

SUMMER 1975

JAPAN HARVEST

The Magazine For Today's Japan Missionary



God At Work In Japan

Impressions Of My Furlough

A New Advance In Evangelism

Satanic Strategy...Against Evangelism

The Official Organ of the Japan Evangelical Missionary Association



JAPAN



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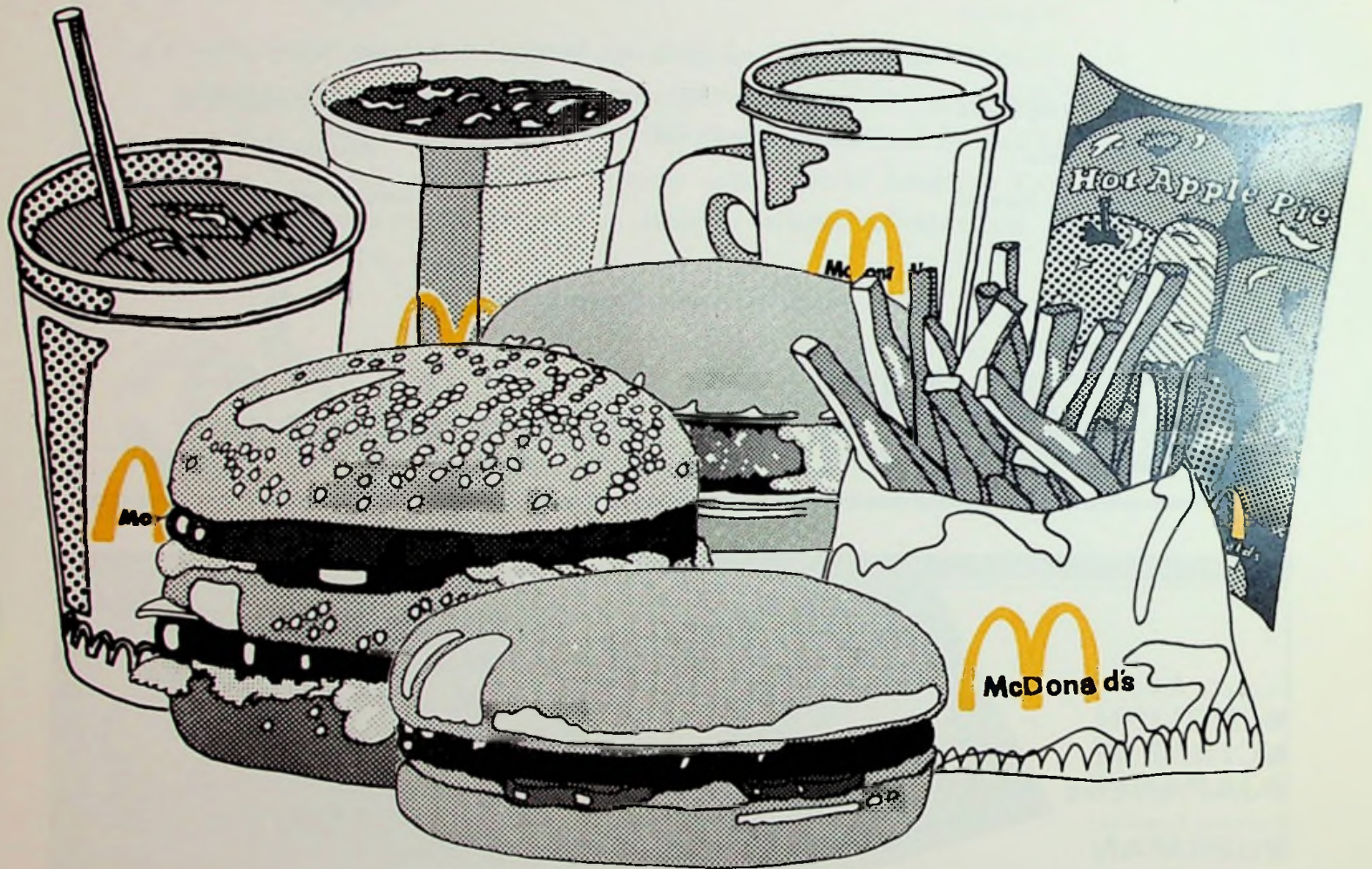
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JAPAN HARVEST

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Devotional

Our Lord Says

Just speak to me as you would to anyone of whom you are very fond.

