

SUMMER 1973

Japan Harvest

The magazine for today's Japan Missionary



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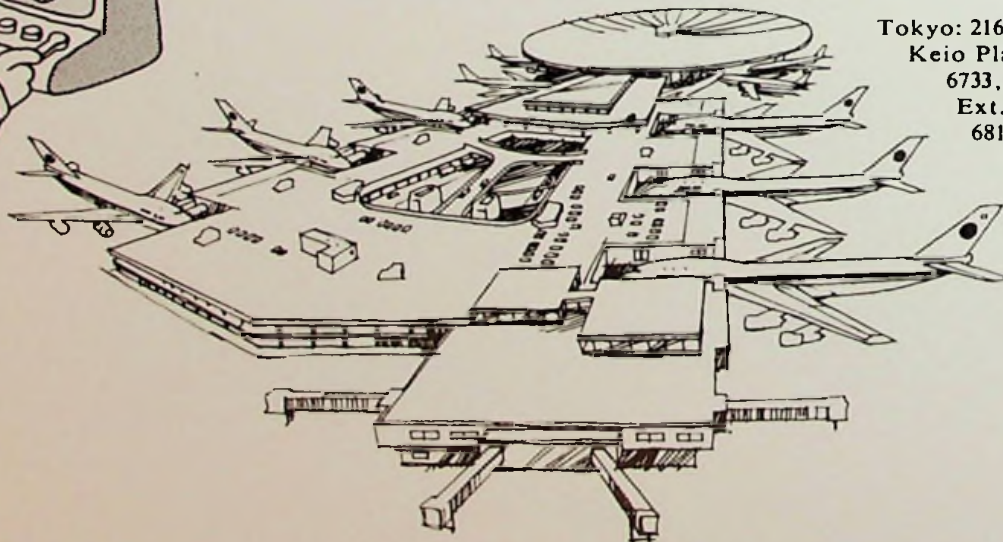
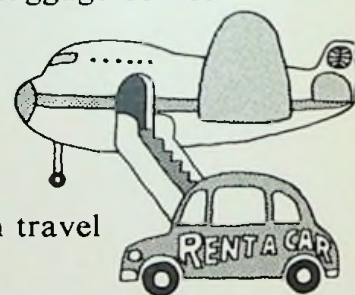
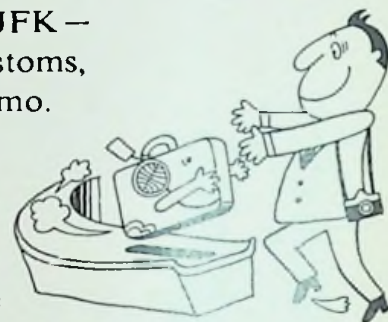
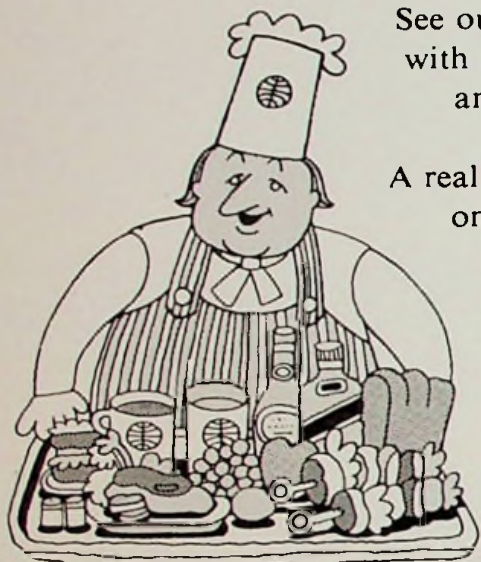
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日	月	火	水	木	金	土	日
1	2	3	4	5	6	7	8
8	9	10	11	12	13	14	15
16	17	18	19	20	21	22	23
24	25	26	27	28	29	30	31
神はひとつである				神は光である			
2月		8月		+ FEB 74		+ AUG 74	
日	月	火	水	木	金	土	日
1	2	3	4	5	6	7	8
9	10	11	12	13	14	15	16
17	18	19	20	21	22	23	24
25	26	27	28	29	30	31	
神は偉大である				神は愛である			
3月		9月		+ MARCH 74		+ SEPT 74	
日	月	火	水	木	金	土	日
1	2	3	4	5	6	7	8
9	10	11	12	13	14	15	16
17	18	19	20	21	22	23	24
25	26	27	28	29	30		
神は父である				神は真実である			
4月		10月		+ APRIL 74		+ OCT 74	
日	月	火	水	木	金	土	日
1	2	3	4	5	6	7	8
9	10	11	12	13	14	15	16
17	18	19	20	21	22	23	24
25	26	27	28	29	30	31	
神は命である				神は慈愛深い			
5月		11月		+ MAY 74		+ NOV 74	
日	月	火	水	木	金	土	日
1	2	3	4	5	6	7	8
9	10	11	12	13	14	15	16
17	18	19	20	21	22	23	24
25	26	27	28	29	30	31	
神は全能である				神は正しい			
6月		12月		+ JUNE 74		+ DEC 74	
日	月	火	水	木	金	土	日
1	2	3	4	5	6	7	8
9	10	11	12	13	14	15	16
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神は命である				神は聖である			

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-NARA-
Nara (Narakankohkaikan)

Japan Harvest

The magazine for today's Japan Missionary

SUMMER 1973, Volume 23, Number 3

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

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1973-74

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Devotional

by Bea Klemm

2

IN THE SHADOW OF THE CROSS

So many times I see the path that led from Grandpa's house
Down past the barn, into the woods, hay-scented all the way,
And when it crossed the little creek, it wasn't long until
It turned a bit, and then you saw the oak tree on the hill.

That oak tree was my grandpa's tree, his father's before that
It cast a shadow long and wide, cool on a summer's day
It was so good to rest beneath, while grandpa sat with me
And it was there we talked about our Saviour and His tree.

He said the Cross of Jesus casts a shadow like the oak
Where we can come and rest awhile and let our burden lay
A place to wait until He takes each care and fear away;
He said it's good to go there at the end of every day.

My grandpa's oak is gone now, passed on to other hands
But I've a better place to go, when weary from the day
—To the shadow of the mighty Cross, a royal legacy
That grandpa left me when we talked that day beneath the tree.

Life's noonday heat and turmoil cool in its evening shade,
The strength and peace return that I have lost along the way.
I spend whatever time I need, and never count it loss
Each evening when I linger in the Shadow of the Cross.

Editorial

by Maas VanderBilt

SUMMER CONVERSATION PIECE (A Thing I've Wondered About)

3

Summer is here. In Japan, among other things, this means summer evangelism, camps, conferences, and finally a dip in some cool lake or sea-shore, or a few days in cool Karuizawa or Nojiri. Missionaries will be on the move—we will meet more of our friends during the next two months than during the other ten months. I'd like to share with you something I've thought about and something I'll talk about with my fellow missionaries this summer.

I read a lot of Christian journals. It's part of my job as editor to scan the more than thirty exchange magazines we get in the *Harvest* office. My heart thrills as I read of Key '73 in my own America, revival in Argentina, over one million attending a Graham Crusade in Seoul, Africa becoming a Christian continent by 2000 AD (the Lord tarrying), and renewal in Vietnam and Thailand. As I rebound from the thrill I come down to earth and ask, "When will this happen in Japan?"

Perhaps Japan's time is not far away. I can think of a number of things that give me hope: the Congress on Evangelism—almost completely handled by the Japanese brethren; the Billy Kim rally drawing over two thousand in Hibiya; the Janet Lynn meetings renting a six-thousand seat auditorium; a youth meeting, the Good News Jamboree, having to turn people away; the Jesus Christ Superstar Opera (whatever your feelings may be) drawing two thousand every night; the Osaka JEMA ladies meeting attracting capacity crowds; Dr. James Kennedy meeting blessed; Evangelism in Depth gaining momentum. We haven't had it so good in Japan for a long time!

However, statistics show that more missionaries are leaving Japan than there are new ones arriving. Just when it appears that Japan might be on the verge of an evangelism explosion, the missionary population is dwindling. I'm wondering if maybe missionaries leaving is a pre-requisite for the explosion. If so, may I stick around and drink in the blessings or must I start packing my suitcases?

HARBOR EVANGELISM

by Mack and Carolyn Mobley

4

"Where were you five years ago when I was lost and separated from God? Why didn't you come down to my ship and tell me that God would forgive my sins and give me eternal life?" Officer Jerry Miller, S/S "Ruth Lykes," thus responded to his introduction to a new concept in evangelism called HARBOR EVANGELISM.

Harbor Evangelism was founded in 1971 by Mrs. Fern Powers and Miss Carole Rogers, Olympia, Washington, when they walked up their first gangway to invite merchant seamen to their homes and church. They began going aboard merchant vessels because they felt that studying, praying, giving, and sending were insufficient to meet the needs of their hearts which cried out for greater involvement in reaching the world. They began to meet physical, emotional, and spiritual needs of seamen in their port by planning outings, counseling, and Bible study. Early in 1972 they made contact with the writers, wanting a follow-up ministry in Japan for contacts they were making. Since that time, thirty ports have been staffed by Harbor Evangelism representatives in the U.S.A., Canada, Japan, and East Asia.

The distinctive characteristic of Harbor Evangelism is the attempt to follow a seaman wherever he goes, building in each port upon what others have done.

Harbor Evangelism has developed into a rapidly growing outreach of CONTACT and FOLLOW-UP with a surging heartbeat of loving concern for merchant seamen. All evangelicals are encouraged to participate in meeting the needs of this group of men. Bob and Jane Burmeister, Lutheran missionaries, are representatives in the port of Fuji City. Recently when they completed reading Rev. Richard Wurmbbrand's book, **Tortured for Christ**, they were overwhelmed with a burden for Russian people. They knew of no way to ex-

press their concern until some days afterward. Jane wrote:

"Later when we went to a local department store we saw four foreigners and approached them. They spoke Russian. We invited them to our home and used books and maps and sign language to communicate. In return they invited us to go aboard their ship. We developed a friendship which we hope will continue."

The Lord has opened doors for witness aboard mainland Chinese and Soviet ships as well as ships from other "curtain" countries. Recently in Yokohama, Paul Benedict went aboard a Chinese vessel. When the captain offered Paul a magazine, he, seeing a looming opportunity, inquired if the captain would take a Bible in exchange. The writer was happy to join the next day in presenting that Chinese captain a Bible and receiving his magazine.

On a report from the U.S.A. about

a contact made aboard a certain Soviet freighter, the Harbor Evangelism representative wrote: "We gave the captain a Russian Bible, which he accepted, but asked at the same time that no further contact be made with his ship that time in port. However, the next day he called and invited us to have dinner with him aboard ship!"

One representative recently had a call from an officer aboard a Soviet freighter to whom a Bible in Russian had been given on a previous visit. He requested more Bibles. These were quickly delivered to anxious, waiting hands of the officer and some of his crew.

Officer Jerry Miller, commenting on Harbor Evangelism said, "This is the greatest thing that ever came along for anybody! If someone had loved me enough to take me home and tell me about Jesus Christ, it would not have taken me thirty-eight years to become a Christian."

[End]



Missionaries Max Love and Mack Mobley in Kobe



Carolyn Mobley comforts Tom Bonner who fell from a bos'n chair to the pier below



Ron Mobley with Mark Smith from South Africa. Mark (18) was on his first voyage

PHOTOS BY TOM GRAHAM

Missionary Paul Benedict (Yokohama) with Indian seaman Fritz Mascarenhas



The Mobley "Crew"—Kobe representatives Ron (16) Wendall (14) Casev (8) Mack

Missionary Mobley with Greek seamen Costa and Handolias. Both of these men are from Thessalonica



J

JEMA PLENARY SESSION NEWS

The Japan Evangelical Missionary Association annual Plenary session was held in the Tokyo Ochanomizu Christian Student Center on April 24, 1973. The session was divided into two parts. In the morning session, Dr. Takaaki Aikawa presented a very informative lecture on "Government without Logic." (lecture printed in full on following page) In addition to the approximately sixty delegates and observers, the Japan Missionary Language Institute students also attended, creating a standing room only situation. The only drawback to the meeting was the competition of the riveting machine going full blast at work on the proposed addition to the Center. In the afternoon, the regular business session was held. This year's session was helped considerably by having all of the reports printed and neatly bound. Items of special interest to the JEMA constituency are reviewed below.

E

PRESIDENT'S REPORT

JEMA president Vern Strom in his report briefly mentioned some of the significant events of the past year. He singled out the summer conference which was a time of rich blessing; the October seminar on church planting and the February management seminar. Besides, JEMA hosted a number of distinguished visitors and assisted them in their work in Japan. Notable visitors were Dr. Clyde Taylor, Dr. Everett Graffam and Dr. Peter Beyerhaus. Strom focused on two problem areas which call for solution. First, the function of the area representatives must be rethought. Second, the impact of the dollar/yen revaluation demands a new exercise of faith and rethinking of priorities.

MEMBERSHIP STATISTICS

The commission on membership reported that JEMA member missions has climbed to forty-one, an increase of three. Individual membership also climbed from 164 to 312. Total membership jumped from 819 to 983, an increase of 164. The Covenant Missionary Committee of Japan was accepted as a new member at this session. The commission pointed out that the shifting missionary situation may call for new alignments in the future, although nothing definite was proposed.

MISSIONARY LANGUAGE INSTITUTE

Steady enrollment marked the last year. Indebtedness was brought down from ¥5,076,420 in 1970 to a present ¥467,783. The Institute Board is still looking for a replacement for the late director, Bill Lautz. The publication of a basic text has been delayed but publication is expected in the fall of 1973.

PUBLICATIONS

Editor Maas VanderBilt reported that *Japan Harvest* subscriptions were slightly up from last year. The new *Missionary Directory* was nearly sold out. The *Harvest* staff will miss the good services of Advertising Manager John Graybill who has brought advertising receipts to a new high level. John is being transferred to Yamaguchi-ken.

M

PROTESTANT MISSIONARY STATISTICS
(As Listed in Directory)

	1970	1971	1972	1973
Couples	1061-2122	1062-2124(+1)	1013-2026(-49)	945-1890(-68)
Single Men	122	136	115	116
Single Women	524	506	490	491
"Mrs."	33	36	40	40
	2801	2802(+1)	2671(-121)	2537(-134)

A

ANNUAL PLENARY SESSION

1973-1974 EXECUTIVE
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FINANCES

The last year proved to be an acceptable year in spite of the sharp dollar/yen revaluation. JEMA charter flights and advertising receipts continue to be the largest sources of income. A budget of ¥7,400,000 was adopted for the coming year. The new budget includes a sum of ¥700,000 to assist in the 1974 Japan Congress of Evangelism.

The 1973 Plenary Session closed on a triumphant note. It brought to a close another chapter of the Association's ministry. The 1970's are proving to be challenging years. The role of JEMA in serving the missionary community looms large in view of possible re-entrenchment of missionary forces due to a critical financial situation. Attendance at the session was good. Business was conducted in a spirit of charity and with a keen sense of responsibility. 1974 faces the missionary community with its new and possibly surprising developments. But, our trust is in God who never fails!

1974

PLENARY SESSION

Feb. 26

GOVERNMENT without LOGIC

A KEEN INSIGHT INTO THE JAPANESE MENTALITY BY ONE OF JAPAN'S OUTSTANDING CHRISTIAN SCHOLARS

by Dr. Takaaki Aikawa

(This message originally delivered at the 1973 JEMA plenary session.)



by accident." Premier Chou was angry but Tanaka talked about it with a smile on his face in his first interview with the press in Tokyo.

The world of Nixon and Chou is quite different from that of Sato and Tanaka. From where has this difference come? And what can the difference be in essence? The difference is not simply of the problem of sincerity or ethics. It lies in the subconscious underworld of their psyche and is worth a deep study of their cultures and way of thinking. Let me make an approach to this problem by taking up some simpler instances of making excuses and taking responsibility of what one has done to the discomfort of others.

SUMIMASEN!

A few years ago a Japanese student was studying in a German university. One day in the school library the student tore a few pages off from a library book for his own use and he was found doing so by a professor. The boy consequently was prosecuted for theft and was put into prison later. The case was not extraordinary and the punishment was reasonable. But the responses of the Japanese press was strange. Many Japanese newspapers accused the professor, saying that the professor was not fit for an educator because he sent the student to prison while the boy was saying 'sumimasen.' In Japanese society they are taught that most offences will be excused in their group if they say 'sumimasen' on being detected. And if some one refuses to excuse the offender even if he is saying 'sumimasen,' the very man who insists on punishment will be blamed by many.

continued

This may look very strange to Americans but to Japanese it is so natural that they do not notice the strangeness at all. The root is very deep but to make a long story short, the reason of Japanese permissiveness related to 'sumimasen' lurks in their subconsciousness and it can be expressed as follows: by saying 'sumimasen' the offender comes to acknowledge the human relation of their inner society which can be defined as the second person society and becomes a member of that closed society of the traditional Japan. To say 'sumimasen' is a kind of initiation ceremony into the second person society which I shall explain later somewhat more in detail.

