to Washington, D.C. where he begins his three month training period.

While in training, he attends classes eight hours a day, five days a week. He receives training in personal witnessing and Monday afternoons are spent witnessing in the city of Washington. He studies the culture and language of the country in which he will serve. He usually receives two hours per day of tutoring from a national of that country who resides in the D.C. area. He also receives general missionary training which will help him when he arrives on the field. During the training, he must write a 40 page (typed) essay on the country where he will serve.

The normal term of service is 30 months; 3 months in training, 24 months on the field and 3 months of readjustment and recruiting for CSC. The Christian Service Corps has found that approximately 50% of the corpsmen remain in full time Christian service after they have served their term with CSC. Also, a large percentage remain as full time missionaries with the mission with which they served.

The Lord has continually blessed the ministry of the Christian Service Corps. Two years ago the Lord provided a hotel which was remodeled and made into the headquarters building. At present, there have been 168 corpsmen sent to the field and there are 11 who are in training preparing to serve the Lord for two years. In the seven years of its existence, many missions have had reliable short term personnel who have filled a gap in their mission's needs. How about your mission? Do you have a personnel need which you must have filled? The Christian Service Corps would be happy to help fill it with a short term missionary.
Christian Service Corps
1509 16th St. NW
Washington, D.C. 20036

[End]

The *Harvest* wishes to pay tribute to Dennis and his wife for helping with the *Harvest* printing the last two years. The *Harvest* staff wishes for them success in their new work.
Editor.



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EVANGELISM THROUGH AN EXHIBITION

by Hugh Trevor

"Thank you very much; the pictures you have here, and the talk we had have been most helpful," remarked one lady as she said good-bye after going round our Christian exhibition. This lady's previous contact had been with Jehovah Witnesses, but seeing the banner over our tent announcing a Christian exhibition, she dropped in to have a look. As we showed her round, she commented that our explanation of Christian truth was different to what she had heard before, and opening up the Bible, we talked with her for twenty minutes or more. During this summer of 1972, we have arranged eight exhibitions (each lasting 3 or 4 days), to which an average 150-250 people have come.

Accidents, fires, violence, pollution, war... it was not hard to search newspapers and magazines and find photos to illustrate these troubles of society today and the sadness and suffering which result, and these formed the first panel of our exhibition leading on to the second where the peace, power and joy that Christ gives were illustrated by photographs and scripture verses. The third panel showed Christian service with photographs of Japanese doctors at work both in missions abroad and in places of need within Japan itself (e.g. in villages with no resident doctors). Starting with Creation and finishing with Christ's second coming, the second main section of the exhibition traces the history of man as outlined in the Bible. The series of large Sunday School pictures formed the main source of material for this part, but we used other pictures too, which gave some variety. Section Three started with a series of posters showing the way of salvation (the Gulf bridged), followed by "The Light of the World" picture and Revelation 3:20, while other pictures and texts explained what happens when a person becomes a Christian. Finally pictures of prayer, Bible-reading,



Thanksgiving and Worship were selected to illustrate the Christian life, the last of these four being illustrated by a photo of the nearest church and a map showing how to get there.

Literature (including an invitation to church) was given to all who came in, and we encouraged people to write their names and addresses in the visitors' book. A book table gave interested folk an opportunity of buying for themselves, and sales averaged ¥7,000 per exhibition.

The exhibition was generally open from about 10:30 a.m. to the late evening, and though there were times when no one came, generally we had a steady trickle of people coming in; some preferred to look around on their own, but if possible we tried to guide people explaining as we went, as this gave the listener a deeper impression and led to many fruitful conversations. It was a special joy to see Japanese lay-Christians gradually gain confidence in guiding and explaining the exhibition.

The last exhibition, held in the mining town of Mikasa, was the most interesting of them all. During the first three days a record 500 people saw the exhibition, and ¥15,000 worth of literature was sold. On the fourth day the exhibition was brought to an unexpectedly early end when typhoon winds struck and flattened the tent. Damage to photos, etc. was surprisingly small, and the majority survived to be of use again.

We cannot fully assess all the results of the exhibitions. Some people have come to church, though so far these are fewer than hoped for. We feel sure that a large number have been interested and impressed. A number of postcards indicating a desire to know more are coming in from those who wrote their names in the visitors book. We have had the opportunity of explaining the gospel to far more people than we would have reached through evangelistic meetings, and we pray for more visible fruit as time goes by. [End]



Sing for Joy

with the
Luttios

Watch for the Luttios on TV
Dec. 30 Channel 3 7:00 PM



Miriam Phil

Karen

Steve

Margaret

Mark

Sing For Joy! That's the theme and also the way of sharing the good news used by the Philip Luttio family. It is special evangelism through music—instrumental and vocal harmony—together with chalk drawing and ventriloquism. They will give over a hundred programs this fall throughout Japan, having just completed a busy twenty days up through Hokkaido. Each member of the family enjoys sharing through the programs whether they are in large halls, small churches, schools, radio or TV—but especially they look forward to the opportunities to speak a word personally to individuals afterwards.

"A family, just standing there together...that's a great witness in itself!" Many have said this, after a program. But the concern of this family is that many will be brought into the Father's eternal family by receiving the Savior, His Son, and be empowered for meaningful living by the Spirit.

Rev. Philip Luttio and wife Margaret have been in Japan twenty years. Karen has just graduated from college with an art major. Steve is a senior heading for the seminary. Miriam is a college freshman planning also for some Bible school. Mark is in 9th grade at Christian Academy in Japan. Three of the children have made special arrangements to be here in Japan for this half year of evangelism thrust.

They sing and play a number of different styles and kinds of music, using many of their own arrangements. Instruments include violin, clarinets, trumpet, trombone, baritone, folk guitar, electric-bass guitar, piano. A year ago they were home on furlough giving 340 programs and covering 50,000 miles. At that time, they cut a record called, **Sing For Joy**.



Advertising the "Luttio Family Band"



Saying it with music



Jiro lends a "head"



Unwinding after the meeting

ADORERS BUT NOT BELIEVERS?