Are there any people you want to pray for? Say their names to me, and ask of me as much as you like. I am generous and know all their needs, but I want you to show your love for them and me by trusting me to do what I know is best.

Is there anything you want for your soul? If you like, you can write out a long list of all your needs, and come and read it to me.

Tell me about your pride, your touchiness, self-centeredness, meanness and laziness. Do not be ashamed; there are many Saints in Heaven who had the same faults as you; they prayed to me and, little by little, their faults were corrected.

Do not hesitate to ask me for blessings for the body and mind; for health, memory, success. I can give everything, and I always do give everything needed to make souls holier.

What is it that you want to-day? Tell me, for I long to do you good. What are your plans? Tell me about them. Is there anyone you want to please? What do you want to do for them? Tell me about your failures, and I will show you the cause of them. What are your worries? Who has caused you pain? Tell me all about it, and add that you will forgive and forget, and I will bless you.

Are you afraid of anything? Have you any tormenting, unreasonable fears? Trust yourself to me. I am here. I see everything. I will not leave you.

Have you no joys to tell me about? Why do you not share your happiness with me? Tell me what has happened since yesterday to cheer and comfort you. Whatever it was, however big, however small, I prepared it. Show me your gratitude and thank me.

Are you determined to run into no temptations? Have you made up your mind about bad books and bad friendships? They disturb the peace of your soul. Are you going to be kind to that one who has hurt you?

Well, go along now. Get on with your work. Try and be quieter, humbler, more submissive, kinder; and come back soon and bring me a more devoted heart. Tomorrow I shall have more blessings for you.

(Selected from a tract by Good News Publishers, Westchester, Ill., USA)

Any Inner Life?

Some time ago a missionary daughter in Japan was smitten with a cerebral hemorrhage. She was rushed to the hospital where skilled doctors used the latest type of equipment to keep her alive. Machines kept her heart pumping and her organs functioning, and tubes were inserted to provide nourishment for her body. Life was thus maintained in the body for over 24 hours; but the parents were then called in by the doctor. He told them plainly that though the body was being kept alive, the brain was dead, and there was no hope of recovery. With their permission he disconnected the machines and removed the tubes. The body soon gave evidence that its life had been only superficial. With no brain to direct it, its functions ceased and the heart lay still in death.

What spiritual implication does this have for us who serve as missionaries in Japan? We read in Colossians 2:19 (New International Version): "He has lost connection with the Head, from whom the whole body supported and held together by its ligaments and sinews, grows as God causes it to grow." Is it not true that a good portion of the work carried on today in the name of Christ has lost that vital connection with the Head – the Lord Jesus Christ – without which there can be no real life-sustaining and growth-producing vitality?

Activity and effort are seen on every hand. Committees continue to proliferate. New methods are eagerly sought after. But where is the inner life? Are our mission group prayer meetings filled with testimonies and praise to God for what He has wrought? Is there a sense of expectancy as we wait to see what God is going to do next? Do we weep over souls and cry to the Lord for their deliverance? If the answer to these questions is in the negative, it may be that in a reverse parallel of the missionary daughter, our Head is alive, but the body is dead.

Are we straining, but failing, to hear those words, "Well done, good and faithful servant"? Perhaps we are just not tuned in to what God is saying: "You are wretched, and miserable, and poor, and blind, and naked." These words were spoken to a "Christian" church!

"Today if you will hear His voice, harden not your hearts."

It is a day for dedication, a day for renewal, a day for revival, and a day for getting on with the job!