2nd PERSON SOCIETY

The expression "the second person society" as the biggest characteristic of Japanese human relation was used by Prof. Arimasa Mori of Paris University for the first time so far as I know. According to Prof. Mori, Japanese have no first person or third person in their consciousness of human relation in the strict sense of the

For instance, Japanese have no word for abstract "I." Japanese word for I must be changed according to the person with whom he is talking. It is always considered from "you" side and it is always "you" which decide the right word for "I" from among 13 different "I" words such as watakushi, watashi, boku, ore, atashi atai and so forth. In short, Japanese "I" is nothing but "you of you." Now you understand that Japanese lack the identity core of "I" being which can be found in the depth of Western individuality. The image of Japanese "I" is very hard to be caught just like an image of a mirror reflected in another mirror. You know the endless reflections in either mirror when they are put on a table facing each other. You cannot make any concrete definition of this image. The image is fluctuant and is beyond logic or reason.

To be beyond logic or reason does not mean a weakness of Japanese "I-you" being. Japanese "I" or "you of you" is an average you of all Japanese or at least a-should-be-average I or you Japanese. And they believe that such a distilled Japanese is not difficult to be created in our imagination because they are nothing but well-known-you belonging to one family. Of course the image may

lack definiteness of features and some times it looks blurred. But the more blurred it looks, the more powerful and mysterious it becomes. This is a rough picture of the second person society and no first person or third person can live there without being deformed very much. No third person means no logic and hence a country without logic or government without logic.

Coming back to the story of the student, the professor acted as a person in a society where the third person exists and objective laws are ruling. But to Japanese press men the second person society was central and predominant. Their reasoning came from there.

It is very interesting that there is always some instruction in a guide book for foreign trips which means something like this: "Don't say 'sumimasen' to anybody in foreign countries as you easily do in Japan, because if you say so, you will surely be responsible for what you have done there." Sumimasen was after all only for domestic use.

SATO TO NIXON: "I will try"

When Sato said to Nixon "I will try," it was a kind of shiboleth or a magic formula which welcomed Nixon to the second person world of Japanese. In accepting Nixon's request by such a shiboleth, Sato felt that he had invited Nixon into his world, though not consciously but in the depth of his consciousness. Therefore Sato was happy and didn't worry much about the consequence of what Nixon thought to be a promise. And in fact, only a few Japanese paid attention to the heaviness of the promise here in this country, and many were astonished at the sternness of the attitude of the American government.

There was also a big gulf between Tanaka and Chou when they talked about the atrocities done by the Japanese army. Though Premier Chou did not say it openly, it can be imagined that in the depth of his heart there was anger as to the fact that Prime Minister Tanaka was not willing to hand over the men who were clearly responsible for the atrocities. It looked to Chou very unreasonable that Tanaka would not show any concrete measure of taking responsibility. Tanaka acknowledged the criminality

but had no will to be punished on account of it.

SUMIMASEN:CHOU STRANGE MENTALITY

But on the other hand, if Chou had insisted strongly, what would have been the Japanese reaction? There surely would have been a surge of reaction on the side of Japanese: "What an incorrigible fellow Chou is! Are we not saying 'sumimasen,' admitting openly our criminality?" How far is it from Chinese thinking! Chinese would have retorted to this saying, "What, you acknowledged your criminality and you refuse to be punished? It is like a story of a debtor who after acknowledging his debt and asking the creditor to come get the money, turned out the creditor at the door." Those two ways of thinking go parallel and will never meet.

Why was such a strange mentality born among Japanese? What is the historical and the geographical background of it?

The second person world of Japanese has its origin in their geographical and historical background. Japan's being an island country surrounded by big seas is the first condition which caused this country to develop the second person character in its culture. In old days big seas with huge waves and seasonal typhoons were impenetrable barriers which cut Japanese off almost completely from the outside world. Consequently they could not confront groups of people with different language, different color of hair and different type of culture. In short, they lacked "you" in the strict sense of the word and therefore an independent "I" was not to be found in their mentality.

Japanese society was just an inside society. Consequently they did not need much logic. They could understand each other intuitively, so to say, before they spoke, and things in nature and things in their daily life had only one connotation for all Japanese. This caused the popularity of haiku. There was almost no need of explanation about things in that kind of short poem. In such a society 'harmony' comes to be the most important key of life and only from harmony come out values, logic and justice, etc. There is no universal truth or abstract value for them.

Beside being an island country, the climate and the weather had a big role in forming Japanese character.

Japan is a volcanic country with earthquakes, and typhoons followed by terrible floods. Earthquakes, typhoons and floods are too powerful for the natives to fight against. Japanese gave up fighting against nature from the first and they tried to be a part of nature which is destructive only in a few occasions but soon becomes a merciful benefactor. Japanese nature never continues to be cruel like deserts in Arab or icefields in the North Pole. Such a unique mixture of soon-passing destructiveness and graciousness robbed Japanese of their independence from nature. Japanese nature was too powerful but at the same time too beneficial to be an antagonist to men, namely to be a definite you in cognition. From this fact came the weakness of Japanese in objective observation and consequently the weakness in scientific thinking. Politicians who knew this mentality succeeded and those who didn't failed. The story of Mokko Onda by Isaiah Ben-Dasan in **THE JAPANESE AND THE JEWS** is a good instance of success of a wise politician and the story of Sanrizuka by the same author in **ON JAPANISM** is an exact example of a politician who ignored this mentality.

KATANAGARI-SAKOKU

As to the historical background of the second person world of Japanese, I have much to say but here I think I must limit my speech to only three items in the whole history. The first is the early unification of the country under a powerful government. The study of old Japanese classics such as *Kojiki* and *Nihon-shoki* published in 712 and 720, respectively, showed that a fundamental structure of Japanese entity which continued to exist for more than two thousand years had been established already then with the imperial household as its center. This is very unique and had much to do with the loss of confronting "I and you" relation in the thinking of Japanese. Harmony became more important than competition and cold logic with tangible and emotional human relations more valued than rules and contracts.

The second item to be remembered is the katanagari (weapon hunting) in 1588 by Hideyoshi Toyotomi. By robbing people of all weapons, governments killed all possibilities of the common Japanese confronting their rulers. Arthur Schlesinger Jr.

evaluating this katanagari very highly writes as follows:

"Today in the United States, there is no effective federal gun control. In consequence, among the great industrialized States, Japan, Britain and West Germany together have a population 10 percent larger than that of the United States, and yet there are 40 times as many gun murders in the United States as there are in Japan, West Germany and England combined." (*American Democracy*, p.54)

For a long time Japanese governments did not find any confronting "you" in the weaponless people. This dialogueless mentality had not disappeared completely even now and even when the government makes negotiation with countries with demonic weapons, they stand in the same mentality. And as I told you, Sato and Tanaka showed that they had remnants of it though in a little different style.



The third item is the sakoku (shut-door-policy) by Tokugawa shogunate. Sakoku began in 1639 and continued for about 300 long years. Sakoku, which was put into practice at the time when ocean navigation already became possible even by Japanese technology, formed more than a half of the second person mentality of present day Japanese. For those long years, all that had been sowed to be cropped as the second person mentality later was cultivated and consolidated by Tokugawa policy and Tokugawa education. Of course we must remember that the Meiji government made use of it in forming the ultra-nationalism of the day. The occupation by the United States and the aftermath of it which continued almost till the end of 1960's have not wiped the mentality out. The American government, in some sense, was a government above ours and Japanese lived not only under the nuclear umbrella but also under a bigger umbrella of finance and diplomacy. Thus the second person world of Japan

continued to live, though in a weaker form, up until the reversion of Okinawa.

A new era seems to have dawned for Japan in 1970's, and 1973 is considered to be a most critical year for this country. It is because Japan came to a cross-road round this year and at that cross-road there is no road-sign to tell the direction. Whatever the direction may be, the surest thing will be that there is no longer the second person world for Japanese. Or at the least, there is no longer peace for Japanese if they stick to this mentality in international relations.

Japanese began to be called "economic animals" because of their hard work in economic activities and they began to be considered as arch-destroyers of natural environment because of the second greatest GNP. Diligence in economic activities and great GNP are not bad in themselves in the second person world but in the third person world with the true "I and you" existence, both that kind of diligence and GNP become hideous and demonic.

But on second thought, is the second person society of Japanese so completely out of date and repulsive? Arnold Toynbee says to it "No." It was he who argued that a model of a future world of peace where there is no war can be found in the historical example of Tokugawa shogunate system. The Tokugawa shogunate gave him much wisdom as to the political technique how to keep people in harmony without war of any kind, he writes. The method was to keep people in a calm and spiritual satisfaction under a strict control of mechanical inventions, material competitions and sudden change of social systems. According to this great historian, Japan is coming to be a part of the open world but at the same time the world is in its turn becoming a kind of the second person society in a form of so-called "one-village world" owing to the gigantic information media. What kind of prospect must we Christians have? And how do you, missionaries, evaluate the old tradition of Japan in the light of a new human society? [End]

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Evangelism Explosion

JAMES KENNEDY SHARES HIS EXPERIENCES
AT CORAL GABLE WITH CHRISTIANS IN TOKYO

by Maas Vanderbilt



11

"The Gospel is good news, but we do not always tell it as good news" was only one of many provocative statements sprinkled through the two-hour lecture by James Kennedy of Coral Ridge Presbyterian Church in Florida. Kennedy, on his way to take part in the Graham Crusade in Korea, spoke at a quickly arranged meeting in the Tokyo Yodobashi Church on May 30. Even though there were just a few days to publicize the meeting, the fame of the Coral Gable church's growth pattern was enough to gather a near capacity crowd of both Japanese and missionaries.

Well-known through his book "Evangelism Explosion" and the amazing growth of the Coral Gable church, Kennedy shared with the audience the dynamics of gospel witnessing. Kennedy, speaking with ease and conviction, divided his lecture into two parts: the principles of evangelism and the practical methods of evangelism. Pastor Masuda, well-known interpreter, ably translated Kennedy's articulate message. (Tapes are available from PBA.)

Kennedy began by saying that Jesus' first and last words to his disciples were about personal evangelism. "Follow me and I will make you fishers of men." "Ye shall be my witnesses. . . ." He pointed out that if we are not fishers, we may well question whether we are followers. He went on to stress that the key role of the pastor is to "equip the saints." Then followed a detailed description of how he himself had to learn the way of personal witnessing and how he taught it to others. Personal evangelism, he emphasized, must be taught to others. "Training a soul winner is more important than saving a soul—an untrained Christian remains one while a trained Christian may win many." He stressed that the Bible plainly teaches that personal witnessing is a high priority matter for every Christian. This concept has been revived in the last decade and as a

result, says Kennedy, in 1972 for the first time in our lifetime Christian numerical growth percentage-wise was greater than world population growth!

Moving into the practical part of his talk, Kennedy described the training techniques used first in the Coral Gables Church and subsequently in hundreds of clinics throughout the world. "Preach witnessing publically but recruit personally," he emphasized. Once again he stressed the role of the pastor to train personally his members so that they in turn can train others. "Go and tell—don't just sit and listen." Sharing frankly with the audience, Kennedy stressed that witnessing is most effective among those who have had some connection with the church. An actual witness starts in a friendly atmosphere but Kennedy stressed that they have found effective such penetrating questions as "If you died tonight, would you be sure you would go to heaven?" or "If you died and God asked you 'why should I let you into heaven,' what would you say?" Every personal witness should end in some kind of decision, he added.

Follow-up, such as correspondence courses and introduction to some small group, is systematically carried

on. Recently, the use of cassettes has begun to play a large role in the instruction of new converts. When asked by a missionary as to what changes have taken place from the time he started this method up until the present, Kennedy answered that at first there was no definite beginning or end to the training program and he found that it worked better when carefully carried out during a set period of time. Also, in his own church, due to the great response, he has had to set up a definite chain of command to run the entire program. An aged Japanese pastor asked "How did you train yourself?" to which Kennedy with a smile answered, "I didn't, I was taught by another!"

Having read the book, *Evangelism Explosion* (now also in Japanese — *Bakuhatsu Suru Dendo*), and having viewed the film "Like a Mighty Army," I think Kennedy's results can be duplicated in Japan. Adjustments will have to be made to fit Japanese cultural and linguistic patterns, but why shouldn't it work here? Anyone for an "evangelism explosion"? My church building still has empty seats!

[End]

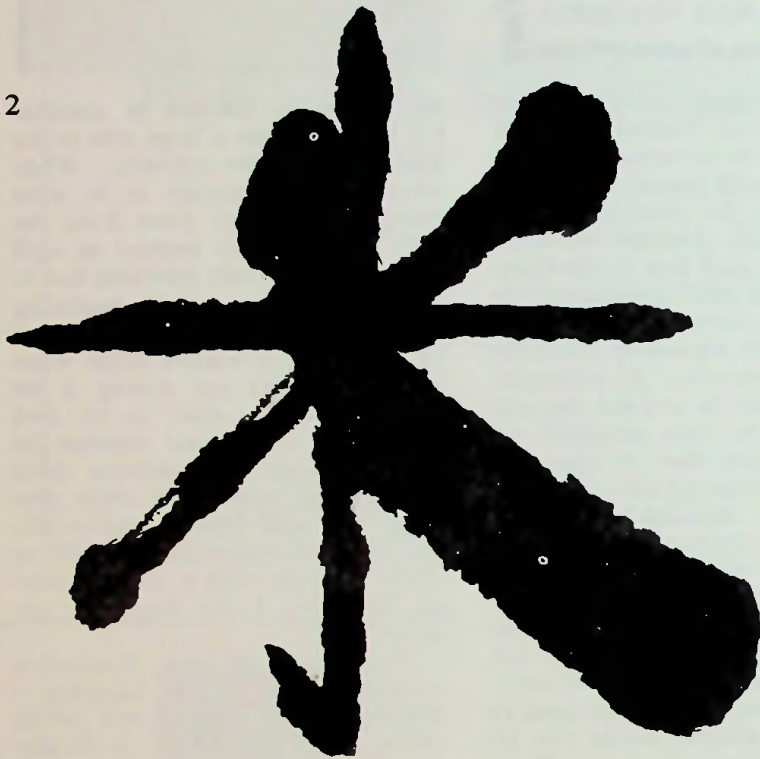


ONLY ONE LIFE

UNUSUAL MINISTRIES AMONG CHRISTIANS IN JAPAN

by Eloise Vanderbilt

12



FROM ~~SUICIDE~~
TO SERVICE

Yoneko stood on the train platform dead-tired and totally confused. Since early morning she had been running... away from herself.

In her middle teens, she had already found life hopeless and without meaning. Her mother dead, her father and sister uncommunicative, her school dull, she found daily life more and more unbearable. She tried smoking, dancing, skating... anything to take up her time and give her a sensation of pleasure. But instead of pleasure, she found she was left with an aching void that nothing could safety.

Today she had skipped school to go skating, but after a few hours, she felt a strong urge to go to Enoshima beach. In her mind she pictured herself walking down to the beach, into the water, and then, shouting her hatred and troubles to the waves, she would let the water rise above her head. She got on the Odakyu train that she knew went to Enoshima but after a little while, she had a strange feeling that this train was going in the wrong direction. She changed trains at the next station, and then had the same feeling. It was getting later and later at night, but again and again she changed trains until at last she no longer recognized where she was.

Now, exhausted and depressed, she had no desire to go any further. A train was coming into the station. The light shone on Yoneko and suddenly she jumped.

Two workmen riding in the conductor's department that night saw Yoneko jump in front of the train. As soon as the train could stop, they rushed to her side and with bits of rope from their workbags, they made tourniquets to stop the bleeding from her mangled limbs. One of the most skilled surgeons in Japan happened to be at the University hospital where Yoneko was taken and that night he did the surgery on her body.

For a week she lay unconscious, then woke up to a world of pain and suffering. Both of her legs and her left hand were gone, and two fingers from her right hand. Day after day she lay in her bed, crying and wishing for death.

Eventually she was moved to a hospital in the city of Hachioji. Unknown to her, her home-room teacher at school was very concerned about her. He felt a great responsibility for this desperately sick young student of his. He thought of the compassion and love of a certain missionary to whom he had been teaching Japanese and decided to ask Mr. Robin Mc-Leroy to go see Yoneko.

Soon after that, Yoneko had two visitors. One was the missionary and the other was Mr. Tahara, a young Japanese evangelist. Yoneko appreciated their friendliness, and also she liked the songs they sang but she felt a strong reaction against them when they talked about the Bible. After that they came often to visit, and the songs were always a comfort, but the words about a loving Father made less and less sense. If God truly were loving, why did He allow such a thing to happen to her? And about sin... Yoneko did not know what they meant when they said she was a sinner.

But the evangelist was persistent in his message of God's love and mercy, and there came a day when the hard door to her heart was broken down, when she acknowledged that the man who was nailed to the cross was truly the Son of God who was nailed there for her sake. She completely surrendered herself to Jesus Christ, and from that day her life changed. She had no idea how God could use her but she prayed that in some way she would be used to tell about Christ's love.

When she was fitted with artificial limbs and was well enough to go home, she found a cold welcome. Knowing that she had become a Christian, her family began to persecute her in many small ways. She was often slapped on the face and kicked, and almost every time she came home from church after attending an evening service, she found all the doors locked. One evening as she came back from church, she found the lights still on and the door unlocked. Her father told her that she had to either stop going to church or to leave home. For Yoneko there was no choice. She told her father she would rather leave home than leave her faith in Christ. Her father, struck by her sincerity, backed down from his demands and said she could stay home and continue going to church.