Nihon Kirisuto Kyokai (Church of Christ in Japan) has been requesting the Yasukuni Shrine authorities to remove from the list of deified war-dead enshrined in the Yasukuni Shrine the names of four pastors who died in the last war. In a letter of March 1 the Shrine officials rejected the request. On Sept. 19, Rev. Shigeru Yamada, the moderator of the *Nihon Kirisuto Kyokai*, Rev. Take-mitsu Ogawa, Rev. Nagatoshi Sanpei, both pastors of NHK, and Rev. Masahiro Tomura of the Kyodan visited the Shrine and has a two-hour discussion with Ven. Ikeda, the deputy chief priest of the Shrine. The Shrine did not alter its attitude, but for the first time in the several years of anti-Yasukuni movement, dialogue took place between Christians and the direct authority of the Shrine. Some of Ven. Ikeda's spoken statements follow:

"Yasukuni Shrine is not a religion. It is a kind of national morality. There are adorers, but no believers. We don't make supplications nor pray. The Shrine is the object of adoration, but it is not a place to which people entrust their spirituality."

"The proposed Bill proposes for the first time that the state try to express its adoration to Yasukuni Shrine, which has long been the object of people's adoration. Therefore it is a good bill. In order for this to take place our status must be changed from that of a religious juridical person (*Shukyo hojin*) to a special juridical person (*Tokushu hojin*)."

"While it is true that in the past Japan forced people in Korea and China to worship shrines, we, as the Shrine, never forced them. It can be said that at times, the relationship between the state and the shrine was not good. However, Shintoism developed along with the development of the nation and the people. The people and the shrine cannot be separated."

In the meantime, LDP decided Aug. 8 to propose the Bill to the next session of the Diet for the fifth time. (JCAN)

JCAN—Japan Christian Activity News

KYODAN GENERAL ASSEMBLY POSTPONED AGAIN

The general assembly of the United Church of Christ (Kyodan) scheduled for October was not able to be held as scheduled. A major obstacle continues to be the failure of at least four districts to be able to meet and appoint assembly delegates. Kyodan moderator for the past two years Mitsuho Yoshida submitted his resignation which was accepted by the Standing Executive committee.

A NEW KYODAN?

On July 3, around 70 pastors and laymen met at the Tokyo Yodobashi Church to discuss the formation of a new "Kyodan Evangelical Churches Alliance" (*Nihon Kirisuto Kyodan Fukuin-shugi Kyokai Domei*). Various proposals were taken up but no definite action was taken. (JCAN)

PBA ANNOUNCES PLANS

The Pacific Broadcasting Association has informed the *Harvest* that it will begin a daily "Yo no Hikari" broadcast in Osaka in 1973. Also, a new Bible correspondence course is being written to utilize the text of the proposed Japanese version of the Living New Testament.



KANTO YOUTH TV PLANS

Missionary John Schwab of the Christian AV Center (Moody Science) has set extensive plans into motion to reach the millions of children in the Kanto area with a three-month TV series from January to March, 1973.

Utilizing a special series of Moody Science films designed for children, the Executive committee appointed for the project has been working on a plan to gain a maximum of involvement by the churches of the area. Believers are urged to invite children into their homes to watch the telecast together and then to engage the children in a discussion of the film. It is hoped that hundreds of continuing children's meetings will result from this TV series.

A budget of ¥7,500,000 (\$25,000) has been set for the project. Posters and informative brochures are available from the Center.

FILM EVANGELISM ACTIVITY

The Japan Mission (Missionary Neil Verwey) since 1967 has used various films in its outreach ministry. A recent news released reports that during the first five years, 2,137 showings were held with a total audience of 98,674 with over 1,000 people indicating a desire to know Christ. In the last year, the Mission has begun production of semi-documentary, color films which are now being used extensively in evangelism. A film seminar held recently attracted over 100 missionaries, pastors and laymen.

Dr. & Mrs. Bastion



DR. BASTIAN IN JAPAN

Dr. Donald Bastian, pastor of the Greenville College Church in Greenville, Illinois, ministered at the Nojiri and Karuizawa missionary communities during July and August. In Nojiri, he preached at four of the Sunday worship services and during the week had a busy counselling schedule. He also spoke at the annual Pastoral Preaching Conference. In Karuizawa, he took part in the annual JEMA Conference.

HELSELGRAVE IN HONGKONG

Former missionary in Japan, Dr. David Hesselgrave (Evangelical Free), presently the head of the Missions department in the Trinity Evangelical Divinity School is spending six months in Hongkong and Manila speaking for the Asian Evangelical Seminary. He also spoke at the Japan-based Japan Overseas Mission's conference on the subject of Cross-cultural Communications.

VAN BAAK•VENEMA VISIT

Former Missionary Edward Van Baak (1951-1969), now Far East Secretary of the Christian Reformed Board of Foreign Missions, and Board Treasurer William Venema spent a week visiting the mission and doing some in-depth research on financial planning.



HOLY SPIRIT SEMINAR

The third All Japan Holy Spirit Seminar was held in Tokyo on October 3-6 at the Yoyogi Olympic Youth Center. The previous two seminars, held in Otsu with great success, motivated the sponsors to seek a more central place with larger facilities. A team of twenty-two speakers from Canada and America representing various theological and ecclesiastical backgrounds came to minister. Notable among the speakers were the team leader Les Pritchard, well known charismatic leader in western Canada; Richard Driscoll, Episcopalian pastor assisting Dennis Bennett in Seattle; Robert Birch of Vancouver, pastor of the Reformed Episcopal Church which is known as the focal point for the Jesus people in the Pacific northwest; popular conference speaker and author Bob Mumford; Southern Presbyterian charismatic leader "Brick" Bradford; former Japan missionary Catholic priest Arrow Smith and many others.

Attendance at the day-long sessions averaged from three to five hundred including a rather large number of missionaries, some from Okinawa. After the seminar closed, the team members fanned out all over Japan and many had extensive speaking tours of the Orient planned.

NOTE: The *Harvest* in a later issue plans to carry a more detailed report and analysis of this seminar as well as the status of the charismatic movement in Japan. The 1973 Hayama Conference will also focus in on an aspect of this movement. Ed.

PASTORS CONFERENCES

A total of 306 pastors and full-time Christian workers representing at least 25 different denominations attended a series of Kansai area pastors' conferences held at Osaka Christian College, Kobe Lutheran Bible School and Tokushima Christian Center during the first two weeks in July.

During each of the two-day conferences, guest lecturer Dr. Donald Bastian, pastor of Greenville College Church, Greenville, Illinois, spoke on the general theme, *The Pastor and His Role*. Dr. Bastian's lecture on the Pastor as Counselor provoked the most response from participants. Other lectures given were: *The Pastor as Shepherd*, *The Pastor as Preacher*, and *the Pastor as Leader of Laymen into their Ministry*. During the group buzz sessions which followed each of the lectures at the Osaka Conference, Dr. Bastian appeared for about 20 minutes in each group to answer questions. One pastor, in good humor, inquired of 46 year old Dr. Bastian why he wore such sporty clothes.