Victor Springer
JEMA Vice-President

Rising Japanese Leadership



Kiichi Ariga is the General Director of Evangelism-In-Depth in Japan which is known here as Total-Mobilization-Evangelism (Sodojin Dendo). This article contains selections from his address at the Japan Congress On Evangelism, Kyoto. He was saved at fourteen and made a decision for Christ the first time he heard to Gospel. His studies at the Kansai Bible College (JEB) in Kobe, his studies at Fuller's School of World Mission and Church Growth in Pasadena, his worldwide travels and careful observations of God's work in many lands, his attendance at many international Christian Conferences, his long association with Koji Honda, one of Japan's best evangelists, his own numerous evangelistic campaigns, give him a wealth of information and background. He is one of Japan's rising evangelical leaders.

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JAPAN

From The Japanese Pulpit . . .

The most fitting words to describe the last one hundred years of evangelism in Japan are to call it an "Advance Through Storm." This phrase was coined by Kenneth Latourette. In Japan there have been many storms in the advance of the faith, but God is at work.

We have seen a beautiful example of this in the twenty-two members of the Okinawan family who gave us a heart-warming program with their drama and folk songs, illustrating how Christ came to them. We saw their witness and heard how God's word was spoken, how people were drawn, how an invitation was given, how their decisions were made. We have seen how they have followed on to become fishers of men! Twenty-two members of this family/clan are with us here in Kyoto but actually thirty-two have been won during the last seven years.

In my own life also there was a time when the seed was sown, when I heard God's Word, when Christ became known to me. I was pressed in my heart for a decision. I chose. And in that decision I took the first big step I ever made.

I want to express my appreciation to the sponsors of this Japan Congress On Evangelism for the faith for which they stand. Many have gone through much suffering and sacrifice and the seed they have sown has been sown with many tears. Many are chosen vessels of God, they are filled with the Holy Spirit, and they faithfully pro-

claim God's message.

And I want to express my appreciation to the missionaries also. I am glad they were included in this Congress. Twenty-six years ago I received training and discipleship through a missionary and have become what I am today, so I feel it is God's will for me to express my gratitude to them. Will the missionaries in the audience please raise their hands? Thank you very much! (Applause). For all your sacrifices, your suffering, and your tears, I pray that God will recompense you in a very special way.

I learned through my teachers that the famous Japanese missionary Barclay Buxton said we need to be confident of three things: (1) God has spoken to us, (2) God will work through us, and (3) God will be with us! If this were not so, I could not be standing here before you today.

Two years ago I was given the privilege of studying for a year at the Fuller Theological Seminary School of World Missions and Church Growth. That year for me was a time of deep thinking, of research, of re-evaluating the evangelization of my own nation of Japan. As I studied the history of evangelism and its special characteristics, and then became aware of all God is doing in the world today, I was tremendously encouraged! I began to pray the prayer of Habakkuk 3:1,2, "In this time of our deep need, begin again to help us, as You did in years gone by. Show us Your power to save

by Kiichi Ariga

us. In Your wrath, remember mercy!" I began to think about my own country and its evangelization more than ever before. And as I thought of the future, I remembered the past.

JAPAN PERSPECTIVE

(1) Period of Exploration

23 years. 1859-1881

1850 is the first year that Protestants left their footprint in Japan. The first Protestant Service was held on the deck of Commodore Perry's ship July 11, 1853, and at the time the Edict of Annihilation Of 1614 against the Christian Faith was still in effect. In 1868 it was to be renewed. Such were the times! Shouts of "Expel The Barbarians!" echoed throughout Japan.

However, in 1859 two Anglican missionaries from America were sent from their work in China to Japan, John Liggins and Channing Williams. Also that same year James Hepburn of the Presbyterians and Samuel Brown and D. B. Simmons of the Dutch Reformed Church in America landed in Kanagawa, and Guido Verbeck landed in Nagasaki. The next year Jonathan Goble landed in Kanagawa and the next year James Ballagh also took up residence there. The first Protestant convert was a respected doctor named Mototaka Yano and he was baptized in 1864. The first Protestant church was built by Masayoshi Oshikawa in Yokohama.