Then something happened that changed Yoneko's life again. She received a proposal—from the young and persistent evangelist who had visited her so often in the hospital. This was a blessing far beyond what she had dared expect from God. There were more wonderful things in store for her. She became Mrs. Andrew Tahara, and within a few years, the mother of Mary (メエリ) and Ruth (ルツ).

Along with the blessings, of course, came many trials. Even with a strong healthy body, a woman may find



Yoneko, Andrew, and Ruth Tahara

housekeeping a full-time job. For Yoneko it was much much harder. Simple chores were major undertakings. The frustration of having to do all the housework and cooking using three fingers of one hand was sometimes more than she could endure. She prayed more often for patience than for anything else because she knew had to learn to do things by herself. Her husband was a great help and devised many things and methods to make work easier for her. As her daughters grew older, they learned to help her and to recognize signs of distress or fatigue.

In 1967 the Taharas went to serve a church in Okinawa. While they were there, they were asked if they would cooperate with Ken Anderson of International Films in making a movie of Yoneko's life. At first they were very reluctant about the idea. But as they gave much thought and prayer to the matter, they realized that this was not really her story, but another story of the wonderful mercy and love of God. So the film "Ikiru to Wa" was made and is being used throughout Japan.

After four years in Okinawa, the Taharas felt that the Lord was leading them into the ministry of Christian films. They are now in America working with International Films, Inc. and will return to Japan next year to head up a Christian film ministry, producing more films and making Japanese versions of good Christian films that have been produced in other countries.

Long ago Yoneko said, "I have learned to leave everything completely in God's hands. I can do nothing but praise Him for His love." Her yielded life has been a testimony to many who are searching for compassion and a reason for their existence.

TIME FOR MORE ORGANIZED OUTREACH IN JAPAN?

14

by Dagfinn Solheim



teaching in Norway. Laymen, filled with the Spirit, started to preach the Word of God in Norway around 1800—in spite of much protest and even persecution. They were not accepted by the clergy. However, this laymen's movement (Hauge - movement) has brought great blessings to Norway and to the mission fields. These lay-preachers, travelling from place to place, were also the human agents for many awakenings in Norway. From around 1800 house-meetings became common. In this way the Gospel became something that concerned common people. Christianity was no longer only some nice Sunday-custom, but something which concerns one in daily life. The lay-preachers met people on their own level—in their own houses. And people were listening.

Churches and pastors are necessary. But they cannot do the work alone—isolated. Too often the gap between the church and common people is very high. Many people in Japan come to church, and they understand nothing of what is said. Some come because of special needs—is Christianity the answer? Others come because they have a certain interest in knowing what Christianity is. Both of them most often go away dis-

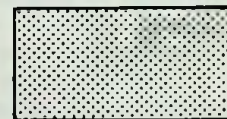
appointed. Christianity is too difficult—it must be a Western religion—we cannot understand this.

Is it possible to build a bridge between the Church and the society? This bridge could be built of lay people who witness and tell their families and friends about Jesus. And as life cannot live without forms—I think it is necessary to organize sodalities within the churches in Japan. Dr. R. Winter has very clearly illustrated the difference between sodality and modality.



MODALITY

SODALITY



Modality is the parish-church type of organization. The pastor has a church and a certain area where he serves and preaches. This is the stable factor.

However, another organization, in addition to the first, has proved to be of greater importance in the growth and outreach of the church. This is the sodality—the horizontal structure. A typical example of this organization is the Japan Gospel Crusade.

Besides the local churches we need apostolic bands called by God to go out and evangelize and reach those who have not yet heard.

Many churches in Japan are struggling because of lack of money and few members. Of course these things are closely related. In the situation today we ask what we can do to get the churches growing. As we pray for the filling of the Holy Spirit and for revival, we also look for ways the Lord might lead us to save the lost and give the Word of Life in a meaningful way to more people.

Most of the evangelical missionaries in Japan come from the so-called sodalities, mobile organizations which are not bound like the parish-structured church. For instance, nearly all missionaries from Norway are coming from free organizations within the church. These organizations are also doing extended evangelistic work and

From the time of the apostles the church has been growing outward by this kind of structure. (comp. *Japan Harvest*, winter 1972: "A Historical Look at Missions.") Where this structure has been lacking the church has become self-centered and lifeless. On the other hand, this organization, focused on reaching out and winning people for Christ, has brought vigor and blessing to the local congregations.

Within each local congregation there could be formed cell-groups. These groups meet for bible-study, prayer, teaching in personal evangelism, and then they go out and practice evangelism in their neighborhood. This has been practiced very much in Korea, and it has been a main factor in the revivals there. In 1907 the great revival started in a bible-study group (Shearer: *Wildfire: Church Growth in Korea*. Eerdmans, Michigan, 1966 page 56).

Also in Indonesia there are today thousands of cell-groups. The Christians in these groups give strength to each other and go out together to evangelize. As early as Nov. 1968 "cell-group evangelism" was presented at the "Asia-South Pacific Congress on Evangelism" in Singapore. This resulted in great interest and many questions from many countries. And it has proved to be effective. We can mention the "Christ the Only Way" movement in the Philippines. There are more than 2,000 CORE-groups and each CORE member leads one Lay Evangelistic Group Study (LEGS). By March, 1973, the movement should have 10,000 LEGS groups (*Church Growth Bulletin*, Jan. 1973, p.292). The CORE groups meet once a week for fellowship, bible-study, and prayer. The LEGS groups meet in homes of believers and sympathizers, and thus become potential congregations. Many LEGS units have already become house congregations.

Also in Japan many cells are working. But still many small churches lack this, and Christians are given lit-

tle opportunity for bible-study and evangelism. We should help Christians so they can have opportunities to witness about their Savior. In each church there ought to be a person who could help form cells like this and also help them with study material and look for leaders.

In addition to the cell-groups there should also be one or more evangelistic teams. This team would be the extended arm of the cell-groups. The team would get support and help from these groups. Teams like this have often been the instrument for inspiration and also revival.

House-meetings are also a tool for filling the gap between the church and the society. It is easier to invite neighbors, friends and relatives to a home than to a church. These house-meetings could be combined with the cell-groups. Even if house-meetings are mainly for building up of Christians, they could be a very good help in making contacts and helping people to understand what Christianity is. A forum where there also is possibility for response and questions can help people in understanding. Too often the message is above the heads of many of the listeners.

We will summarize this reminder with another illustration of Dr. R. Winter (used in lectures, Fuller, Pasadena). This is again stressing the necessity of an organization where mobile units and laity are credited.

Too often the sodality is lacking in new churches. Mission organizations fail to plant the component of which they themselves are a part. Shall we in the future try to plant growing churches—which also have the horizontal structure? This will help the church to grow!

For further information read:
Church Growth Bulletin (ICG)

July 1971

Jan. 1973

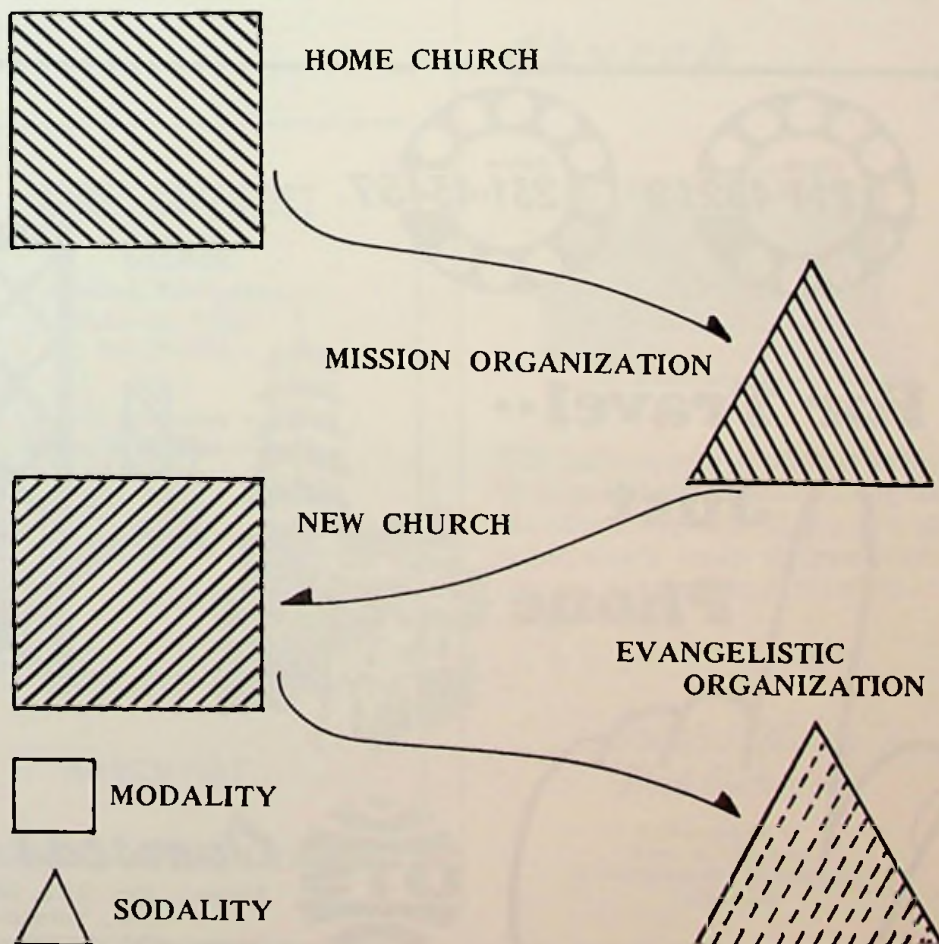
Japan Harvest Winter '72

Winter, R.D.:

"The 25 Unbelievable Years 1945-69" William Carey Library, Calif. 1970.

"The Warp and the Woof"

[End]



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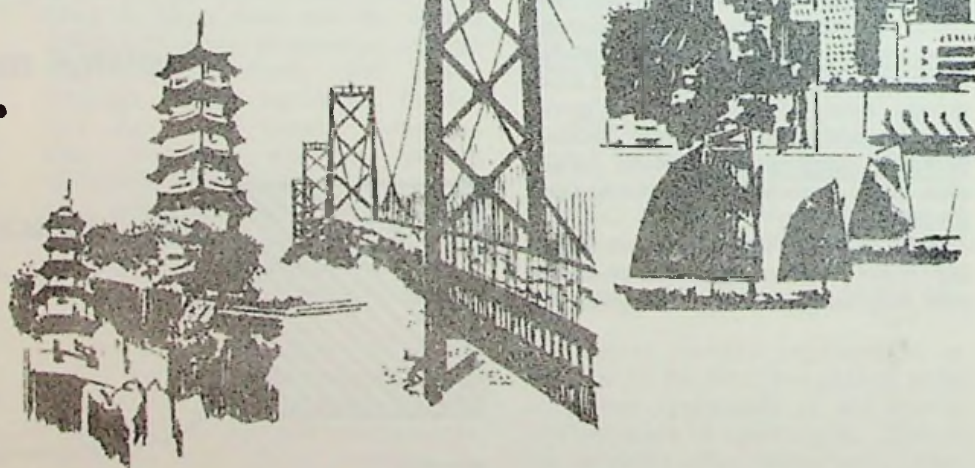
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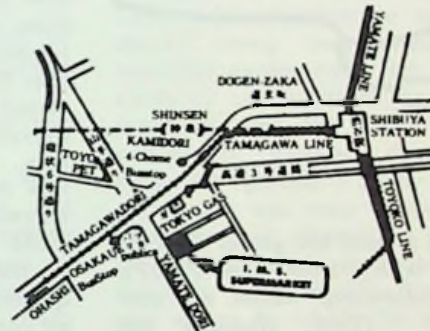
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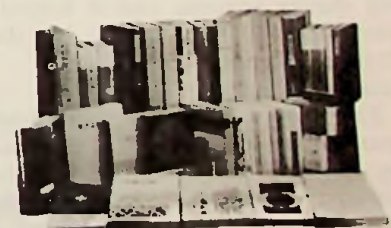
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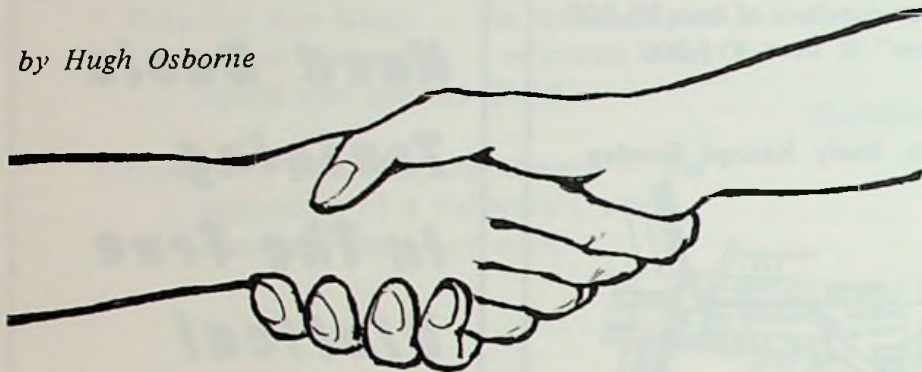
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Participation Training

18 by Hugh Osborne



A Participation Training Seminar was held at TEAM Center, Tokyo from Mar. 14-17. Twelve of us arrived at the Center not quite knowing what was ahead of us. Formal introductions were omitted (although as was explained later this was not intentional) and had the advantage of helping us not to 'label' one another. However, each one was provided with a name card which he placed before him during sessions and it helped a great deal to call others by their Christian names.

Learning together

Following a humorous slide presentation showing the need for the training, we got ready (as the last slide put it) "for our shot." A recording secretary was called for so that he could jot down details on the blackboard and then each one was asked to write down some problem he or she was facing. These were then summarised and written down as possible topics:

1. Moving
2. Working with a national pastor.
3. Demands beyond capability
4. Children's adjustment to new situations
5. Communication
6. Activating Fellowship
7. Settling Priorities
8. Heard but misunderstood

The group then selected one of these and our leader encouraged us to frame it in question form and in more precise wording as a topic. The main idea was "How can I deepen fellowship within my church?" This

was batted around the group until we came up with "How can I DPE Christian fellowship within my congregation?" (DPE standing for Deepen, Promote, Enhance.)

We then had to formulate a Goal and, while it seems simple now, it took us some time to actually express what we wanted to do as a group. Our leader encouraged us to put it in infinitive form. It eventually turned out "To identify ways to DPE Christian Fellowship." We then formed our outline remembering now that the problem was not an individual's problem but had become a problem of the group.

Topic: What steps can I take to DPE my local fellowship?

Goal: To identify ways to DPE Christian fellowship.

Outline:

1. What is the actual situation?
2. What steps have I taken?
3. What have others done?
4. Which suggestions can I effectively use?

A leader kept the discussion moving while Morris Jacobsen doubled as trainer and observer. We didn't at the time know what these roles involved but learned as we went along!! We had been allowed an hour for the whole session but we had spent nearly 30 minutes of it on a model which as our trainer pointed out was much too long as it did not leave enough time for discussion.

Our observer told us what he had actually seen and heard go on in the group. By showing us a chart of how

the discussion had gone back and forth we realized that some of us had talked too much, others not enough, that we had missed some contributions and had not helped each other to participate. It was pointed out that if we made our contribution and ended it with a question it would overcome silence gaps in the discussion. Usually where a flat statement was made a lapse in discussion occurred. We learned we could help timid group members to participate by naturally and tactfully directing a question to them. Our leader pointed out then that one of the reasons why many people join and leave groups is because they do not feel part of the group and have no sense of inter-relating with others in the group. We must make the other person feel he is needed and not block acceptance. Here we realized a very important principle—we are to teach people, not subjects! There are often tensions within the group because of not being sure of acceptance, but as we learn together as a team emotional tension can be de-fused and we can help each other towards a meaningful goal.

Having heard the critique, we moved into our second session with the recorder becoming the leader and the former leader becoming the observer, while a new volunteer became the new recorder. The new topic took less time (but still too much) to model. It was number one on the list and appeared in the following way.

Topic: How can I meet personal problems in moving to a new area of service?

Goal: To implement positive attitudes in moving to a new area of service.

Outline:

1. What are the problems to overcome?
2. What do I know of frustration from previous experience?
3. How can I implement a positive attitude?

It was inspiring to hear of God's provision in so many ways especially among our single lady missionaries. Briefly here are some of the results of the discussion:

1. Home settlement should be accomplished in as short a time as possible.
2. We should use the "bridge" of local contacts to introduce oneself to the area.
3. Every Home Crusade tracts or others with "aisatsu" should be used. Go door to door and explain you are new in the area.
4. In implementing a positive attitude
 - a) Be prepared to use time wisely. Many frustrations come from "wasting" time.
 - b) Be prepared to seek help of locals. Create opportunities for them to help.
 - c) Have openness of heart and home. Be available.

Many spiritual principles were brought to bear on the discussion, and the testimony of God's working through seeming trivia challenged us all to believe God for new things.