At the evening spiritual life rallies, Dr. Bastian, using the scriptures and taking illustrations from his 20 years of pastoral experience, described the person God can use and indicated clearly the role that laymen must play in the church today. These evening rallies drew good attendance ranging from 100 to 175 persons.

All three interdenominational planning committees were gratified with the results of both the pastors' conferences and the spiritual life rallies.

OSAKA SANDA CRUSADE

A memorable event this summer in Sanda, a small city between Osaka and Kobe, was the Sanda Crusade held August 4th, 5th and 6th. Under the leadership of Pastor Inamura, the small Free Methodist Church sponsored the crusade which averaged 160 in attendance.

Rev. Mitsuo Matsumi, evangelist from Kyoto, was the speaker at the three evening rallies held in the newly built Sanda city hall auditorium. There was one decision the first night, more the following night and by the end of the third night there were at least 40 decision cards signed.

Assisting in the crusade were Lavern Snider and Kenji Mackawa, professors of Osaka Kirisutokyo Gakuin, Shigejiro Nishimura, an Osaka businessman, and fourteen youth crusaders from Canada and the United States.

In addition to the nightly crusade meetings, three special services were held at the prefectural hospital, a children's meeting at the church, an international sports event and a closing thanksgiving dinner at the city hall banquet room.

The climax to the crusade was the thanksgiving dinner prepared by the young people. Everyone had fun making the Chinese, Japanese, and Western dishes in the spacious city hall kitchen. The dinner, attended by 120 people, was a real time of thanksgiving for all that took place during the crusade. New believers were welcomed, and everyone shared personal blessings and testimonies.

Lavern Snider who had a follow-up meeting in Sanda in early September, learned that one month after the crusade, attendance has almost doubled. Sunday morning service, weekly Bible study and Christian growth meetings for new believers are being held under the leadership of Pastor Inamura. Many on-the-fringe believers in the church made clear decisions for Christ. A young layman decided to go into the ministry. Long time church members had their faith strengthened. Crusade expenses were more than met and a 30,000 yen thanksgiving offering was sent by the Sanda church to relieve suffering Burundi Christians.

To God be all the glory for what was accomplished!



OCHANOMIZU CHRISTIAN CENTER

by John "Chuck" Bonson

The Ochanomizu Student Christian Center, since its founding, has been a visible display of the faith and vision of Miss Irene Webster-Smith ("Sensei"). Her one great desire was to see both the ministries and the facilities of the Center greatly expanded. After diligently seeking the mind of the Lord, the Board of Directors is now able to announce new expanded plans in line with Miss Webster-Smith's vision:

1. Evangelism among the multitudes of university students will continue to be our major emphasis. **Koji (Samuel) Arai**, pastor of Mabashi Christ Church, has accepted the position of **Director Student Evangelism**. He has demonstrated the spiritual gifts needed to meet the challenge before us. For many years, he had a very special relationship with Sensei and the work at the Center. He is a graduate of Houghton College and Wheaton College Graduate School. Pray for him as he develops his plans for a far-reaching impact upon the university world and as he develops the staff necessary to assist him in this outreach.

2. **Yasuo (John) Masuda**, Pastor of Miyanosaka Grace Church, has accepted the position of **Director of Christian Training**. He will be developing a training program for laymen and pastors aimed at strengthening the church of Japan to meet the challenge of student evangelism. Mr. Masuda is a graduate of Houghton College, Asbury Seminary and did further studies at Westminster Seminary.

3. **Evangelist Koji Honda** will join the staff as **Director of General Evangelism**. He will be holding evangelistic meetings on weekends in addition to Deeper Life meetings to challenge Christians. Mr. Honda is a graduate of The Japan Evangelistic Band Kansai Bible College, and is one of Japan's leading evangelists.

4. **Sajiro (Mike) Watanabe** has been appointed **Business Manager** responsible for the operation, maintenance and administration of the Center.

5. **John ("Chuck") Bonson** will assist and support these ministries as **Director of Business Affairs and General Director**. He will be responsible for development of the facilities, the building program, improvement of the language classes offered to the students, and finances.

6. To provide the space for these expanding ministries, **we will begin construction of the next phase of the building program in January, 1973**. The plans connect the two present buildings together with a basement and four floors. The foundation will be for seven floors, the additional floors to be added as funds become available. The basement will be a recreation area for ping pong, lounge, student parties, etc. The first floor will be a new chapel seating about 160 persons. The second and third floors will be classrooms. These rooms will have sliding wall partitions to permit flexibility in use. The fourth floor will be rented to the Far East Broadcasting Company to expand their present office space. The fifth, sixth and seventh floors, when added, will provide guest facilities and staff apartments.

GETS A FACE LIFTING



The plans also include **remodeling and painting the front building.** The new front will not only be much more attractive, but will also be designed to make it easier for non-christian students (who pass by the door literally by the thousands going to and from the train station) to feel at ease in entering the Center. This is a very important step in the development of the work.

7. The finances needed to support the expansion of the ministries and facilities far exceed any previous needs. In connection with turning the responsibilities for the expanding ministries over to the Japanese leaders is our responsibility to expand the financial base upon which the Center operates.

Using the parable of the talents as a guide, we have examined the material assets the Lord has given us. The most obvious is the property valued at well over one million dollars. Since this property is not at present being fully utilized, the Board has considered selling a portion of the property. The original building was financed basically by Sensei's selling a portion of the property to the Mentholatum Company. It was discovered, however, that a rental contract on a portion of the property would give much greater financial return, plus retaining control of the property for the future.

The Board has been prayerfully considering a suitable renter willing to: 1) pay high rental fees; 2) give a considerable advance payment on the rent; and 3) meet criteria established such as prohibition of the sale of liquor and controlling other activities carried on the property.

The McDonald's Hamburger Company has met all of the provisions and has signed a five year contract for rental of one half of the first floor of the front building.

The total cost of construction, remodeling and equipping the new facilities will be about ¥75,000,000 (\$250,000.00). The McDonald's Company has paid ¥24,000,000 (\$80,000.00) advance rent to help with construction. We have ¥26,000,000 (\$86,666.00) on hand in the Webster-Smith Sensei Memorial Fund and the Building Fund.