(2) Period of An Open Door 7 years. 1882-1889.

It is often referred to as "seven wonderful years" by Winburn Thomas. During these seven years the Congregational church grew ninefold and the Presbyterian Church multiplied 4½ times. In 1883 at Yokohama University and in 1884 at Doshisha University (Kyoto) revivals broke out. It was a new page in the history of the evangelization of Japan.

In April of 1883 James Ballagh spoke from Acts 1:8 on the "Necessity and Promise of the Holy Spirit In The Work Of Missionaries." The emphasis of the entire conference was on the work of the Holy Spirit.

Just the next month, May 1883, the Third All-Japan Teacher's Conference was held and they received a letter addressed to the conference from the missionaries' conference to the effect that the missionaries had come to Japan to proclaim the Gospel but had miserably failed. They confessed their haughty spirit and apologized for a lack of humility. They asked that the teachers cooperate with them in this task, standing together with them as one. A new spirit arose and this gave birth to a wonderful revival. This was the introduction of the word "revival" into Japan.

The revival at Doshisha University began in an evening prayer meeting with some dormitory students. Soon the whole dormitory was in prayer and by Sunday the entire student body was present at an all-night prayer meeting. 200 students received baptism within one week! The revival fire spread to Sendai, Nagoya and Nagasaki.

(3) Period of Difficulty 10 years. 1890-1900.

These were called "The Difficult Years." The educational policy based on Shinto teachings was published in 1890. Nationalism was on the rise. Traditional Japanese Religions were on the march. Christianity was stifled by a rising anti-foreign and anti-Christian spirit. However, ten years later God gave another far-reaching movement of His Spirit.

(4) Period of Recovery 18 years. 1900-1918.

Another missionary conference was held in Tokyo in 1900 as 435 delegates from 42 missions assembled. The upsurge of interest in foreign missions was result of the Moody Revivals. The Student Volunteer Movement challenged students to evangelize the world in their generation and there were sixty such volunteers at the Tokyo Conference.

In that same year Japanese

churches met under the name of the Japan Evangelical Alliance and the result of this conference was a plan for evangelizing Japan from 1901 to 1904. It was called the "20th Century Forward Movement." It was the most ambitious effort of the churches to date, and they chose the theme, "Japan For Christ."

The campaign started in 1901 with 367 evangelical churches. 322,450 people heard the Gospel. 15,440 became seekers and 1181 were baptized. It was called a "Pentecost in Japan." In one month alone 200 made decisions in Yokohama.

God was at work. Even while Japan was going through the Period of Difficulty, a revival took place in the Japanese Christian community in San Francisco during 1889-90, in which Tsutsusaburo Sasao, Keiki Kawabe, Yoshigoro Akiyama, Kikutao Matsuno, Bunji Kida, Kikumatsu Togasaki,



and Kyosuke Ueda were all saved!

They were not only saved but challenged and gave themselves for the evangelization of Japan, their native country. In 1894 Sasao and Kawabe returned to Japan and gave messages at a prayer meeting at the Ginza Church which left a deep impression on its hearers. These men were taught by Barclay Buxton and were challenged by his teaching on the work of the Holy Spirit. Throughout Japan they preached on the necessity of the Holy Spirit-filled life! They were a great help to the "20th Century Forward Movement."

In 1913 God used John R. Mott and the All Japan Cooperative Evangelistic Campaign which started in 1914 and lasted three years. 90% of the Japanese churches participated in this campaign. It was the most comprehensive witness ever made by Japanese Christians to their own nation. 4,788 meetings were held, 777,119 people heard the Gospel, 27,350 decisions were made. It was a period of recovery. It is amazing that the 20th century did not start with the Welsh revival, but with the Japan revival!

(5) Period Between Wars 20 years. 1919-1929.