We learned further lessons from the comments of the leader, observer and trainer. Here was graphically illustrated the need for "feed-back." We do not learn from experience, and the reason why so many of us fail to do so is that there is no feed-back from others. We were also made to realize that if the leader was forced to take over at any part of the discussion it was because the group had abdicated their responsibility. Hav-

ing a simple topic helps. It should not be a compound topic. Educational background is no deterrent. Everyone has something to contribute. Having a deadline for the discussion, as in any area of work, helps.

The next morning, Morris Jacobsen's devotional from Song of Solomon 4 was a fresh challenge. It is the language of lovers but verse 12 is a rebuke. The sealing of the garden and the spring is something of which we as Christ's bride are often guilty, and it takes the winds of adversity as in v. 16 to unlock the garden and unseal the spring so that we can be a blessing to others. Using a pertinent illustration Dr. Jacobsen told how missionary Thompson of Cuba rejoiced when he saw an old quarry being transformed into a beautiful garden by a rich man. All kinds of exotic plants were brought from all over the world and local community enjoyed the fragrance from that garden. Then, one day a contractor was seen at work and a wall was built around the garden and no one else could from that time on enjoy it. Participation Training was one means by which the walls which we have built up can be broken down.

We had further discussion on "Settling Priorities" and "Demands beyond my capability" and some new topics were also suggested. The time taken for settling topic and goal was remarkably less, showing we were learning to focus on the subject. Following the morning session we were introduced to various further techniques of group participation. These

included the forum, the interview, the panel, the audience re-action team and the buzz session. Here we discovered that a number in our group had real talent. Using the former pattern we set our topics, goals and outlines in the evening session. We were now divided into two teams and the selection of the topics came as a result of interviewing each other concerning the thing which we considered to be the one matter that blocked our effectiveness. There is space only to mention the topics. "How do I incorporate my ideas and gifts into a ministry where the responsibility belongs to a national pastor?" "How can I live with my limitations?" These were humorously presented by means of skits, speeches and audience participation and following the critique, the training seminar came to an end.

We were sorry that there was not time for more. It was an enjoyable experience in participation and we came away convinced that we had been furnished with a new tool for evangelism and church planting.

[End]



"Hi fellas, I'm your new field superintendent!"

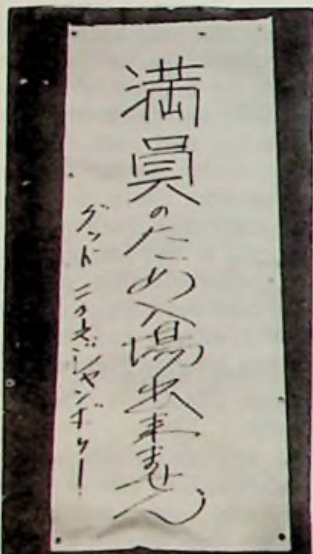
"GOOD NEWS! JESUS LOVES YOU!"

Over 450 young people gathered at the Nichifutsu Hall in Ochanomizu on the night of June 3 to hear this message given through folk gospel music. From the solid electric guitar sounds of The Messengers to the very quiet poetry sung by Mike Bade, the evening could best be described by the word "variety." Team Evangelism sponsors Maas VanderBilt and Dick Kwantes stressed that they hoped to reach many young people who might never enter church through gatherings of this kind.

by *Eloise VanderBilt & Kazu Sano*

Photo credits: *Herbert Waid*

*good
News!
Jamboree*



*"Hall filled to capacity,
no more admittance" -
a response beyond expectations*



*the jamboree's one
purpose: to introduce
Jesus Christ*



*Emcee Nakano keeps the
audience informed and happy*

*good harmony from the
Joy Sounds of Christian Academy*

*Craig Cox interprets
for the Joy Sounds*

Mike Bade

Hyupere Kurisuto

Gloria Singers



Yutaka Izawa gets a solo spot



"Preacher's kid" Jun Takimoto shares his testimony of God's love



The Messengers, hosts of the jamboree, make a joyful sound electronically



SPONSORS

"We are one in the Spirit, we are one in the Lord"

CONFRONTATION

OF

CHRISTIANITY

AND

NATIONALISM

IN JAPAN

PART TWO

BRIEF SURVEY of MISSION HISTORY

by Keiichi "Paul" Ariga



Continuing in this issue, the *Harvest* introduces to our readers selected parts of a thesis written by Mr. Keiichi Ariga. Mr. Ariga, well known throughout Japan as an associate of Evangelist Koji Honda, recently completed a year's study at Fuller Seminary School of Missions. He has done extensive research in connection with this thesis and he has graciously allowed the *Harvest* to print sections of special interest to missionaries. The *Harvest* wishes to thank Missionary Eric Gosden, longtime acquaintance of Mr. Ariga, who has done the editing for this series of articles.

The first Protestant service of worship in Japan proper was held on the deck of Commodore Perry's flagship on Sunday, July 11, 1853. The anti-Christian edict of 1614 was still in effect. In fact as late as 1868 it was freshly posted on public noticeboards. With the coming of John Liggins and Channing M. Williams (Protestant Episcopal Church) in 1859, the first period of missions in Japan opened.

1. The Exploratory Period (1859-1881)

In the same year the physician

James C. Hepburn of the Presbyterian Church, U.S.A., arrived at Kanagawa, to be followed by Samuel R. Brown and Dr. D. B. Simmons both of the Reformed Church in America. Guido F. Verbeck also arrived in Nagasaki, and in 1860 Jonathan Goble of the American Baptist Free Missionary Society, with J. H. Ballagh of the Reformed Church arriving at Kanagawa in 1861. The first formal fruit of the witness was the baptism in 1864 of Mototaka Yano, a respected physician. The first Japanese church (Nihon Kirisuto Kyokai)

was established in Yokohama by Masayoshi Oshikawa.

2. Openness to the West (1882-1889)

In the period 1882-1889 the Congregational and Presbyterian churches made extremely rapid gains—the Congregational from 1,000 to 9,000, and the Presbyterian from 2,000 to 9,000. Revivals broke out in Yokohama in 1883 and at Doshisha University in 1884. In 1887 the translation of the Old Testament was completed.

3. The Difficult Decade (1890-1900)

An anti-Western and essentially anti-Christian climate prevailed in the decade following 1889, due to the rising tide of nationalism and the revival of Japanese religions. The issue of the Imperial Rescript on Education in 1890 based on Shintoism hindered the expansion of Christianity.

4. Christian Resurgence (1900-1918)

The 20th Century Forward Movement (Taikyō Dendō) resulted in some 20,000 new inquirers with 1,181 receiving baptism; and five month's evangelism at the Osaka Exposition of 1903 resulted in 16,000 signing decision cards. From 1914-1917 the National Evangelistic Campaign (Zenkoku Kyodo Dendō) was carried on, a co-operative venture that brought in 21,415 inquirers. The Presbyterian Church registered a total of 19,570 baptisms in 1906-1915, an average of 2,000 baptisms per year, and communicant membership climbed from 15,076 in 1905 to 31,561 in 1915, an increase of 16,485 in one decade.

5. Between the Wars (1919-1939)

In spite of the victory of democracy over authoritarianism in World War I, this period saw the rise of militarism and ultra-nationalism in Japan. Yet it has been called the period of receptivity (1919-1930), with the Presbyterian Church increasing by 13,000, the Methodist by 15,000, the Congregational by 8,000, the Episcopal by 4,000 and the American Baptist by 1,000. The Federal Council of Protestant Churches carried out the Kingdom of God Movement between 1929 and 1932, marking the 70th anniversary of Protestantism in Japan. As many as 799,037 people attended the meetings and 62,460 signed decision cards. Meanwhile the Holiness Church developed from 2,987 in 1924 to 19,534 members in 1932.

6. Dark Days (1940-1945)

Under the pressure of a totalitarian government, all Protestant groups had to unite in one church, and World

War II began. Missionaries withdrew in 1941, Salvatoin Army officers were arrested and the organization told to disband, and in 1942 great persecution came on the Holiness pastors, with key laymen also imprisoned. By 1944 the attendance of men at services had become almost impossible, with pastors under 45 also mobilized for war production.

7. The Post War Period

The adventure of military expansion ended on Aug. 14, 1945, leaving about one-third of all church buildings totally destroyed. A great laymen's conference held on the campus of Aoyama Gakuin in Tokyo, voiced the first clear expression of repentance before God and man of the church's betrayal of its Christian mission during the war. In 1947 many groups withdrew from the United Church, and freedom of religion was constitutionally guaranteed. The years 1945-1950 have been called "The Christian Boom," and at the 1959 conference of the United Church 869 churches out of 1,572 had doubled their achievement over the previous five-year period in at least one of the following five sectors—membership, S.S. attendance, attendance at Sunday worship, total budget and monthly giving. There followed

several mass evangelism efforts by World Vision, and Billy Graham, resulting in some thousands of decisions.

8. New Day of Evangelism (1970-)

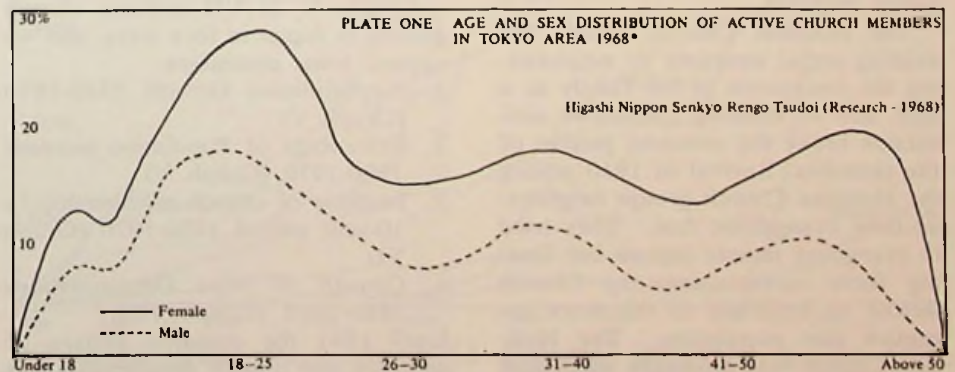
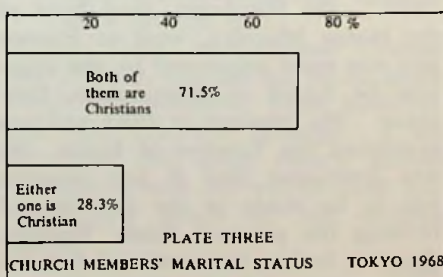
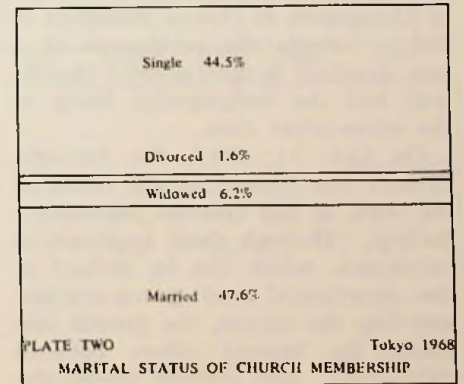
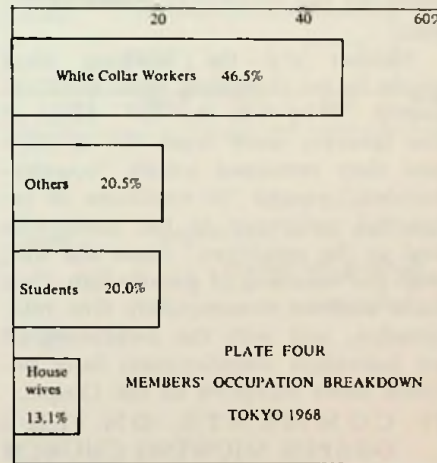
The United Church inaugurated a Ten-Year Plan of Evangelism to extend from 1962-1972 with emphasis upon lay training, and three dioceses of the Anglican Church formulated a five-year plan with similar objectives. The Japan Baptist Convention could report a 25 percent growth in the period 1960-1965, and in 1964 the formation of the Total Mobilization Evangelism Committee opened a new day of Evangelism in Japan.

II. ETHNIC AND SOCIOLOGICAL UNITS IN WHICH CHURCHES ARE MULTIPLYING

The very slow nature of church growth in Japan indicates "the individualistic pattern." Graph I shows that the majority of converts come from young men and women between the ages of 18-30(50.8%), from high school and college students, before most of them get firmly attached to business or employment. Conversion in Japan is taking place almost entirely from among "the detached."

However, Graphs II and III, the result of research in Tokyo in 1968.

continued



show single members at 44.5 percent and married members at 47.6 percent, with both partners Christian among 71.5 percent of the married members. So we are moving towards the "web movement."

Many converts come from the suburbs of the larger cities. Indeed the special evangelism committees of the United and Lutheran Churches say that the best place to establish churches is the wealthy suburbs of the great cities. This reflects the original "samurai" pattern which brought thirty thousand into the churches between 1882-1889, and laid the foundation for most of the later growth. Why this sector of society, and why their ready acceptance of Christianity?

1. Because of the disintegration of the samurai class, and the abolition in 1871 of the old class system, these people were free to choose their own way.

2. They were the intellectuals of the day and their training prepared them for accepting Christianity.

3. They desired "that Japan should become a nation among nations."

4. They saw the unblemished character and disciplined life of the missionary.

5. They were the least bound by the traditional mores of Japanese society and the most open to the west.

Graph IV showing the Distribution of Occupation of Active Members in Tokyo, reveals the emergence of a new structure in the Japanese church, with half the congregation being of the white-collar class.

On Oct. 31, 1917, the Holiness Church was formed as the result of the work of the Oriental Missionary Society. Through their approach to conversion, which can be defined as the experiential and group-oriented way into the church, the growth line soared up beyond others between 1924-1932. The convert shared the good news with his family, relatives and friends and often triggered a group response.

The Holiness Church utilized the existing social structure by emphasizing the conversion of the family as a unit, and in stressing immediate conversion broke the common pattern of the churches. Revival in 1930 among the Holiness Church groups heightened their evangelistic zeal. They tried to evangelize remote regions but finding them unresponsive, the Church shifted its emphasis to the more receptive city population. The Holiness Church was especially successful

in mobilizing its laity, and the founder Bishop Juji Nakada through his charismatic leadership challenged the entire holiness constituency with high goals of attainment.

III. ETHNIC AND SOCIOLOGICAL UNITS WHERE CHURCHES ARE NOT MULTIPLYING

By far the largest single class of people in Japan before World War II was the farming population. Whatever success Protestantism had with this group was limited to about a ten-year period, 1877-1887. Then the rural church became virtually squeezed out of conservative village society, due to the restrictions of family and hamlet life reinforced by the emperor institution. Nor did the church make serious attempts to reach this population after 1900. It is said that no more than ten percent of the total Protestant missionary force was assigned full time to rural work in the twenties.

Despite the church's concentration on urban evangelism, it could not reach the capitalist and labor classes to any significant degree. While upper class receptivity during the 1800s has been noted, little reference is made to it in records later than 1900. Christianity was a seed fallen on hard ground as far as industrial magnates and government officials were concerned. They were the people who enforced the traditional mores of Japan.

Neither did the laboring class prove to be promising until quite recently. Why was this so? Most of the laborers were from the country and they remained solidly "country-minded," rooted "in traditions of respectful deference to the authorities and to the employer." Since the war, with the lessening of paternalism, they have attained a completely free relationship, and with the awakening of an individual consciousness have become more receptive to the Gospel.

IV. COMMENTS ON THE GRAPHS SHOWING CHURCH GROWTH

Graphs V to VII indicate church growth in Japan in four ways, and we append some comments:

1. Accumulative Growth 1880-1970 (Graph V)
2. Percentage of Population increase 1880-1970 (Graph V)
3. Increase of church membership in 10-year period 1880-1970 (Graph VI)
4. Growth of Nine Denominations 1880-1970 (Graph VII)

Until 1881 the common pattern of entrance into church membership was

one by one, and the church was composed of individuals taken out of their family context. They were almost exclusively from the middle class, the group freer to respond to the Gospel because they were more detached from Japanese society. From 1882-1889, the period of Japan's openness to the west, we see the growth of the Presbyterian, Congregational and Methodist churches. Those who responded to Western influence were the urban upper and middle class intellectuals, and the largest number of converts were among students, notably in mission schools.

1890-1900 was the period of an anti-Christian climate, and the rise of national religions hindered the expansion of Christianity. However, 1900-1939 was the period of Christian resurgence when aggressive evangelism was undertaken in the most receptive segment of society.

The Dark Days (1940-1945) brought a standstill, but during the Occupation churches progressed much because of the complete defeat of nationalism. With the return of political stability churches continued to grow. Two important facts had emerged; (1) the awareness of missionaries that Christianity could stand on its own, unbolstered by the dominance of a Christian conqueror, and (2) the sincere desire of many Japanese for something spiritually deeper than they had ever known.

Now once more since 1960 we are seeing a decline, owing to the resurgence of national religions and new cults. However, the growing interest in Evangelization and Church Growth is a hopeful sign that we are facing a new day of growth in the church in Japan.