We are expecting miracles as we look to the Lord to provide the remainder of the building expenses in addition to the support needed for the expanding staff. **Here are some specific needs still to be met:**

Building	(¥25,000,000)	\$83,000.00
Classroom tables	(12 @ \$100.00 each)	1,200.00
Chairs	(200 @ \$10.00 each)	2,000.00
Staff salaries (Per month)		500.00

Will you join us in prayer for these men taking responsibility for the ministries and for the part you may have in helping? Even though the Christians are few, our Japanese brothers are hoping and praying that greater financial support will be forthcoming from other sources in Japan. However, from the beginning, the Lord has used friends around the world to glorify His Name through this unique and challenging ministry. We thank the Lord for each of you and ask your continuing support in the days ahead. **[End]**



Ken McVety presenting a copy of the New Japanese Bible to Dr. Teng

BIBLE

CHINESE

by Maas VanderBilt



*Interpreter Rev. "Bill" Lee
Azabu International Church*

Dr. Philip Teng, well known Chinese Christian leader, spoke at a series of meetings under the sponsorship of the Azabu International Christian Church. During his stay in Japan, Dr. Teng also met leaders of the Japan Evangelical Association, Pacific Broadcasting Association and the Singapore Fellowship.

Dr. Teng is the pastor of the Hongkong North Point Alliance Church (Christian and Missionary Alliance) which is an outstanding church in Hongkong with over 850 members and four branch churches. Dr. Teng is also the chairman of the Union of Alliance Churches (29) in Hongkong. He has been chosen to be one of the six regional chairmen (one from each continent) for the forthcoming 1974 World Congress on Evangelism.

In a special meeting held with the Executive Committee of the New Bible Commission, Dr. Teng gave a brief report on the coming translation and subsequent publication of a new Chinese Bible. A New Chinese Bible Commission composed of nine leading Chinese Christians has been formed. Five of these men are from Hongkong, two from Taiwan and one each from Manila and Singapore. Already six translators are at work but more are being added. A reviewing committee of 15 members will serve to coordinate the work of the translators.

Dr. Teng pointed out that the language to be employed in the new Bible will be Mandarin, the same as in the present Union Bible. The Union Bible (1919), although widely used, does not reflect the language now being used by the twenty-million Chinese scattered throughout the Orient. Teng also pointed out that the United Bible Society is working on a new translation projected for 1975. This will be a one-man translation with seven consultants. He said that a one-man translation was printed twenty years ago but was never widely accepted by the churches. The Roman Catholics do not use the Union Bible and are also in the process of producing a new translation.

Asked what were some of the major concerns in the producing of the New Bible, Teng replied that Chinese Christians, especially pastors, are known for being good evangelists but not good scholars. He stated that the Chinese must gain the reputation now enjoyed by the Scots—"every Scot is a theologian." But, he added that just as God used the apostles in writing the Scriptures, and as God has used many in the past for reproducing the Scriptures, so God will help us. He felt God was leading already in creating a spiritual working relationship with the Japanese New Bible Commission even before political ties between Japan and China were renewed.



Dr. Funaki Dr. Teng

NEWS

JAPANESE

The New Bible Commission (Nihon Seisho Kankokai) celebrated the second anniversary of the publication of the New Japanese Bible (Shinkaiyaku) on September 18, 1972 in the Nissho Hall near Toranomon. Approximately 200 people gathered to see "The Bible That Would not Burn," a new sight-sound production based on the life of William Tyndale, famous Bible translator in England. Also featured on the program were testimonies by Noboru Yamaguchi of the Yokohama Girls Bible Academy (Kyoritsu) and Pastor Kageyama, an independent pastor affiliated with the Missionary Society (Senkyo Kyokai). Both men stressed the role of Scripture, not only in bringing them to faith but also in making that faith relevant to the problems of today's society.

Appearing as a special guest lecturer was Dr. Samuel Southerland, former principal of Biola Bible College and now chairman of the Lockman Foundation. The Lockman Foundation has played a large supporting role in the publication of the New Japanese Bible. Dr. Southerland stressed that in any translation of the Bible from one language to another, a "high view" of Scripture is a prerequisite of producing a reliable and faithful translation. Dr. Southerland was introduced by Pastor Reiji Oyama of the Takadanobaba Church.

Missionary Ken McVety reported that in two years a total of 135,924 Bibles and 368,020 New Testaments have been sold.



Pastor Reiji Oyama



*Pastor Masuda interpreting
for Dr. Southerland*



NEW BRAILLE BIBLE

The New Bible Commission reports that the Gospel of John (Shinkaiyaku) has been completed and that Romans, Corinthians and Galatians are now being processed. The support fund of three million yen has been reached. Cost of producing one copy of the Gospel of John is four hundred yen but they are sold to the blind at ¥100. There are approximately 260,000 blind in Japan of which about 2,000 are Christian.

CATHOLIC-PROTESTANT BIBLE

The Japan Bible Society announced that a new translation of the Bible is being planned with a joint sponsorship of Catholic and Protestant churches. Completion date is set for 1976. When completed, this will be the fourth major translation since the Second World War. Previously published were the Colloquial Version (Kogoyaku), sponsored by the Japan Bible Society; the Amplified (Shoyaku) and the New Japanese Version (Shinkaiyaku) sponsored by the New Bible Commission (Seisho Kankokai).



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BOOK



REVIEWS

The *Harvest* receives for review a good number of books for reviewing purposes. These books are introduced and briefly reviewed on these pages. To give these books a wider circulation, we are offering the copies we have in the office free of cost to anyone who will send in a self-addressed and stamped envelope (¥ 20) plus a ¥ 100 stamp for book postage. If the book has already been requested by someone else, we will return the stamp. First come, first served.

BOOKS ON JAPAN

COLLOQUIAL JAPANESE

by Noboru Inamoto
(Charles Tuttle, Tokyo Japan)
436 pp., \$12.50 (In Japan ¥3,600)

26

Completely in Romaji and excellent for the beginner. Lots of basic sentences and patterns that newcomers to the language not only want but need. More than just a listing of sentences, this book has helpful aids to assist the newcomer to understand the Japanese language. As with all Japanese language books in Romaji, there are certain built-in disadvantages of which the student should be aware.

SHADES OF THE PAST—Indiscrete

Tales of Japan by Harold Williams.
(Charles Tuttle, Tokyo, Japan) \$2.95
or ¥600

The articles in this book were compiled from notes and material gathered over three decades and originally appeared in *The Mainichi* newspaper during 1953-58 under the title "Shades of the Past." This collection of historical tales often give the reader a glimpse into interesting events of the past, but if he is looking for information on backroom scenes of great events, he will be disappointed. Light reading.