Democracy was spreading throughout the world following World War I. It made a great impact on Japanese thinking. 1919 was the 70th Anniver-

sary of Protestant Missionary work in Japan. From 1929 to 1932 a movement known as "God's Country Movement" came into being. There were 1,859 meetings with 799,337 hearing the Gospel and 62,420 people making decisions.

This was a period of the Holiness Revival. In 1924 the Holiness Church had only 2,987 believers in Japan but 8 years later there were 19,534! During this time when such bitter political fights were going on in Japan, God was doing something spiritually! That revival became a distinctive feature of that period!

(6) Period of Darkness 5 years. 1940-1945.

Only recently have I come to realize how deeply God's people suffered during the war period, because I was young at the time. I can, however, recall running out of the house as the B-29's came over for an attack. It was a terrible time for the church.

While studying at Fuller Seminary and meeting with students from all over Southeast Asia, from Korea, Taiwan, the Philippines, Indonesia and even India, I came to realize the cruel treatment they received from Japanese people during the war. How often I bowed in apology as these reports were given! The work of evangelism which had begun to prosper in those countries toppled when the war came and the Japanese took over. It was so difficult for the Christians.

And there were dark, dark days in Japan itself. All missionaries were forced to leave. The church was persecuted. That is a story in itself!

(7) Period of Post-War Boom 23 years. 1946-1969.

One-third of the Christian Church in Japan had been destroyed during the war, but on Aug. 14, 1945, it came to a halt when the Emperor, who had been worshipped as God, made a voluntary proclamation of his manhood. Freedom of worship was recognized. General MacArthur opened the door to missionaries and they came from many countries to evangelize Japan. I myself came from this period.

In 1959 100 years of Protestant missionary work in Japan was celebrated. But after the original "boom" of evangelism, the work began to slow down. During the middle and late '60's, Christian workers often faced a near deadlock in evangelization and were often gripped with a feeling of defeat for ever evangelizing all of Japan. After all, our population consists of 110,000,000 people. But it seems that with the 1970's a new era has begun.

(8) Period of Advance Through Storm The present times.

There must be an advance. Believers are receiving training in witnessing, many evangelistic campaigns are being planned, widespread evangelistic activities consistent with Japanese culture are being started. Evangelism-In-Depth is launching out. Japan is beginning a new period. The Holy Spirit is working.

A NEW DAY IN THE WORLD

We live in a new day! If we open our eyes we will see that there has never been a time on a worldwide scale in which evangelism and church planting have moved with such a strong heartbeat! For the first time in history, just during the last two years, the increase of church membership has surpassed the population increase, according to the report by Dr. Peter Wagner. This is growth! This is expansion! Perhaps it is the sunrise of evangelism.

In the first century Christianity spread from Jerusalem. Later it spread from Rome, still later the German Reformation blessed the world. Then came the British influence and its spiritual revival and world mission interest. During the latter part of the 19th century and into the 20th, God placed His hands on the United States and blessed many countries as her missionaries went out to evangelize.

But now God is doing something different — He is working mightily in Asia and in small places throughout the world. 99% of these places were once colonial lands where they were oppressed, where there was limited freedom of speech, but because of the failures of man, and his wars and events, many have turned to God and a world-wide increase is being seen!

A NEW DAY IN JAPAN

There are cultural factors which must be dealt with in Japan!

We spoke of the Gospel making inroads into Japanese culture and society, but let us examine the matter carefully. From 1882 through 1889, 30,000 men from samurai backgrounds became Christians. They were of the military class in feudal Japan and their descendants became members of the military caste. They were enlightened (educated) men, more than the majority of the people. They had the vision of making Japan one of the leading nations of the world where it could take its place alongside other progressive nations.

As they studied the Bible and saw the holy and disciplined and educated lives of the missionaries, they were greatly influenced. They were living

now beyond the bondage of a traditional Japan. They sensed a new freedom and many of them were captured by the Gospel.

However, they had one big fault! They looked upon the church and its posture as a place of "study." The "church" became the "teaching place." It became a teacher-centered organization. An impression was left that unless one studied for many years, he could not become a Christian. That influence still remains today. Christianity was tied to education!