V. CAUSES OF GROWTH

What was the cause of the distinct growth among most churches during the second half of the 1880's? There were more missionaries and national leaders, and improved mission machinery. But there was another cause. An Imperial Rescript was issued "pledging that constitutional government would be given by the Emperor to the people of Japan by the year 1889." Ito Hirobumi, then head of the Home Ministry, went to Europe and was most impressed by the situation he found in Bismarckian Germany. He returned in 1885 and was appointed the Premier of Japan. He was convinced that if any progress was to be made in the direction of revising the unequal Trade Treaties, the west had to be convinced that Japan possessed both a modern form of

government and at least a permissive attitude toward Christianity. Thus, Christianity for the next few years received the sanction of officialdom. People of high social status were received into membership, and a series of revivals followed the missionary and national conventions of 1883.

During the period of Christian Resurgence (1903-1918), the church received its major support from the newly emerging industrial class of people, a pattern still dominant today.

Since World War II among a general growth, the rapid growth of the Spirit of Jesus Church is very significant. Graph VIII indicates this clearly, though the evaluations of Japanese observers vary considerably. The rapid growth that this church is making is the result of lay witness and house meetings.

VI. PROPOSALS TO PRODUCE GREATER GROWTH

Dr. D. McGavran wrote after his 1968 visit to Japan that there are no gimmicks which will bring church growth, no cheap and easy formulas. The Gospel is the power of God unto salvation. Jesus Christ must be lifted up, Christians must work hard, and like a grain of wheat be willing to fall into the earth and die, if they would reproduce themselves.

Robertson McQuilkin emphasizes:

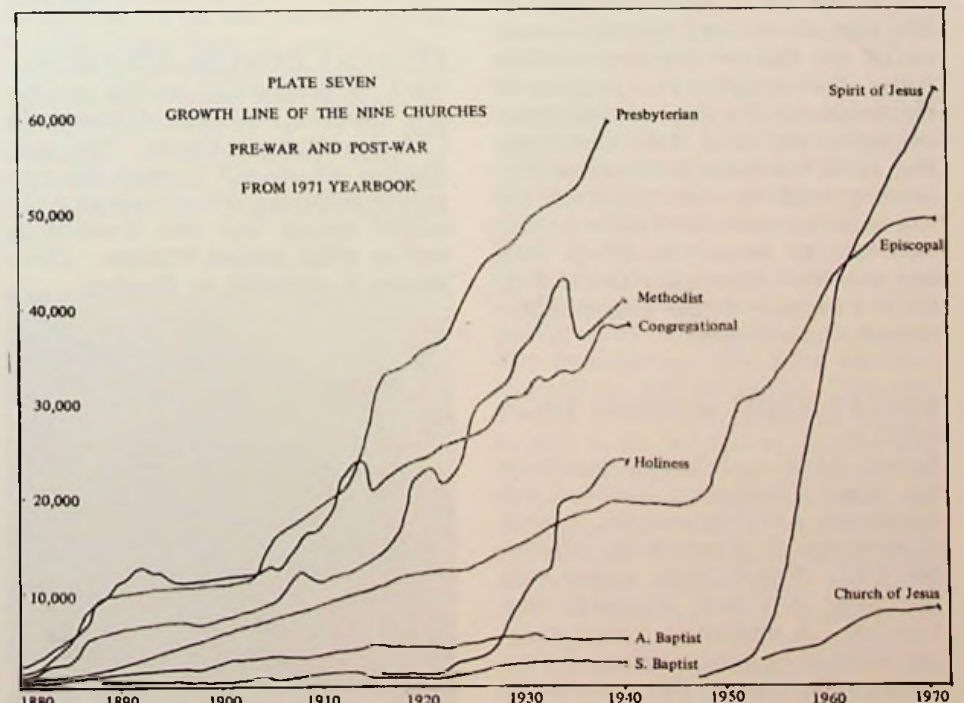
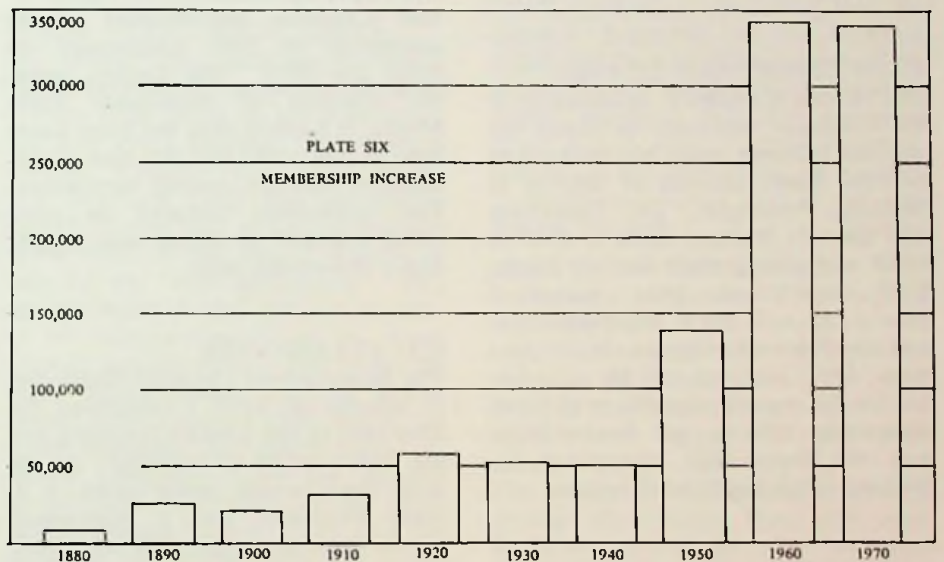
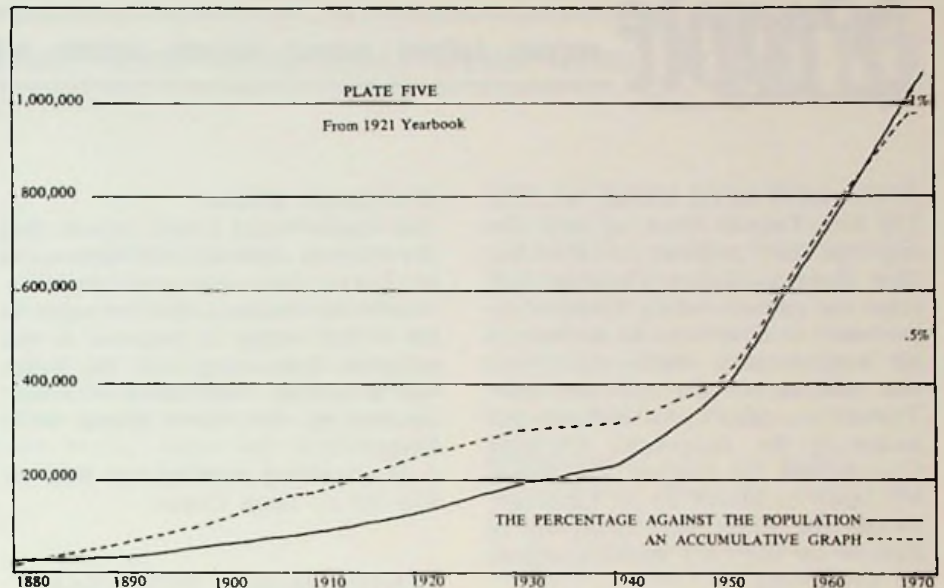
1. "The families of Christians are a ripe harvest."
2. "The cities of Japan are a much riper field than the countryside."
3. In the cities, those who have moved into the city are more "winnable" than others.

Personally I find for Japan that the following are needed:

1. Group conversions (families, brothers, fellow employees, etc).
2. A massive effort must be made to change the image of Christianity from "a learning" to a religion; the minister from a "sensei" to a shepherd; the church from a "learned assembly" to the Body of Christ.
3. Perpetual church planting.
4. Home meeting and house churches.
5. Mobilizing the laity, using their daily witness where they work, in labor unions, etc.

Thus Total Mobilization Evangelism (Sodojin Dendo) has as its goals: Total Evangelization, Total Mobilization and Effective Strategy. I am convinced that great church growth in Japan is both the will of God, and within the reach of the existing church.

[End]



*Statistics taken from the 1968 Research materials of the East Japan United Missionary Meeting (Higashi Nippon Rengo Senkyo Tsudoi)

NIWA REPLACES HOKE AT TCC

The Rev. Takashi Niwa, up until now registrar and assistant to President Don Hoke at Tokyo Christian College, was named Acting President by the board of directors. In addition to his administrative duties, Mr. Niwa also teaches Greek and the New Testament. He is the founder and pastor of the Koigakubo Christian Church near the campus. The Hokes left Japan on March 20 for Lausanne, Switzerland where Don is serving as director for the 1973 World Congress on Evangelism.

CAJ'S ESSENBURG LEAVES

Dr. Martin Essenburg, headmaster at the Christian Academy in Japan for the past fourteen years, has resigned to become Superintendent of Schools in Holland, Michigan. Dr. Essenburg and his wife Barbara came to CAJ in 1959 and during their stay in Japan, CAJ experienced great numerical growth as well as a complete campus development program. In his new work, Dr. Essenburg will be responsible for the overall supervision of three elementary schools, one Junior High and one Senior High comprising the Holland Christian School system.

JACK JONES COMES TO CAJ

Mr. Jack Jones, until recently principal of the Eastern Academy in New Jersey, has accepted the position of Headmaster at the Christian Academy in Japan replacing Dr. Essenburg. Mr. Jones has been in school administering work for over ten years. He will begin his duties at CAJ beginning with the fall term. He brings with him his wife Grace and five children. He is a member of the Christian Reformed Japan Mission.

ROBERT FROST COMING TO JAPAN

Robert Frost, outstanding leader in the recent Charismatic Renewal will accompany Les Pritchard for a series of meetings in Japan from November 9-23. Frost's book, *Aglow with the Spirit*, has been translated into Japanese. A committee is now working on plans to have meetings in various cities in Japan. For more information, contact Marvin Fast.

TANOSHII SEKAI

The Audio-Visual Center reports that the 13-week children's television series in Tokyo met with good response. Nearly ten thousand children wrote in for a free badge in response to the program. Sent along with the badge was a booklet "The Story of Jesus" donated by the World Home Bible League.

A thanksgiving meeting was held on July 10 at Team Center.

CENTER MARKS 20TH YEAR

The Christian Servicemen's Center celebrated its 20th anniversary on April 28, 1973. The Center, under the direction of Missionary Ervin Mayer, is located near the large naval base in Yokosuka and has had a very effective ministry among servicemen. The celebration featured an open house followed by a pot luck supper and a fellowship hour.

ICU CELEBRATES

The International Christian University in Mitaka on April 7 celebrated the 25th year of the school's founding and the 20th year of its opening. At the same time, a new power plant, a library extension, and a gymnasium with a swimming pool were dedicated. (JCAN)

STUDENT CENTER ADDITION

Work is progressing rapidly on the new addition at the Ochanomizu Christian Student Center. The new addition which will connect the two present buildings, will contain an auditorium seating over two hundred as well as other needed facilities. Completion is expected in October.



Dedication planned for October 21, 1973

MISSIONARY FACTS

The Mennonite Brethren Missions Information Service recently released the following facts about their missionaries:

Missionary commitment today is more to a task than to a lifetime or a special country.

Terms of service today range from several months to four years.

Average years of service (long-term): couples 12.6, single 17.8.

The trend is for missionaries to interrupt their overseas ministry for family reasons.

Average number of children: 3.3.

Missionary children are above average scholastically.

Missionaries are among the most highly educated group in our conference.

Missionaries today work in a team with nationals, rather than as administrators.

Mission boards used to send missionaries. Today missionaries are invited and approved by the national church.

WATCH OUT! SWINDLER AROUND

The *Harvest* has been informed that a smooth-talking Japanese man with a story that touches the heart (and the pocketbook) has been making the rounds of Japanese churches and missionary homes. In the instances reported to the *Harvest* the man's story has been the same. He says that his father died in Sugamo prison leaving him a Bible and asking him to read it. Recently he has been reading it and wants someone to teach him the way of salvation. At this point the missionary usually seizes the opportunity to witness and the man accepts Christ tearfully. Then he continues his story that his wife died recently and that he himself is very sick and needs expensive medical care which requires much money. He says he has a piano at home which he is willing to donate to the church. He is a very convincing talker, so be forewarned. The name he has used is Kodakari.

JCAN = Japan Christian Activity News

HAYAMA SEMINAR

The Hayama Seminar committee reports that the dates for the 1974 seminar are January 5-7. This year's theme is "The Changing Concepts in the Church's Ministry." Among the papers to be presented is one by Dr. Ishida on the "Pre-Post War Concepts of the Ministry in the Japanese Church" as well as a panel discussion on Para-ministries. Editor Carl Beck reports that the 1973 Hayama book "the Contemporary Work of the Holy Spirit" is off the press.

STRANGER IN SHINJUKU

A new book to come off the press in August will feature the Zion (Shion) Coffee House ministry. A unique feature of the book will be a pictorial presentation with pointed captions to show that the Christian Faith is not primarily a religion but faith in the person Jesus Christ. Nel Kennedy, free-lance photographer, and Berni Marsh are co-authoring the book which will be published in Japanese.

COC SPRING MEETING

On April 11-12 the spring meeting of the Council of Cooperation was attended by some 30 official COC delegates and observers from member bodies (The United Church of Christ in Japan, the COC-related Schools Council, the Christian Social Work League, the Japan-North American Commission on Cooperative Mission (JNAC).) This year a number of concerns came into focus:

—*a growing concern for the aged.* With 182 retired pastors, and one quarter of the Kyodan's 2,140 pastors over the age of 60, the United Church of Christ places high priority on the pension endowment fund, putting 37% of its budget into pension payments, according to Acting General Secretary George Hanabusa.

—*shift of financial load*—COC is submitting an asking for ¥442,500,000 to the JNAC boards. On the Japan side, Acting General Secretary Yoichiro Saeki reports contributions of ¥48,224,349 for 1973 by COC related schools, social work agencies and churches to missionary support and work budgets.

—*continuing force of missionaries*—COC missionaries number 258: 100

in evangelistic-related assignments, 128 in schools, 6 in social work, 14 in special ministries, 7 in administration, and 3 in language school. Schools are asking for 16 educational missionaries and contract teachers, the Kyodan for 4 evangelistic missionaries and the Social Work League for workers with severely handicapped people.

(JCAN)

SUPER STAR—ROCK OPERA

The Webber and Rice opera, "Jesus Christ Superstar," recently completed a three-week stand in the ultra-modern Sun Plaza building near Nakano station. Capacity crowds of nearly two thousand filled the auditorium nightly to view this version of the last seven days of the life of Christ as seen by the "now generation." Observers reported that the vast majority of viewers seemed to be from among Japan's elite. The Lutheran Mass Media Office and the World Home Bible League, while taking no stand regarding the opera itself, received permission from the director to distribute free copies of the Mass Media bulletin Kairos which took an objective look at the opera and copies of a Harmony of the Gospels, which was the script used by author Rice. There was an unusual response to the distribution. While few showed interest in the literature before the performance, a large number came to the booth requesting copies during the intermission and after the performance.



Giving the gospel story to over 10,000 viewers of the Superstar opera

OMS NAME CHANGE

The Oriental Missionary Society, Inc., a mission of long standing in Japan as well as other Oriental countries, has informed the *Harvest* that the mission has a new name. The new name is OMS International.

KYODAN PLANS TO MEET

The General Assembly Preparation Committee, in a proposal drawn up at its March 29-30 meeting for presentation to the next Executive Committee meeting, is proposing that the General Assembly of the Kyodan, which has been postponed since 1970, be held Nov. 20-23. The recommendation suggests that the Assembly focus on four topics: 1) the Assembly system, 2) the philosophy of mission, 3) ministerial orders, and 4) the confession of faith. (JCAN)

NEW YWCA DEDICATED

A modern, 350-tsubo (1,140 sq.m.) four-story new YWCA building was completed recently near Ichigaya station on the Chuo line. The new building houses a meeting hall, offices, kitchen and dining hall and bedrooms.

The change in the building represents perhaps the changes that have been taking place over the past few years through the process of serious discussions within the YWCA. With a goal of the evangelization of non-Christians in Japan, the Japan YWCA was established in 1905. As the theological interpretation of Mission changed in Japanese churches, the YWCA has likewise undergone a change in its emphasis. The most recent change related to the nature of membership. Now membership is not limited to the Christians. Full voting power is accorded many non-Christian members, who participate in the YWAs activities of social service and justice. Thus the YWCA is now fully prepared to participate in the mission of God in this world with other, non-Christian, co-workers. It was inevitable that the old, quiet headquarters should have to be replaced by a modern building. As President Ayako Sekiya and General Secretary Asa Uoki expressed in their greetings to those assembled at the ceremony, the Japan YWCA is now to be even more committed to responding to the call of God to go "into the world." (JCAN)



Don's message as originally delivered at the banquet

In January of this year, the Commission on World Mission and Evangelism of the World Council of Churches called for their second meeting in Bangkok. I attended. There were representatives of 44 nations who have mission organizations in the WCC or the Commission on World Missions there, some 250 men. Thirty-five percent were from the third world; 20 percent were on the staff of the WCC or of the NCC's in their own country; also present were a number of secular consultants, two communists from the Italian labor movement, a communist member of the Ceylonese government, a propagandist for North Vietnam, and a labor man from Latin America, none of whom were professing Christians. There were also a selected number of conservative evangelicals who would not normally be in attendance as official representatives of any of their organizations. The theme was, "Salvation Today," and the little booklet prepared for the conference had in its foreward these aims:

—To celebrate and proclaim the richness of salvation as a gift of God through the Holy Spirit as witnessed by the Scriptures and as experienced and understood in many ways by men and women today in their struggle for meaning and fullness of life and for social justice.

from BANGKOK to LAUSANNE

DR. HOKE, IN THIS TIMELY ARTICLE, BRINGS INTO STARK CONTRAST TWO DIVERGENT VIEWS CONCERNING SALVATION AS REFLECTED IN THE PAST WORLD COUNCIL OF CHURCHES COMMISSION ON WORLD MISSION AND EVANGELISM MEETING AND THE COMING 1974 WORLD CONGRESS ON EVANGELISM

by Donald Hoke

—To consider one of the implications of salvation today for the life and witness of the churches in the ecumenical movement, and to help participants act on these implications with renewed commitment.