ARMS, YEN AND POWER, The Japanese Dilemma

by John K. Emmerson
(Charles Tuttle, Tokyo, Japan) ¥650

With the author's experience (former US ambassador in Tokyo, 1962-67) and a foreward by Edwin O. Reischauer, along with a timely title, this book has everything going for it. The book is not easy reading but for the one who wants to be informed and knowledgeable, this is a good book.

THE TEN FOOT SQUARE HUT AND TALES OF THE HEIKE

by A. L. Sadler
(Charles Tuttle, Tokyo) \$2.95 or ¥600

Readers of medieval Japanese literature, especially those who have been charmed by its romance and attracted by its philosophy, will appreciate this book. The memorial reflections of a recluse and more from the fascinating history of the Heiki clan are combined in one book. Easy reading.

A GOLD ORCHARD, The Love Poems of Tzu Yeh
by Lenore Mayhew & William McNaughton
(Charles Tuttle, Tokyo) \$5.50

A Japanese translation of the poems of a 4th-century wineshop girl who exposes things some people would rather not have recorded. A rare book for those interested in poems—will hardly excite those who are not bent that way.

BIBLICAL STUDIES

THE BOOK OF HOSEA

by Jack B. Scott
(Baker) 86 pp., \$1.95

A study manual in the Shield Bible Study Series. Contains an extensive outline.

SOLOMON TO THE EXILE, studies in Kings and Chronicles

by John C. Whitcomb, Jr.
(Baker) 181 pp., \$2.95

With help from the staff of the Grace Theological Seminary, the author comes to grips with the essential meaning of the text. Informal style; not for critical studies.

WISDOM THE PRINCIPAL THING, studies in Proverbs

by Kenneth L. Jensen
Pacific Meridian Publishing Company,
Seattle, Wash. 98125) 167 pp., \$2.95

This study is based on a selection of sermons from Proverbs preached by the author. A very practical study with many terse but colorful teachings.

EXPOSITORY OUTLINES FROM I-II CORINTHIANS

by Kingsley G. Rendell
(Baker) 157 pp., \$1.95

A compilation of sermon outlines to aid those interested in systematic expository sermon making. Very helpful in understanding what the Scripture says.

THE GOSPEL OF MARK

by Herschel H. Hobbs
(Baker) 79 pp., \$1.95

Another study manual in the Shield Bible Study Series. Good study guide but not an in-depth study.

PARABLES OF THE MASTER

by Louis O. Caldwell
(Baker) 127 pp., \$1.25

A discussion guide for teens. One of the Contemporary Discussion Series. Author employs contemporary "teen" language—should turn on the teenagers.

SCIENCE AND THE BIBLE

by Bolton Davidheiser
(Baker) 121 pp., \$3.95

Author stands in the Westmont College and Biola College tradition. Easy to read, exposes many "facts" of science and deals particularly with miracle "explanations."

TOP TEN BOOKS

Zondervan lists its 1971 bestsellers as follows:

1. Halley's Bible Handbook
2. The Jesus Generation
3. A Foreign Devil in China
4. Cruden's Concordance
5. The Layman's Parallel New Testament
6. Late Great Planet Earth
7. Streams in the Desert #1
8. The Amplified Bible
9. Matthew Henry Commentary
10. Zondervan Pictorial Bible

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by William J. Krutza & Philip P. Di Cicco
(Baker) 144 pp., \$1.25

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by William J. Krutza & Philip P. Di Cicco
(Baker) 120 pp., \$1.25

Follow-up of book listed above. Both books are Biblically orientated. Contemporary Discussion Series.

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(Baker) 110 pp., \$1.50

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EXPOSITORY MESSAGES ON THE NEW BIRTH

by Herman A. Hoyt

(Baker) 122 pp., \$1.95

Good material for an in-depth study of the new birth. Minister's Handbook Series

PREPARE TO MEET GOD and Other Evangelistic Messages

(Baker) 140 pp., \$1.95

Collection of sermons born out of the midwest (USA) evangelistic meetings during the 1920's. More practical than exegetical. Minister's Paperback Library.

MORE SERMONS ON BIBLICAL CHARACTERS

edited by Clovis G. Chappel

(Baker) 200 pp., \$2.95

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IF I HAD ONLY ONE SERMON TO PREACH

edited by Ralph G. Turnbull

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MISCELLANEOUS

TREASURY OF THOUGHT

by Dagobert D. Runes
(Philosophical Library, New York, New York, 10016) 153 pp., \$6.00

ANECDOTES AND ILLUSTRATIONS

by Wilbur E. Nelson

(Baker) 101 pp., \$1.95
Two contrasting sources for "thought" helps. Nelson lists some interesting incidents probably used on his radio program. Runes gives new (often striking) definitions to words we all know.

GO YE... AND TEACH

by Ralph Cottrell
(Baker) 133 pp., \$1.95

The author has a high view of the teacher and his ministry in the church. This book does not deal with the mechanics of teaching. It is an effort at encouragement.

GOD'S PLAN—MAN'S NEED—OUR MISSION

by G. Christian Weiss
(Back to the Bible Broadcast, Lincoln, Nebraska, 68501) 172 pp., \$.75

The author, Director of Missions for the Back to the Bible Broadcast, sets forth a scriptural world view of missions.

GRASSROOTS EVANGELISM

by Don Mallough

(Baker) 143 pp., \$1.25

In an impersonal world, personal sould winning is gaining many new adherents. This book presents a sane, Biblical, and practical approach. He stresses the personal approach but also brings into focus the role of group study.

THE HEART OF THE YALE LECTURES

by Batsell Barrett Baxter
(Baker) 332 pp., \$3.95

What makes an effective preacher? This is an excellent book devoted to answering this question. It is a broad coverage of every significant aspect of effective preaching.

THE GOLDEN LADDER OF STEWARDSHIP

by Leila T. Ammerman
(Baker) 66 pp., \$1.50

A small book with good ideas on giving. Biblically orientated.

30 YEARS A WATCH-TOWER SLAVE

by William J. Schnell
(Baker) 192 pp., \$1.25

WE FOUND OUR WAY OUT

by James R. Adair and Ted Miller
(Baker) 122 pp., \$0.75

Two books dealing with the sects. Schnell's book is a personal account. Adair and Miller have collected a number of personal accounts of those who have left the sects.



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THE JAPAN CHRISTIAN QUARTERLY, 1972 Fall issue. Kyobunkwan (4-5-1 Ginza, Chuo-ku, Tokyo 104). 67 pages. ¥600.

Reviewed by
Peter Duus

Associate Professor of History and Asian Studies,
Claremont Graduate School.