There were eight days of conference, which were totally unstructured in the sense that there was no agenda, and no records were kept. No reports were officially made, although there were of course various groups established. This was followed by three days of official assembly when actions were taken, most of which were scripted and presented by the home headquarters staff before the conference ever began. It is tremendously important to get an insight into the thinking of this conference, because this is the mood and mission of the church in our day as interpreted by the Commission of World Missions and Evangelism. I would like to read a number of direct quotations from official documents which were posted or mentioned in official addresses which will be illuminating, I think:

Here are some definitions of salvation:

—We should be saved for peacemaking in the world, liberating poverty for real humanity which makes for true citizenship on earth which prepares for citizenship in heaven, for the spiritual discovery that God is in us.

—The goal of salvation is fellowship.

—Salvation is reconciliation in Ireland, peace in Vietnam, independence in Angola.

—Salvation is in, by, and through economic justice, political freedom, and cultural change.

—Salvation today is demystification, de-paternalization, de-structuralization, and de-bureaucratization.

This little epigram was on the official board one day: "Salvation today. People matter. People are suffering. Salvation is suffering with people."

—Salvation is liberation from sin, especially in its social and political forms. Salvation is a task which Jesus Christ accomplishes through His church to free the world from all forms of oppression.

—Salvation equals liberation, and in Jesus' time salvation signified liberation from all that impeded or restricted the life of persons and societies, whether sickness of body or mind, ignorance, indifference, and fear, calamities of every kind, and injustice by fellow-citizens or foreigners. (These are the words of Philip Potter, the new executive secretary of the World Council.)

One sign appeared at the conference, probably unofficial, but also unchallenged: "Salvation equals God save China from conversion."

A second terminology which was bandied about by all is "evangelism." What is evangelism, according to the new thrust that is coming from there? It is something which happens cooperatively with even non-Christians—not for non-Christians, but with them. We should face the world hopefully in the name of our faith and work out styles of living which produce creative change. And the overwhelming theme of evangelism as presented

at the conference was dialogue. Dialogue was defined as basically depaganization. It is finding what we have in common with people of other religions. The purpose of dialogue is to find the spiritual resources which will contribute to the salvation of common problems in society and also to express our content of the Christian faith.

On the opening night of the conference the secretary of the Church of Christ of Thailand gave an outstandingly simple, warm-hearted, and very brief address, telling how the Holy Spirit was moving in Thailand. They had doubled the number of conversions last year in the United Church, which was more than any year previously in its history. He said, "The wind of the Holy Spirit is blowing, and I believe God is going to give us a revival in Thailand." There they have 1/10th of one percent Christian, even fewer than Japan. The following day Professor Moltman wrote an article in the conference paper which said, "The sermon was very bad. Representing the revivalist theology of the Church of Christ in Thailand, the enumeration of so many souls saved slaps the whole dialogue program in the face."

MISSION ERA ENDS?

Thirdly, what was their definition of "mission" in our world today? A very articulate and able and brilliant Peruvian by the name of Castro has now been elevated to the directorship of the Commission on World Mission and Evangelism. This is his definition of mission: "We are at the end of the missionary era. We are at the beginning of world mission. It is the affirmation of African culture, the conveying of Indian spirituality, the challenge of social revolution, the cry for help of brothers in Europe, the expression of concern for the world mission of delegates of the socialist countries." Another document says that, "the priorities for world mission are, first of all, to the white people to produce action on the environment, action for international justice, and action against racism. Secondly, mission is a wider exchange of missionaries everywhere, especially in the United States."

Dr. M. B. George of India, who is chairman of the council of the Commission of World Mission and Evangelism, said: "Any kind of unity in the doctrine of Christianity or of salvation in Christ which has been the traditional goal of Christian churches

is impossible today, except we express it in religious imperialistic terms. In other words, we no longer think of salvation in Christ as a doctrine for our day...this is a hangover from religious imperialism." Dr. George roundly condemned proselytism of any kind, meaning trying to convert anyone from any one church, whether it be Catholic or Orthodox, to any other communion. And one man summed it up neatly saying, "Mission is any good action." Another said, "Other living faiths also have a mission; we must see what God is doing in other faiths and ideologies." So the mission is not a unique thing any longer; it is a sharing of the other congregations.

FOUR MOODS

Now let me sum up the moods of the conference. The mood was first of all one of very deep pessimism, of frustration and despair. There was a minority of evangelicals, one of whom was Dr. Peter Beyerhaus, the very articulate spokesman for the evangelical wing of the State church of Germany. Dr. Beyerhaus gave an impassioned plea in one of the plenary sessions for 15 minutes, and when he sat down he was roundly jumped on by everybody there, from the general secretary down to a number of third world representatives. Just as there was a mood of pessimism on behalf of the evangelicals, there was an equally depressed mood of pessimism on behalf of the liberals. They confessed a confusion over their own message and on the solution of political-social problems. There was a lack of unity even among that group, and an overall despairing sense of the powerlessness of the church in our day to change things. Ours is a time of captivity, they said.

The second mood was a strong criticism of any Western Christianity. The monologue of Western theological thought must be done once and forever. Western Christianity and evangelism have nothing to offer to the world today. We need a new, non-individual mode for Christianity.

The third mood was a peace mood. Of course, Vietnam came in for a great deal of flagellation. Here is a quotation from the final text which was issued entitled, "Salvation Today in Indo-China": "We consider the tragedy in Indo-China to be more than the mad pride of a single nation. In it we detect a sinister example of imperialism which denies selfhood to the peoples of Indo-China, whatever the original motives for in-

tervention may have been. We recognize the apocalyptic symbol of a technology gone berserk. Indo-China is only the blazing climax of the callous disregard for human life, the wanton destruction of nature, the blind reign of terror, the inability to find peace which we see in a world increasingly determined by class interests, exploitive economic practices, and repressive political powers. It is the most blatant form of daily threat to human life anywhere." This resolution was passed by a vote of 84 for, 11 against (most of whom were Koreans and one Singaporean), and 20 abstained. Whatever we may think about the Vietnamese conflict, it simply became the vehicle whereby every form of violent anti-Western opinion could be expressed. Other predominant themes were peace in Ireland and peace in Angola. The declaration also said, "We support all deserters, draft resisters, and others; they should be accepted as Americans who have served their country well." Whatever we might think of the rightness or wrongness of the conflict, the mood here was quite obviously one of rather vindictive spirit.

MAO—GOD'S AGENT?

The fourth mood was an anti-success mood. Dr. Potter said in his opening press conference, "The 11th commandment of Americans today is, 'Thou shalt succeed'—and this has led the world to the brink of annihilation." An anti-American mood was also tremendously prominent. Dr. Potter also found the United States guilty of murdering 1,000,000 people in the Nigerian civil war. I don't know how he did that, but this was also published by A.P. The South Americans spoke of the bankruptcy of the U.S. moral leadership, and there was tremendous criticism of all forms of foreign investment by Western powers in the undeveloped countries; they said, "We must do away with the donor mentality." All Western countries came in for a round thrashing. On the other hand, there was a distinctly obvious pro-communist sentiment. There was a deliberate refusal to condemn Uganda racism and Uganda's suppression of the church. Rather there was a round condemnation of Portuguese intervention in Angola. When I myself proposed that Uganda be included in the attack against racism and elsewhere, it was defeated by an overwhelming majority of the vote. There was no criticism of the suppression of

continued

the Czechs, the Poles, the Hungarians, the Red Chinese, or any of the other nations which have been either subjugated or oppressed by communist countries. Dr. Moltman made this amazing statement: "Mao Tse-tung is an agent of the kingdom of God, and he is a cooperator for the liberation of men in the kingdom of God."

One final word about the mood which might be expressed. There was a desire on the part of the people present to ignore all of the current evangelical activities around the world. Key 73 in America, the Berlin Congress on Evangelism, the Wheaton Congress on World Missions, Campus Crusade for Christ, Free 70 in Great Britain—there was not one mention of any worldwide activity which God has raised up under the evangelical banner in the last 20 years. There was complete denigration or ignorance of all these things; and the tragic thing behind it is not that we would aggrandize any organization, but Dr. McGavran's phrase again rings in our ears: "Shall we betray the two billion?" And shall those who are concerned for the two billion be ignored?

At the close of the first plenary session, of which there were very few, just after a rather heated debate in which Dr. Beyerhaus had been thoroughly suppressed, a bearded, robed Copt from the Coptic church of Ethiopia, with his turban on, stood up and in clear English he said, "I have heard nothing here today of salvation by the blood of Christ, and of taking the Gospel to those who have never heard." And I must sadly admit that this was the mood of the conference.

LAUSANNE IN 1974

Now in Lausanne in 1974, Lord willing, we hope to have another International Congress on World Evangelization. Some of the men involved in Berlin were called together in Washington three years ago to consider whether there was a need for another congress, and we felt the time was not ripe. We were called together again in December, 1971, and there was a unanimity of feeling by men from six continents that the hour was ripe for another world congress. The feeling was that we live in eschatological times, and it may be our last opportunity, and theological issues were forcing a showdown in the true nature of mission and evangelism in our day. Also God's command and the world's need of the

two billion who have never heard were compellingly before us to which we must respond. And so the foundation was initially laid for another congress, and the word, "evangelization" was chosen, deliberately to imply that this congress would not be one on evangelism which sometimes connotes evangelizing people in one's own culture, but it would be a congress on evangelism and missions, and that at least 20 percent of all participants would be foreign missionaries. The Call of the Congress has just come off the press, prepared and signed by 142 men of every denomination from every continent and most of the countries of the world. In part the Call says this:

"We are persuaded that God has brought us to one of history's great moments, that the hour has come for Christians everywhere to consider afresh the meaning of **mission, evangelism, salvation, and conversion**, and to unite in bold new efforts to proclaim Jesus Christ, to make disciples of all nations, and to welcome them into the fellowship of His church. By God's grace we will not miss this moment! We must seize the opportunity!

"We therefore believe that God has led us to call together from every part of the world some 3,000 evangelical leaders committed to the biblical message of our Lord Jesus Christ, in an INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION to be held July 16-25, 1974, in Lausanne, Switzerland.

"We are conscious of the brokenness of the world, of man's inability to put it together, and of our own frequent failure to be God's healing instruments. Yet we are convinced of the power of God to change men and nations. So we declare our desire to be faithful to the Gospel of Jesus Christ and to historic evangelical theology revealed in the Scriptures, confessed by the Church through the centuries, reaffirmed at Berlin in 1966 and by evangelistic Congresses which followed at Singapore, Bogota, Amsterdam and elsewhere. From churches in many cultures, races, and nations we will meet together: men and women, old and young, ministers and laymen, with the common goal of carrying out our Lord's Great Commission

For more extensive information on the Bangkok meeting, see the March 30, 1973 issue of Christianity Today. Editor

CONGRESS GOALS

"We purpose:

To proclaim the Biblical basis of evangelism in a day of theological confusion;

To examine our message and methods by this standard;

To relate Biblical truth to crucial issues facing Christians everywhere;

To share and strengthen our unity and love in Christ;

To identify those who are as yet unreached or alienated from the Gospel;

To learn from each other the patterns of evangelism the Holy Spirit is using today in our churches, fellowships, and missionary societies;

To awaken our Christian consciences to the implications of expressing Christ's love in attitude and action to men of every class and color.

To encourage cooperative strategies towards reaching all men for Christ;

To pray together for world evangelization in this century, asking that the Congress may contribute significantly to this end;

To be God's people, available for all His purposes in the world.

"So we call all Christians to pray earnestly for the Holy Spirit to move upon the Congress and to arouse all believers to a new obedience to Christ in world evangelism which will prepare the way for our Lord's triumphant return."

The goals of the Congress are, I think, well stated there. The program will of course include Bible studies keyed to the theme of evangelism and world mission—not simply, shall I say, static Bible studies but those that are dynamically related to the purpose of the Congress. There will be position papers on salvation, evangelism, mission. A most significant paper will be given by a Japanese which will strike at the thought that there is no such thing as an African theology, or an Asian theology, or a Western theology—there is Biblical theology only, and that is the bond around which we must gather today. There is an African apologetic, a Japanese apologetic, or an American-urban apologetic—but there is only one theology, as there is only one Word, and one mission, and one commission, and one Gospel.

The qualifications for a participant in the Congress are basically two: they must be committed evangelicals, and must be influential in some constituency that they can take the mes-

sage and the insights of the Congress back and share it where it will bear fruit for Christ.

My responsibility will be to coordinate the planning for the Congress. We have a vision, an impact, a thrust, a new emotional charge that will stir the whole church of our Lord Jesus Christ to do the job which all of us believe to be the supreme responsibility of our Lord's church.

FOUR OBSERVATIONS

May I conclude this message by making four observations as to what I believe to be the future of world mission in our generation. First of all, we are seeing the waning of liberal, radical missions in the West. A highly placed ecumenical leader lamented recently: "The worldwide malaise in the ecumenical movement is shared loudly by Christians, whether from the first, second, or third worlds, whether church officials or radicals, traditionalists or not." The worldwide sickness of the ecumenical movement is a great concern of this leader.

Secondly, we are seeing in another dimension the rise of third world missions. There was published a few weeks ago a book entitled, "Missions from the Third World," the first and only authoritative survey that has ever been made of missionary organizations in the third world. It is a thrilling thing to note that in this post World War II generation there has been several thousand percent increase in the number of individuals of the third world who are going out as foreign missionaries. We have found it in Japan, for example. There are approximately 28 foreign missionary organizations now existing indigenously in Japan. Fourteen of them are connected with the new JOMA organization, and many of them are united with other groups. There is a whole new thrust coming from the third world that may well fill in some of the great gap that is being felt as the waning of the ecumenical mission movement becomes apparent.

Thirdly, we are beginning to see a resurgence of Catholic missions. Whether Lausanne had anything to do with it, whether Bangkok contributed to it, we don't know—but one week ago the Pope issued a call for all of the bishops of the Catholic church to meet in Rome in October, 1974, in a bishops' conference whose subject is, "World Evangelism."

Fourthly, we are seeing the need

for a clarification of our own evangelical perspectives on evangelism and missions in our day. This is the goal in Lausanne. Lausanne is not unique in this—I think we all share these feelings. There are three ways in which we can do this. First of all, we must return to a focus on pioneer evangelism. Even our evangelical mission groups have been going through the crisis of identity that I mentioned earlier. After we have experienced some success in pioneer church planting evangelism, we begin to feel at a loss to know what to do next so we turn to service ministries and find them unsatisfying, and then we begin to wonder, do I really belong out here after all? We need to return to a new focus on pioneer evangelism. Dr. Akira Hatori has just prepared a 14-page paper on this subject. This man's heart is burning with a deep passion that is driving him to the place of physical exhaustion to see a truly nationwide evangelization effort in Japan, not any flamboyant form of mass evangelism, but some consistent, strategic, well thought out, prepared method of evangelism that will involve every evangelical in Japan to really evangelize this nation. His heart is so tremendously burdened that he might see in this nation of 106,000,000 people every man and woman faithfully confronted with the Gospel of Jesus Christ.

Now also, I think we need to clarify our organizational relations to the national church—avoiding extremes of paternalism on the one hand and imperialism on the other, and recognizing our mutual identity. Particularly since our conference on church and mission 18 months ago under JEMA, I think there has come an awakening that the assumption that the mission must be under the church is a false one. The history of the church from the second century is that where you have what are called voluntary missions (missionary organizations within the church but not under the church hierarchy) is where you have vigor and fruitfulness in missionary program. As soon as you put the mission body under the church hierarchy, missions, evangelism, and soul-winning dies! We need to clarify our relationships to our national church, and in a deeper measure of mutual love and respect let each man attend to the calling which God has given us—and ours is the high and holy calling of apostles or missionaries. We are here not to yield as it were to the church, but to cooperate with it, each one fulfilling his own calling to the

glory of Christ and the evangelization of the nation.

Finally, I think we need to recapture our earlier spirit of evangelism which each of us had and our burden for souls. Biblical evangelism is our reason for being here. Biblical evangelism is what God sent us to do. Evangelism is the heartbeat of the Christian and the church. Where evangelism is strong and hearts are hot, the church has grown. Where the Gospel is understood, believed and preached, men are saved. Evangelism has never neglected social needs, as we are sometimes accused of doing. Literacy was introduced by an evangelical missionary to the world, and has swept around the world in one generation, but its origin conveniently forgotten. William Carey, in 1792, took plants and trees to India and introduced improved methods of agriculture in his day. Livingston agitated against slavery practically before any other voice in England ever raised a syllable against slavery in his day. Modern agriculture, education, free medicine, women's liberation, prison reform, and the elimination of infanticide, and a thousand other social reforms were all born not apart from but within the missionary movement. But all of them, we must remind ourselves, followed the cross and the Bible. They were not separate from it. But we are not politicians; we cannot even evaluate adequately political movements of our day. We dissipate our energies and prostitute our calling if we try to make of ourselves political pundits that can arbitrate every political movement of our day with authority.

We do know, however, that: "the world lieth in the wicked one; evil men shall wax worse and worse; wars and rumors of wars shall come, but the end is not yet; nation shall rise against nation; men shall be lovers of pleasure rather than lovers of God; false prophets shall arise and shall deceive many, even the very elect; there will be a great rebellion against God which will climax in the appearance of the man of sin." But we believe Jesus when He said, "I will build my church, and the gates of hell shall not withstand it." We believe in the victory of the Gospel and the church's true mission, and that this Gospel of the kingdom shall be preached in all the world for a witness in our day, and then shall the end come... and the kingdoms of this world shall become the kingdom of our Lord and of His Christ, and He shall reign forever and ever. Amen. [End]



FACT NO. 1

"No man has a right to hear the gospel twice until everyone has heard it once."

FACT NO. 2

There are many in Japan who have never heard it once.

FACT NO. 3

They will never hear unless we tell them.

FACT NO. 4

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unique bible study found inspiring

Variety adds spice—when studying the Bible. That's what the ladies in the Wednesday morning Fellowship Coffee on the Yokohama Bluff are proving. From various churches and national backgrounds, they have discovered that their differences actually are great assets.

The women—about two dozen of them—represent a sprinkling of the churches in the area. There are Lutherans, Episcopalians, Baptists, independents and those with no church background.

Does that hinder their study together? "No," says a lady who admits she grew up knowing only the Lutheran viewpoint. "It's amazing how much we agree. You can't tell from the discussion which church the various ladies attend. That's because we're all using the same source book—the Bible."

Another explains: "I have no church background; but here I always feel our oneness in Christ."

"We're enriched by our differences rather than divided," claims an Episcopalian. "The kind of sharing we do here—about our own personal practice of the Christian life within our families in the community—is something we rarely have opportunity to do in church."

The ladies study, coffee cup in hand. They take turns entertaining the group in their homes and leading the discussions. They are frank and honest, as they attempt to drop all pretense and open up to truth. Each considers herself a learner, trying to live the Bible in a practical way.

Though many versions of the Bible

are used, the modern language translations have become favorites, because they are so understandable and stimulating. "Anyone who thinks the Bible is dull just hasn't read it in 20th century English!" exclaimed one woman.

At present they have finished studies in the New Testament book of Hebrews. In it they discovered answers to such questions as: Who is man? Why was he created? What is his future? Why did Christ come? What is His relationship to God and man?

Now they are studying Paul's letter to the Colossian church. In it they are learning more about the new dimension that knowing Christ gives to life.

Coming from four different countries, and with completely different life styles, they find it exciting to see how the Bible speaks to each of them. The present group hails from Canada, U.S.A., England, and Japan.

Again, they feel the different background—geographically as well as denominationally are helpful in their

discussions. Quite frequently they discover that a particular custom or expression of the Scripture has been carried over in the culture of one of the countries. Such cultural exchange adds color and meaning to the discussions.

Asked what they like best about the gatherings, an English lady beamed, "The atmosphere at the short prayer time is so special. You just know that Christ is here listening."

"It's the only place I go where everyone is so genuinely happy. It just has to rub off," says a Canadian lady.

"I became a Christian after I began attending these coffees," smiled a young Japanese mother. "They help me learn more about the Christian life."

An American lady said, "It really helps us practice living our Christian faith when we have the support and encouragement of each other. And when we have troubles or disappoint ourselves, we always know the others care. They don't laugh or criticize. That's the love of Christ shining through. He never laughs at you."

Apparently, they feel it's too good to keep to themselves. They've recently divided into three smaller groups in different neighborhoods. They think they learn better in small groups. Also, they're anxious to share the joy they're experiencing with friends who are hesitant to face a large group.

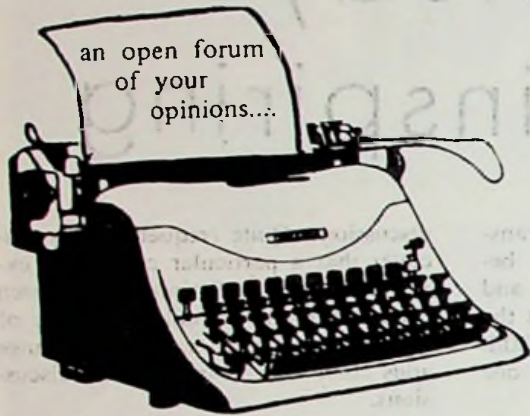
As one lady explained, "We're trying to start an epidemic of Christian living."

[End]



Atsuko Yasuda (right) believed in Christ on Feb. 29, 1972 during a Fellowship Coffee. One year later the ladies celebrated with a special "re-birthday" cake

VIEWPOINT



34

(See also Harvest Winter 1972-73 p. 12)

DISAGREEMENT REGARDING SCHAEFFER CONTINUES

The members of the Executive of the Bible Union of Australia were greatly grieved to read the article in "Australian Beacon" May '72 by Dr. Chas. J. Woodbridge, in which he accuses the Bible Union and especially our President, the Rev. Dallas Clarnette, of compromise because we invited Dr. Francis Schaeffer to visit Australia and address meetings. Even if all the charges which Dr. Woodbridge brings against Dr. Schaeffer were true, would it not have been the Christian and brotherly thing to do, in line with Matt. 18:15, to have told us our fault privately instead of blazoning it abroad in the pages of your paper and brandishing us with having "entangling theological alliances?" Is Dr. Woodbridge seeking to introduce into Australia the American pattern where he has publicly criticised and condemned such strong separatists as Dr. Carl McIntire, Dr. Bob Jones Jr. and Dr. John Rice?

Having read some of Dr. Schaeffer's books and heard several of his tapes we believe he is a man of God, raised up for a particular ministry in these days and with a message for such a time as this. We did not feel that because we invited him to speak we endorse everything he says or does.

We had Dr. Woodbridge speak for us when he was in Australia before, but we did not necessarily endorse all his opinions.

Having read Dr. Woodbridge's long and laboured argument we do not agree with his censure on Dr. Schaeffer. His whole article is vitiated by the fact that he approaches Dr. Schaeffer's little volume, "The Church Before a Watching World" on a priori grounds, as he acknowledges. Having already condemned the man, he expects to find in his booklet further grounds for his condemnation.

Dr. Woodbridge accuses Dr. Schaeffer of inaccuracy, yet he is not accurate himself. Referring to Dr. Schaeffer's community at L'Abri, he says that "Mr. Clarnette calls (it) a hippie commune." But Mr. Clarnette merely stated that "at first it seems as if one has stumbled on a hippie commune. However beneath the long hair and strange appearances of many young people there, it is apparent that there is a yearning desire to know the truth of Christianity."

Dr. Schaeffer may countenance some of the fashions of 'hippiedom' but where are these externals, except perhaps the overlong hair, condemned in Scripture? Does it not rather emphasize that "man looketh on the outward appearance, but the Lord looketh on the heart." No doubt Dr. Schaeffer, by adopting these styles, seeks by all means to save some, but he "urges them increasingly to turn to the clear content of the Scriptures," as Dr. Woodbridge rather grudgingly acknowledges.

But perhaps the worst feature of the article by Dr. Woodbridge is the slur on and the misrepresentation of Dr. Schaeffer when in the language of direct address, he speaks of "your warm friend the late Bishop James Pike." That insinuates that Dr. Schaeffer was a bosom companion of one whom Dr. Woodbridge rightly refers to as "a notorious heretic." This gives the impression that Dr. Schaeffer has christian fellowship with such. Now the facts, as Dr. Schaeffer candidly relates them, are that he had a public debate with Bishop Pike at a university forum. He asked his friends to pray "that I would be able to present a clear christian position to him and to the audience and at the same time end with a good human relationship between the two of us." Dr. Schaeffer testifies that "God answered that prayer. A clear statement was raised with a clear statement of differences, without destroying him as a human being." Bishop Pike seemed to appreciate such an attitude and invited Dr. Schaeffer to visit him, which he did later with his wife. Here, as he states, "we... were able to carry on further a discussion with him without one iota of compromise." What is wrong with that? Was it not an opportunity which we might well covet? Dr. Schaeffer seems anxious to exemplify what was said was the great characteristic of that great champion of the Faith, Dr. B. B. Warfield, "courtesy without compromise." Who are we, and who is Dr. Woodbridge to question his sincerity and malign his motives?

Yours in and for the Faith,
(Rev.) W. R. McEwen,
Hon. Secretary,
THE BIBLE UNION OF
AUSTRALIA.

(See letter on p. 40. Editor)

SPIRITUAL RENEWAL MEETINGS

with

Les Pritchard & Robert Frost

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OSAKA: Nov. 15-17

Other areas announced later

PX and MISSIONARIES

A great stumblingblock to many, Christians and non-Christians alike, is the use and abuse of the U.S. military commissary, exchange and postal service by unauthorized missionaries. I have talked to many service families who have been asked repeatedly by missionaries to buy groceries for them at the commissary, to mail packages for them through the military postal service, and to purchase items for them at the base exchanges. Some missionaries have stated that they could not afford to live in Japan without the military commissary, and have been observed waiting outside commissaries while single servicemen shopped for them inside. There are churches near the military bases where missionaries are given groceries by military church members as love offerings, and many in turn give shopping lists to the service members to fill.

Many of those missionaries involved must surely be unaware of the current regulations governing the use of base facilities, or of the position in which they place the military personnel involved, therefore the following brief summary is offered for future guidance. The military commissary system exists solely for authorized patrons and items purchased therein cannot be given away, sold, traded, or in any other way dispensed to non-authorized personnel, other than served to guests in authorized homes. At the entrance/exit of every commissary is a large sign stating these facts and any non-compliance with these regulations (which are established by U.S. Public Law) is illegal. Regardless of the right or wrong of the law, it is a law and it is the Christian's duty to comply with it. For a missionary to ask for, or even to receive as a gift, food from the military commissary, is a violation of the law and cannot be condoned. The motivation of the giver, no matter how noble or well intentioned, does not justify wrong doing.

The military exchange system operates in a slightly different manner, in that authorized patrons may purchase items for their immediate use, for their family, or as a bona fide gift. In other words, items purchased at the base exchange may occasionally be given away but there can be no money exchanged. The word "bona fide" means "made in good faith without fraud or deceit." The military postal system is strictly con-

trolled and for the use of active duty military personnel and government employees only, and it is illegal to use that system in any way, including having servicemen post packages in order to save a few pennies or by using a friend's APO box for receipt of mail.

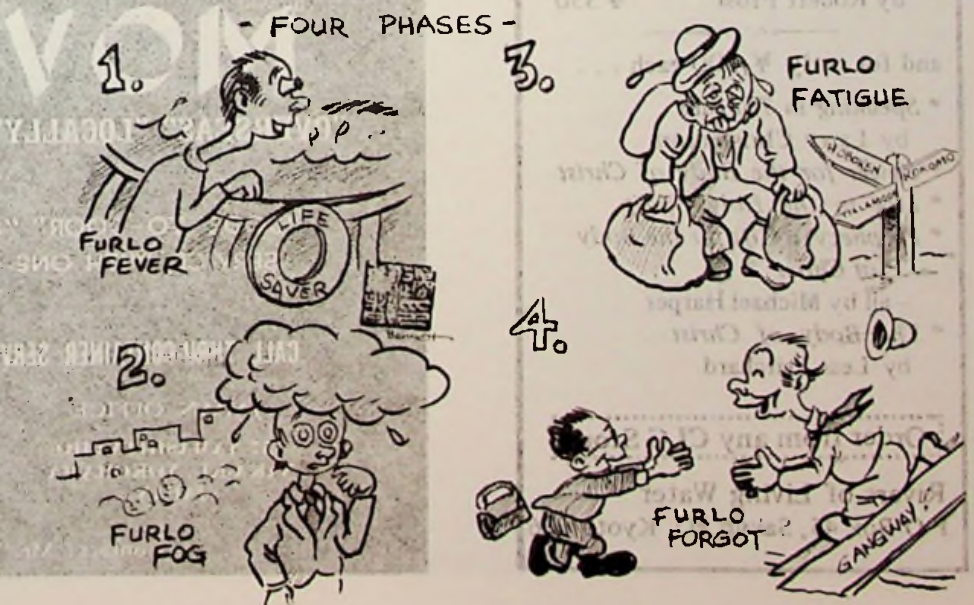
In these days of rising prices and changing money values, the temptation to illegally use the military systems is great, but cannot in any way be justified. If one has been truly called to this land then God has promised to supply their every need, and He is not dependent upon the availability of U.S. Military Bases or well-intentioned servicemen who knowingly or unknowingly break the law, nor is He unaware of the rising cost of living in Japan. There is one time when it is possible for the missionary to partake of limited base privileges, that is, visitors to military installations are entitled to the privileges of the fountain, snack bar, and restaurant when the local commanding officer determines that these facilities are not conveniently available from other sources.

The following is quoted from current regulations, "The Commanding Officer will withdraw Exchange privileges from anyone who is found to have made purchases or to have secured services for the benefit of another who is not entitled to the privilege in his own right. This will not be construed as preventing anyone who is entitled to Exchange privileges from purchasing lunches or refreshments for occasional bona fide guests."

Many servicemen find it difficult to say "no" to a missionary and equally difficult it is for the missionary to say "no" when offered hard-to-get stateside groceries as a gift. Yet when similar transactions involve Japanese civilians (non-Christians) there is unanimous agreement as to the illegality of it. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (James 4:17) In fairness to the many readers of Viewpoint, the offenders actually constitute a very small minority and these comments are addressed only to them. To those involved in the illegal use of the military commissaries, exchanges, service stations, or postal service, it is time to "renounce the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." (2 Cor. 4:2)

Robert F. Thomas

35



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LONELINESS TOP PROBLEM OF FOREIGNERS

At the May meeting of the counselors for the Tokyo English Life Line, Miss Jean Kashmer of the supervisory staff reported that during the first thirty-eight days of TELL service 237 calls plus 13 silent calls have been received. That such a large number of calls had been handled after only a minimal amount of advertising indicated a definite need for the confidential, anonymous type of service TELL offers.

Another revealing statistic is that callers were from eighteen different nationalities. Male callers tend to be older than female, but Miss Kashmer feels this trend may level out.

"Loneliness" Miss Kashmer said "tops the list of needs thus far. Foreigners living away from home in huge Tokyo feel very much alone and need a friend with whom to talk."

Problems connected with employment was second most frequent category with difficulties related to the high cost of housing, psychiatric care, adolescent adjustments, and visas all about the same in number.

Next in order of frequency were problems related to marriage, discrimination, unwed mothers, parent-child relationships, culture shock for foreigners' and re-entry shock for Japanese, finances, medical needs and alcoholism.

TELL is sponsored by the English language churches of Tokyo: Franciscan Chapel, St. Alban's Episcopal, St. Paul International Lutheran, Tokyo Baptist and Tokyo Union. The Korean Christian Church in Japan has expressed their appreciation for the new service and donated ¥91,500 to the project.

TELL Executive Board Chairman, the Rev. Carl Westby, summarizes the present status of TELL in these words: "Whether there is enough need in Tokyo to warrant an English counseling service seems to be answered by the results of the first month. I am confident the churches will vote to make TELL permanent. At the same time we have an urgent need for additional counselors and qualified supervisors. In the fall we plan to run a new training program. Persons who wish to help should apply through their pastors."

"Financially" Westby added, "we're operating on a shoestring. If we want to make TELL better known and more stable, we've got to build a strong financial base."

TELL number is (03) 264-4347

(LWS-JMM)

*We have come today, not to mourn a death, but to
remember a life—lived for our Savior Jesus Christ.*

VIOLET DENTON KILBOURNE

by Art Shelton

She was born at Akron, Ohio on October 12, 1922, the only daughter of Rev. and Mrs. Bill Denton, the founders of Akron's Furnace Street Mission.

She died April 28, 1973 at the age of 50. Funeral services were held on May 2 at Akron, Ohio, where burial also took place.

While home on furlough from Japan, the Kilbournes were living at Upland, Indiana near Taylor University. Vi was riding her bicycle alone, about dusk on Saturday April 28 when she was killed. Charges of hit-and-run and driving while intoxicated were filed against the driver of the car which struck her bicycle from behind. Vi was thrown 35 feet by the impact and was killed instantly. The driver of the car was apprehended six miles north of Upland. Witnesses said he stopped at the accident scene, pulled the bicycle from under his car, threw it into roadside bushes and drove away. Ernest Kilbourne, her husband, was preaching in San Francisco at the time of her death.

Vi Kilbourne was a graduate of Asbury College, Wilmore, Kentucky, where she met her husband. They were married August 15, 1942. God blessed their home with three daughters, Karen, Sharon, and Kathleen.