Although we now have a small bookshelf of English language works on the Sōka Gakkai and other post-war religious movements, the contemporary state of one of Japan's oldest "new religions," Christianity, remains unknown to most Western students of Japan. As the fall issue of *The Japan Christian Quarterly* illustrates, however, Christianity is not only alive and well in Japan today, but is also very much part of the current literary and cultural stream. In recent years Christian authors like Endō Shūsaku and Shiina Rinzō have won top literary awards such as the Akutagawa Prize, and Christian playwrights like Yashiro Seiichi have enjoyed extraordinary critical success.

The magazine issue, which includes three critical essays by Takado Kaname, Noah Brannen, and Francis F. Uyttendaele and five translated short works by contemporary Japanese Christian writers, illustrates the extraordinary variety of Christianity in Japan. On the one hand there are "birthright Christians" like Endō Shūsaku, struggling to reconcile themselves to a faith learned in childhood from their families, and on the other hand there are converts like Shiina Rinzō and Miura Ayako, who chose their faith in maturity after years of searching for life's meaning. All, however, are concerned with problems that confront thinking Christians everywhere—the tensions between creed and belief, between faith and action, between the pull of the next

world and the obligations of this one.

Most readers, whether Christian or not, will find the translations particularly interesting. In an article originally published in a popular woman's magazine, Miura Ayako, winner of the Asahi novel writing contest in 1964, tries to explain to ordinary Japanese what it means, and does not mean, to be a member of a Christian congregation. Her intent is evangelistic. So too is Abe Mitsuko's earnest story of one man's small but significant acts of charity toward the oppressed Korean minority in prewar Japan. Psychologically more complex and intellectually more interesting are the three other pieces. Sono Ayako's short story deals with a Japanese priest troubled by the conflict between the dogma of the Church, his own human frailty, and his sense of responsibility toward his suffering fellow man. Mori Reiko tells of a middle-aged drifter unsettled by an encounter with a community of "hidden Christians," like himself, "estranged from the world of men and forsaken by God." Finally, with amusing and ironic detachment, Shiina Rinzō sketches the teacup tempest stirred up when the Mrs. Grundys of a Christian congregation react to a young man's awkward gesture of friendship, mistaken by one neurotic housewife as a proposal of marriage.

The magazine should be of interest not only to students of contemporary Japanese life and literature, but to a wider audience as well.

NOVEL

AS ABOVE SO BELOW

by Jossie L. Hughes
L. Hughes

(Philosophical Library, New York, New York, 10016) 263 pp., \$7.95

A philosophical novel which focuses on the here and now as well as the realm of existence she calls Astral. A straight-forward account of the strengths and weaknesses of people. A Biblically orientated Christian will find it rather dull, possibly. One who is caught up in the "occultism" of today may relate better.

OBJECT LESSON BOOKS

DELIGHTFUL THREE-MINUTE TALKS

by John Sargent

(Baker) 164 pp., \$1.50

OBJECT LESSONS from Nature

by Joseph A. Schofield, Jr.

(Baker) 94 pp., \$1.50

POINTED OBJECT LESSONS

by Willard S. Smith

Baker 128 pp., \$1.50

Three books from the Object Lesson Series of 14 volumes. With revisions and some imagination, I have used these in Japan. Adds a new element to Sunday School. (Editor)

MISCELLANEOUS

MISSIONARY PROGRAMS FOR CHURCH GROUPS

by Cecille Miller

(Baker) 73 pp., \$1.50

Geared to a Western world audience, but this type of book may begin to have a place since the Japan church is starting to send out its own missionaries.

PLEASE PLAN A PROGRAM

by Amy Bolding

(Baker) 86 pp., \$1.95

Good helps if you have the church to go with it. Hardly useful in Japan.

LET'S PLAN A BANQUET and Other Church-Related Meals

By Dorothy C. Haskin

(Baker) 109 pp., \$1.45

Strictly western in its approach but some excellent ideas on the subject.

GET IN THE GAME

by Edith Beavers Allen

(Baker) 90 pp., \$1.95

Some good ideas for games to play with church groups—some could be adapted to Japan.

CHOIR IDEAS

by Flora E. Breck

(Baker) 142 pp., \$1.95

Baker Book House is to be congratulated for this thoughtful book. Though not an in-depth study, it has some good fresh thoughts to help a choir and the usually captive audience!

BIBLE CROSSWORD PUZZLES AND QUIZZES

BIBLE KEY WORD QUIZZES

by J. G. Malphurs

(Baker) 106 pp., \$1.50

Nearly fifty quizzes wisely chosen and excellently arranged. Imaginative. Highly recommended if you are working with English speaking young people who know the Bible. Many of these could be adapted or Japanese youth groups.

BIBLE-CENTERED CROSSWORD PUZZLES

by C. E. Whitlow

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BIBLE PEOPLE in CROSSWORD PUZZLES

by Lucile Pettigrew Johnson

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CROSS-CROSSWORD PUZZLES OF THE BIBLE

by David W. Thompson

(Baker) \$.79

MIRACLES AND PARABLES OF THE BIBLE IN CROSSWORD PUZZLES

by Lucile Pettigrew Johnson

(Baker) \$1.50

(All Four by Baker Book House,

Grand Rapids, Mich. 49506)

A puzzle is a puzzle—good for those who like them and can do them! Take your choice!

STRANGER IN THE LAND, A Study of the Church in Japan, by Robert Lee (Lutterworth, London, 1967, 216 pages, 21 s.)

Reviewed by

Lavern Snider

STRANGER IN THE LAND appears to be the first book in either English or Japanese which deals empirically with the life and work of the Christian church in Japan. The profile of the church which the author traces against the background milieu of Japanese society is accomplished through an intensive study of five Tokyo churches which somewhat represent five basic types of churches to be found in Japan.

How to account for both the relatively slow growth of the Christian church in Japan through its over one hundred years of history and of its waxing and waning in growth patterns is the central problem to which the author addresses himself in the study. Though recognizing the complexity of the problem and for which there is no easy solution, the author contends that is a marked correlation between church growth patterns and attitudes

of Japanese society toward the stranger—the church, whether of cordial welcome, hostility or persecution.

The author's sojourn in Japan for the purpose of the study was of short duration but his treatment of the subject is nevertheless extensive, scholarly, perceptive and exceedingly helpful. A seeming overemphasis of the stranger metaphor in the earlier chapters is compensated for in the later chapters by the author's balanced view of the multi-factors in both church and society which have impeded the church's growth in Japan.