The Kilbournes pastored two

Methodist churches in Ohio before their acceptance by the Oriental Missionary Society. They sailed for Peking, China late in 1947, but were forced to flee the country 11 months later when the Communists came to power. They next served in Hawaii, and in 1954 arrived in Japan, where they continued to serve in and around the Tokyo area. For five years they also served the OMS in the Atlanta, Ga. Regional Office. Vi's ministry included English Bible classes, Physical Education teacher at Christian Academy in Japan '63-'64, and teaching English at Tokyo Bible Seminary. In 1971 the Kilbournes assisted in the opening of the new Katsutadai Church in Chiba, and Vi found a rich ministry there in an English class for women of the community. Even after leaving for furlough in June, 1972 she continued to pray for and correspond with the women of Katsutadai. A few of them have already become Christians. She looked forward to returning to her unfinished work there this fall.

A Memorial service for Mrs. Kilbourne was held at Katsutadai Church in Chiba last Sunday, and our Japanese Church leaders are planning a Memorial Service after Mr. Kilbourne returns the end of September. Memorial contributions will go toward the Katsutadai Church in Chiba.



Secretary Akira Hatori

JEA

marks
FIFTH
ANNIVERSARY

by Maas Vanderbilt

1973-74 JEA EXECUTIVE COMMITTEE

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Vice-Chairman	Reiji Oyama
Vice-Chairman	Vern Strom
Secretary	Akira Hatori
Secretary	Morris Jacobsen
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Ass't Treasurer	Kaoru Kishida
Ass't Treasurer	Arthur Kuntz
Members- at-large	Yukio Nagashima Kinsaburo Ikemoto Takiki Funakoshi Takeo Ohashi Akira Izuta Joe Gooden Phil Foxwell



Vice-chairmen Oyama, Strom

The Japan Evangelical Association (JEA) held its Fifth Annual Meeting in the Tokyo Yodobashi Church on June 4-5, 1973. Sixty delegates and a number of observers attended the business sessions while evening sessions were opened to the general public. The two evening meetings featured Nakaichi Ando who spoke on "Our Appointed Task" and Keiichi Ariga who spoke on "God in the Making of a Man and a Church." Both evening audiences were treated to special choir music directed by Kenji Wada.

During the first business session on Monday afternoon, various reports were presented reviewing the activities of the past year. JEA chairman Ando brought a special report which emphasized the necessity of reaffirming the theological stance of JEA. He pointed out that after five years of history, it is important that the theological commitment of the organization be reemphasized in a very confused Japanese church world. He went on to point out that this commitment of faith must be the foundation on which the 1974 Congress of Evangelism must be built. He concluded by relaying to the delegates and observers how the JEA executive committee had been making plans for the Congress.

His remarks sparked a discussion which focused on a basic weak point of JEA. While JEA includes a good part of the evangelical church in Japan through its three charter members (JEF, JPC, JEMA), it does not represent all evangelicals in Japan. Not only does it fail to represent all evangelicals, but the only way those now excluded can become members is by joining one of the three charter groups. Someone remarked that JEA will never be the true representative of evangelicals in Japan unless this flaw is corrected.

The Tuesday business sessions centered on planning for the 1974 Congress of Evangelism (see next page) and hearing JEA secretary Akira Hatori's report on the future program of JEA. Hatori began by saying that for the first five years of JEA's history, it was important to emphasize fellowship and getting to know each other. Traditional differences and long standing denominational distinctions had to be submerged in an atmosphere of love and unity. Now, Hatori said, we are ready for a new phase of joint evangelical unity. The first concrete expression will be the 1974 Congress of Evangelism which is being sponsored by JEA. Hatori expressed the firm hope that the Congress would set a pattern of thought and action that would influence the Japanese church world for years to come. In this connection, he announced that JEA would sponsor the publication of a "Guidebook" which would contain what the Congress accomplished.

Hatori, himself an effective goodwill ambassador for the Japanese church to the foreign churches, stated that JEA must sharpen up its image among churches abroad.

He announced the bold suggestion that Japan would need another Congress of Evangelism in 1980 or 1982 to follow up on the thought patterns and activities spawned by the 1974 Congress.

His report concluded in remarks about the Congress, especially that the JEA Executive committee would hold area prayer-information meetings in various key cities to rally interest in the 1974 Congress.

The delegates voted in a budget for 1973-74 of ¥1,790,000 (\$7,000). [End]

JAPAN — CONGRESS — ON EVANGELISM

by Maas VanderBilt

The Japan Congress of Evangelism Executive Committee has announced a tentative program. At the JEA Annual meeting, Congress program chairman Akita Izuta, while emphasizing that the program is still tentative and subject to change, presented an outline of the program's emphasis and special features. From the first, there has been a strong desire expressed that the format and content of the Congress should not be just another giant "shukyo matsuri" (religious festival) with its inevitable parade of speakers structured in a one-way communication system. Izuta stressed that his committee is doing everything it can to make the program not only attractive but meaningful for each participant, and to allow ample opportunity for involvement.

Along with announcing the theme of the Congress, "Japan for Christ" (Nihon o Kirisuto e), Izuta sent out the challenge to Japan's musical world to come up with an appropriate theme song. In harmony with the theme, the daily themes of the Congress were stated as The Gospel of Evangelism (June 4), The Church and Evangelism (June 5), The Power of Evangelism (June 6) and The Method of Evangelism (June 7). The first day will focus on the biblical and theological aspects of evangelism; the second day will emphasize church growth with a ready amount of data; the third day will present a sound study of the Holy Spirit and a "Spirit-experience," while the fourth day will bring Christian cooperation into focus.

Izuta announced that the best of Japan's talent will be sought and utilized. In addition, attempts are being made to have Dr. John Stott, well-known author and evangelical scholar, bring the Bible study lectures.

CONGRESS BASIC STATEMENT

DATES: June 3-7 (Mon-Fri), 1974

PLACE: Kyoto Kaikan in Kyoto

PURPOSE:

A nationwide, interdenominational gathering of those chosen in the Lord and members of His body to:

1. meet together at one time
2. reaffirm our Christian (Biblical) faith
3. share and discuss the problems facing us
4. consider the nature and role of the church in these changing times
5. seek together a vision for evangelism

DELEGATES:

The Congress is sponsored by the Japan Evangelical Association (JEA) with approximately 1000 delegates chosen from the three charter

member groups (JEF, JPC, JEMA). There will be an attractive program with ample opportunity for delegates to participate and contribute. Many observers who are not members of JEA will be invited to take part.

ORGANIZATION:

1. **Advisors:** A number of respected senior Japanese Christians will be asked to serve on an advisory committee.
2. **Central:** A central committee of approximately 70 members composed of the executive committees of the JEF, JPC, JEMA, and JEA as well as other educational leaders and heads of evangelistic agencies will be appointed. This committee will meet about twice a year.
3. **Executive:** The members will be key people chosen from among the JEA constituency. This committee will meet frequently.
4. **Laymen's:** There is a great expectation for a united participation of various laymen serving together with equal representation from east and west Japan.
5. **Sub-committees:** There will be eight committees responsible for the following functions: Program, Prayer, Finance, Lodging, Publicity, Auditorium, Records (Historical) and Public Relations. The heads of these committees will be on the Executive committee.
6. **General Affairs:** This committee is composed of the Executive committee chairman and vice chairmen, General Affairs chairman, Central Office manager and others as needed. This committee is responsible to the Executive committee and will meet monthly.
7. **Central Office:** Under the supervision of the General Affairs committee a Congress central office will be maintained under the direction of the office manager.

CONGRESS OFFICE:

Japan Congress of Evangelism Office, Ochonomizu Christian Student Center, 2-1 Surugadai, Kanda, Chiyoda-ku, Tokyo, Japan 101

FINANCES:

A minimum budget of ¥10,000,000 (\$38,500) has been set. This will be raised in various ways including share partners and offerings at the Congress evening meetings. **[End]**

	June 3 Monday	June 4 Tuesday	June 5 Wednesday	June 6 Thursday	June 7 Friday
8:30 AM		Prayer	Prayer	Prayer	Prayer
9:00 AM		Bible Study	Bible Study	Bible Study	Bible Study
10:45 AM		Lecture	Lecture	Lecture	Lecture
1:00 PM to 4:00 PM	Registration	Groups	Groups	Groups	Groups-Closing Session
6:30 PM	Opening Service	— Inspiration Nights — Drama Music		Christian Rally	Rally Evangelism

A GOOD WARNING!

I have read in the Winter 1972-73 *Japan Harvest* on page 9 some suggestions for developing present capital investments, in the third column of that page, and want to pass on to you and readers of the *Japan Harvest* a word of caution in this connection.

It is most important that in the case of suggestion No. 5 the owner of the land be aware of the various kinds of rights inherent in ownership. One of the rights often heard in connection with developing land is "chijoken" or surface rights. I am sure that you know of this and that perhaps others do too, but perhaps some may not be aware of the consequences of assigning the surface rights to another party, this act being known as "chijoken settei." This is tantamount to giving up total ownership of the property, even though a title document remains with the owner, such title papers having little or no value if one is thinking of selling the property at some future date. If this right is being surrendered, then adequate thought must be given to what is being received in exchange for that right and the value of that right in terms of the market value of the land.

I would like to particularly caution everyone about any propositions which may be made to them by an "outfit" called *Toshi Mondai Kenkyu Sho* (Urban Problems Research Institute or Center) or a Reverend Mizoi, a minister in the Kyodan. This organization, not legally constituted, is in the Kanto and the Kansai. They are trying to aid and counsel churches and other Christian groups owning land in the more profitable use of their land. We are learning, by a very sad experience, that this company is out to get something from such a venture by way of a cooperative enterprise, and is not concerned about adequate compensation for the surrender of surface rights. I have heard that there is some alienation between the Kanto and Kansai groups of this company. The activities of Rev. Mizoi are leaving a trail of sad experiences for those who have fallen prey to his suggestions. He represents Toshi Mondai Kenkyu Sho.

We appreciate the fine work you are doing as Editor of the *Harvest*.

Very sincerely,

John H. Brady

Sec. Treas.

(Japan Mission of PCUS)

AUSTRALIA REACTS

We have noticed a most interesting article in your issue for Winter 1973, Vol 23, No. 1.

This article "Viewpoint" is a criticism of the Bible Union of Australia and the Peoples Church, Kew and the Rev Dalls Clarnette, the former President of the Bible Union and Pastor of the Peoples Church.

I wish to bring to your notice the enclosed article which indicates some of the fallacies in the attack launched against myself, the Peoples Church and the Bible Union by Dr Chas. Woodbridge.

A careful appraisal of the article, which first appeared in *The Australian Beacon*, reveals gross errors in fact and judgement on the part of Dr Woodbridge and has caused much harm to the work of Christ.

In vain did we bring these matters to the notice of the Editor of the *Christian Beacon* in South Australia. As I know him personally I hope that he may have enough grace to recognize error when it was pointed out to him, and to indicate his own lack of judgement in his paper. But that never occurred.

I bring this copy of Mr. McEwen's letter to your notice in the hope that you may at least give recognition to the fact that Dr Woodbridge's article is open to strong and conclusive challenge and it is sad to see his malicious slander reprinted in such a fine journal as *Japan Harvest*.

When I toured USA last year, I was most grieved to learn that Dr. Woodbridge has now split with his once firm friends, Drs Carl McIntire, John Rice and Bob Jones. In his second Australian visit he split with the Bible Union. Watch out Brother, lest he does not also split with *Japan Harvest*!

Sincerely in Christ,

Rev. D. Clarnette

Secretary

April 6th

(See article on p. 34. Editor)

Dear Maas,

I talked to you the other day about something going into the *Harvest* about Vi Kilbourne's death. Here is a copy of the history and report of the accident that I gave at the English Memorial service held here at the OMS chapel on June 3.

PS. Please note the new name for our mission. (See News. Editor)

Art Shelton

CHARISMATIC ECHOES

This is a very interesting issue of *Japan Harvest* which came a day or two ago. It gets better and better.

The reports on "Charismatics in Japan" were especially good. We went to Taiwan and Hongkong about that time and couldn't attend. You got our latest "Revival News" so you know of our evangelistic trip. 500 or more sought the Holy Spirit after hearing Acts 19:2. Now we pray they may continue clear through to a genuine filling with the Spirit.

In the *Harvest* and in all the discussion about the charismatic movement, very little if anything has been said about the purifying of the heart. Without that there will not be perfect love and power, because pride and greed and grudges and hatred, impurity and selfishness will grieve the Spirit of God and He cannot trust His power to those who have these carnal qualities.

With you, we believe God is hearing prayer for revival in our day, and this earnest seeking of the Holy Spirit is one evidence of God's hearing and answering, but we have a duty to channel it into the genuine definite Baptism with the Holy Spirit, rather than any side issue.

Herewith are some thoughts that have come through the experience of many years, for your own perusal and for any purpose to which you care to put them. The Lord bless you in your great work.

Sincerely yours,

William E. Schubert

I just received the Spring issue of the *Harvest*. I enjoyed very much what Mr. Frank Cole had to say about the Hayama Seminar and the charismatic movement in general. I want to commend him on his excellent article on the subject.

Keep up the good work on the *Harvest*. We are busy here in the States. I am really enjoying studying God's Word at Multnomah School of the Bible.

Dennis Meola

Portland, Oregon

HURRAY FOR KYUSHU!

Greetings from Kyushu! Appreciated the last issue of the *Harvest* and am writing to send in a couple of new subscriptions. One is an overseas subscription which I am entering as a gift subscription.

Glen Davis



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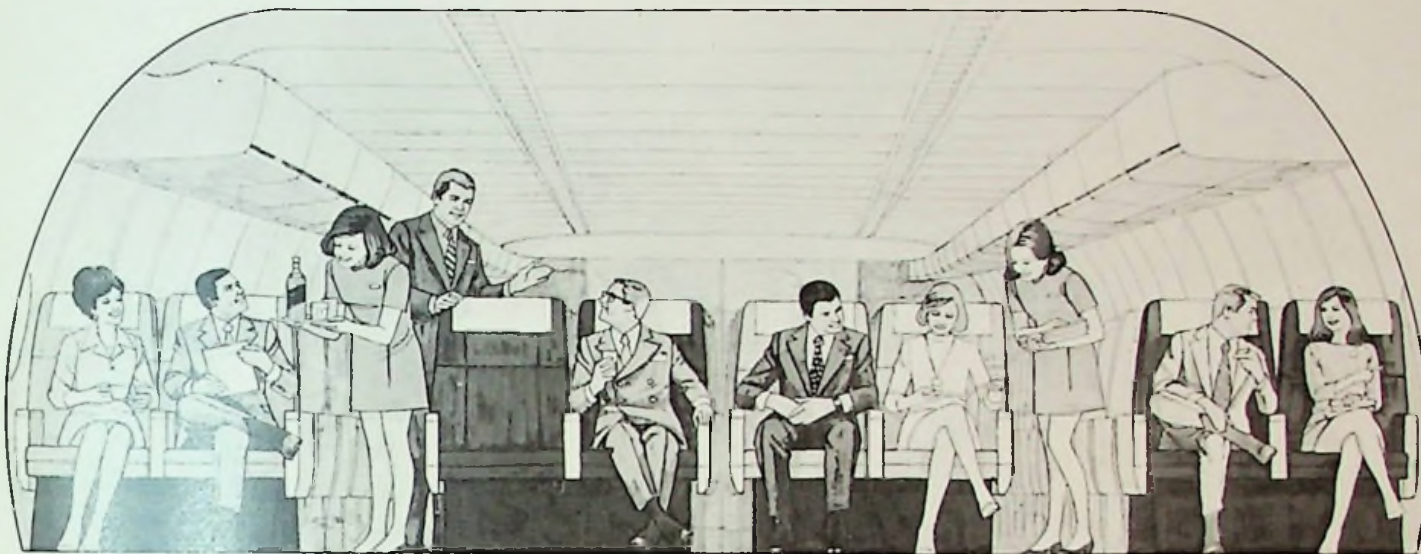
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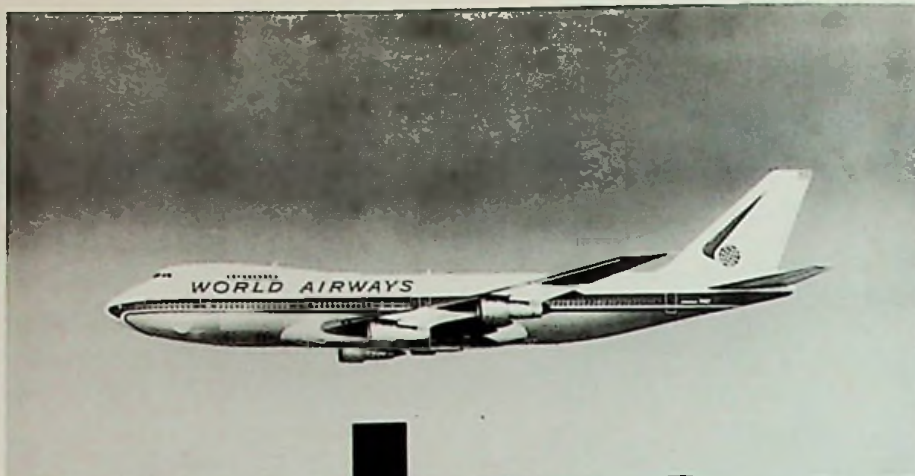
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