The closing chapter entitled, "Ato Gaki: Response and Resources," is worth the price of the book. The favorable signs and promising resources for church growth cited by the author should provide insight and encouragement for the furtherance of the gospel in Japan.

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Christian Book Store

JAPAN RELATED GRADUATE THESES

AN INVESTIGATION into the controversy between Uemura and Ebina from 1901 to 1902 and its implications for the development of Christian theology in Japan by Yoshiro Ishida. Lutheran School of Theology at Chicago, 1971.

NEW ENGLAND congregationalism and modernization of Japan in the Period of the Meiji, 1868-1912, by Mochimoto Shimo. Boston University School of Theology, 1970.

A STUDY of the preaching of selected American evangelists in an attempt to discover evangelical preaching principles which would be effective in Japanese evangelism, by Eizoh Maeda. Trinity Evangelical Divinity School of World Mission, 1971.

PLANTING HOUSE CHURCHES in Japanese household evangelism and household conversion, by Keita Takagi. Dallas Theological Seminary, 1970.

MISCELLANEOUS

QUESTIONS ON THE WAY (catechism)

by Beverly D. Tucker (Privately Printed) 195 pp., \$2.00 ¥400

ECUMENICAL CATECHISM

by Beverly D. Tucker (in Japanese) 271 pp. ¥400

Available from the author: Karasuma Imadegawa, Futasujime Nishi-iru, Kyoto.

The English and Japanese copies of an ecumenical catechism by a Japan missionary. In many ways, this is a noble attempt to have a catechism which speaks to the questions people are asking today.

Presents the major streams of Protestantism in a very fair considerate way. This catechism is worth a try if you are not afraid of stretching the horizons of the catechumen's mind.

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IN NOVEMBER

▽ BAKER'S BIBLE
DICTIONARY

▽ INTERPRETING
REVELATION,
Dr. Merrill Tenney

▽ GO AND TEACH,
Florence Beabout

Seisho Tosho
Publishers

A Department of
Word of Life Press
6 Shinanomachi, Shinjuku Ku
Tokyo, 160

DEVOTIONAL

VOICE OF THE TURTLEDOVE

by Charles R. Hembree
(Baker) 140 pp., \$2.95

An excellent, provocative, well-written collection of meditations from an oft-quoted author. Author has been highly commended for his work among prisoners.

NO EASY ROAD by Dick Eastman
(Baker) 135 pp., \$2.95

An effective but practical book. Inspiring but not an in-depth study of the subject of prayer. Author is the originator of the Prayer and Partnership (PEP) program. Author himself is young and this book commends itself for youth groups.

PHILOSOPHICAL

THE BEGINNING OF ETERNAL LIFE

by James A. Mohler, S.J.
(Philosophical Library, New York, New York, 10016) 144 pp., \$4.95

A study of the eschatological dynamism of faith as taught by Thomas Aquinas. Man's personal faith here below is a prelude to a dynamic anticipation and foretaste of his personal union with God in eternal life.

THE HANDBOOK OF REASON

by Dagobert D. Runes
(Philosophical Library, New York) 200 pp., \$6.00

One of the world's pre-eminent thinkers offers a summation of his views from abstract art to Zionism. Stimulating, challenging and often shocking. Author has a kindred spirit with Einstein and Schweitzer.

CHILDRENS BOOKS

THE TRIUMPH of JOHN AND BETTY STAM

by Mrs. Howard Taylor
(Moody Press, Chicago, Illinois,) 160 pp., \$.75

Simple historical narration of the martyrdom of this devoted missionary couple. With eyes focused on China again, should be interesting reading for children.

THE BOY WHO WAS DIFFERENT

by Velma Kiefer
(Baker) 128 pp., \$.95
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Dear Editor,

I am one who appreciate the work of missions very much, for I was saved in a Bible camp sponsored by the Japan Evangelical Mission when I was in the third grade. In fact, all the members of my family were led to the Lord through JEM missionaries.

God in His mercy led me to come to Prairie Bible Institute after some time of study at Niigata University.

Recently, I picked up this very interesting book *Japan in Review*. I am very impressed with this book and *feel every missionary should read it!* (Italics mine—Ed) I am wondering if you have any copies left and if you do, I would like to have one. I am also interested in your magazine *Japan Harvest*. Could you send it to me as well.

Mizue Niwayama
Alberta, Canada

Your copy of the anthology *Japan In Review* is on its way. Thanks for the compliment. We also think every missionary should read it.—Ed.

Dear Editor,

I was sorry that your survey (Schools for Foreign Children—Summer 1972 issue) did not reveal how many teachers were teaching in each school. Secondly, we were disappointed when our own Japan Sea View School was not listed. Our Mission office says they were not contacted for the information. I am including the information trusting you will use it.

Arlie Hunter, Principal
Kashiwazaki-shi, Niigata

Sorry that our survey missed you. Information included below.—Ed.

School: Japan Sea View School, Otsu
565, Oaza Kujiranami, Kashiwazaki
Shi, Niigata

Grades: 1-8

Teachers: 3 full time, 3 part time (for music, physical education and Japanese)

Total enrollment: 19

Language of instruction: English

Entrance requirements: 6 years of age, or past school records

Tuition and fees per annum: ¥54,000
Tuition coverage: All books and teaching materials

Uniform requirements: None

Transportation time by public means from city center—20 minutes.

Dear Sir,

Please find money enclosed to renew my subscription for one year.

I'm sorry that I have to inform you that after we came back from Japan in 1971 my husband suddenly left me. For him it was wonderful to step from grace to glory, for me it was sad to be bereft of my beloved life companion and co-worker for many years in the Lord's work in China and these past twenty years in Japan.

As my thoughts and love remain with the people of Japan, I like to hear about the Lord's work there and therefore appreciate very much the *Japan Harvest*.

Sincerely yours in Christ,
Mrs. Filip Malmvall
Jonkoping, Sweden

Thanks for sharing with us the news of your husband. Our prayers are with you.—Ed.

Dear Editor,

Sorry not to renew our subscription to the *Japan Harvest*, but in view of furlough, I have not re-ordered.

There have been helpful articles in your magazine, but a good deal of it does not touch our particular way of doing things.

Sincerely in Him,
Harry Steele

Ube Shi, Yamaguchi Ken

We'd sure like to know about your "particular way of doing things." Maybe there are more like you.—Ed.

Dear Editor,

Thank you so much for the new directory which we received some time ago. We are always glad to get it. Recently, the JEM Board has asked us to move to Seattle and take over our office there. Therefore, I would like to ask you to drop my name from your Canadian address and leave the *Japan Harvest* subscription in care of the JEM office. It is great to be co-laborers with Him for the Japanese and we continue to ask and believe for a great harvest there.

Don C. Bruck JEM
Candidate Secretary

Dear Editor,

Thanks so much for the information on the Yokohama City health insurance program and the news of the new Shalom Corporation. This is the kind of news that we folks in the "inaka" appreciate getting. Is there any literature available?

Dave Kruse
Kyushu

Pamphlets have been sent, Dave. The *Harvest* is very eager to be used to spread all kinds of good news.—Ed.

Dear Editor,

For several months I've been occasionally sending a cartoon to a missionary publication in the USA. The one enclosed was done after reading "The Language of Suffering" by Masumi Toyotome and "Search for the Building-less Church" by Arnold Kress, in the Summer 1972 *Harvest*.

Merril Bennett
Sapporo, Japan

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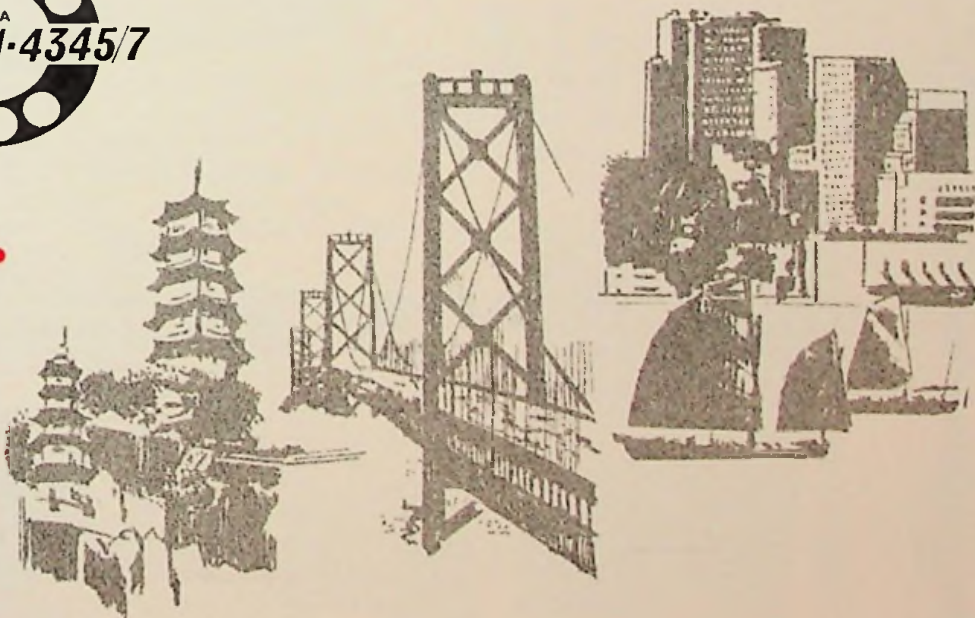
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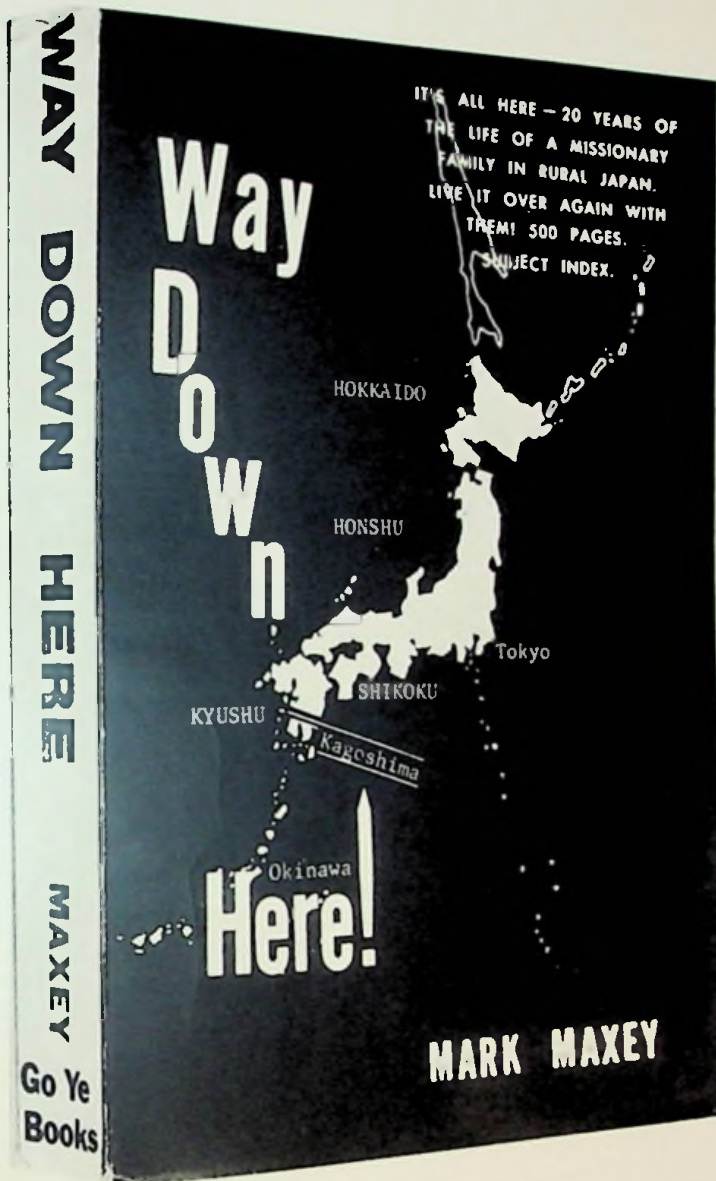
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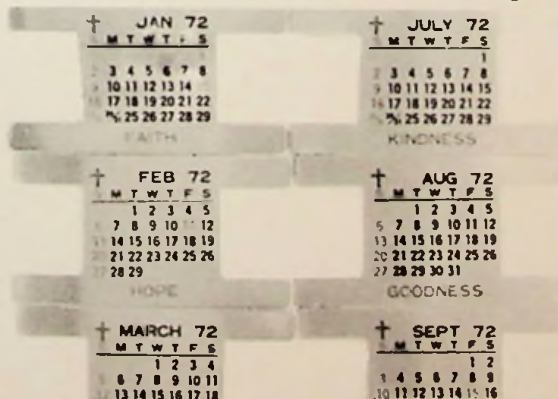
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