But with the Holiness church revival what had been known as the "Christian School Approach" changed to the "Conversion Approach." Emphasis was placed on salvation now, rather than on just education. A decision began to be asked for when the Gospel was presented. The average believer was taught that he had a ministry too — in fact, all believers had some kind of a ministry, not just the teachers! The Holiness revival movement was filled with the vision of reaching the unreached areas of Japan. They emphasized strong self-supporting, self-propagating, self-governing churches. They depended completely on God for support and this often entailed a real sacrifice on their part but made them strong in the faith. This "Conversion Approach" produced great results.



Unreached Areas

But when we face our nation today, we are amazed at the yet unreached, unchurched areas. No matter how many leading Bible teachers we have, no matter how many Christian educators, no matter how many doctors and others with special talents, if we look at the statistics of the unevangelized areas, we have to bow our heads in shame. The missionaries of JEMA (Japan Evangelical Missionary Association) have painstakingly worked out a series of maps, graphs, and surveys of such unreached areas and they are appearing in the JAPAN HARVEST magazine. Look at the black areas which indicate no church areas. What about all these cities, towns, villages, and hamlets which have no witness? No chance to hear the Gospel!

What are we to do? My heart trembles before God!

I think it is like the smog in Tokyo. Because of the smog, we cannot see very far away. In the same way, there seems to be a smog covering our churches and Christians in Japan for we often do not see the unreached areas! Often we debate the way and methods of evangelism, we excuse ourselves, we delay, but is it not true that when we faithfully proclaim the Gospel that God blesses our efforts and people turn to Christ?

Of course, we need to study methods of evangelism and the means that God has used in the past, but we also need to create from within our own culture new methods to reach Japanese too. Let us step out boldly and do so. Dr. Robert McQuilkin's recent book states clearly that Japan is not a country which cannot plant churches! On the contrary, it has a great potential for this.

We must change the church itself! No longer should it be a pastor — believer or teacher — pupil relationship but each individual must get involved in God's evangelism and be obedient. The churches must become fruitful.

In the light of the staggering needs of the unevangelized areas, how can we think only of land and buildings? If we have to wait until land is purchased and buildings constructed, we will have to wait for years before reaching the unreached! Is not this the time to take our first bold steps in faith and launch out?

Japan is now an open door!

When Peter Octavianus came to Japan from Indonesia, he told the story in one of his meetings about a small girl that lived on a farm in Canada, but somehow at the end of the work day on looking around, she was nowhere to be found. Her parents became frantic and search was started, but to no avail! The townspeople were alerted and they searched and searched everywhere, but still they could not find her. Another day or two went by. Finally almost the whole town came together and they lined up side-by-side and held hands, then started marching across the fields. They found her in a place they had passed near to many times before, but it was too late. She was dead! If only they had gone side-by-side holding hands before, overlooking no place, they might have been able to save her life!

Oh, when will the Christians in Japan stand side-by-side, hold hands, cooperate, and systematically start marching across the nation in evangelism until every area is reached with the Gospel?

An emergency is at hand! The door in Japan is open today! Will we take advantage of it?

Advance

Cracks are beginning to appear in the walls of pagan religions.

200 foreign missionary societies in Africa and Asia today themselves support 3,400 missionaries in cross-cultural evangelism! 3,400 third-world missionaries! The church is coming of age.

Before us today are glorious opportunities unparalleled in the history of the church before which a Wesley, a Luther, a Calvin, or a Savorola would have shouted with joy!

For the first time in history the Christian church has the three resources needed: (a) Technology, (b) Manpower, (c) Money. There are more peoples receptive to the Gospel today than ever before in church history. There are more churches and more Christians and more preachers giving out the Gospel than ever before.

There has been until now no effective evangelical counterpart for the continuing education of third-world Christian leaders. To date evangelicals have done nothing to match the Ecumenical Institutes.

The whole thrust of these five programs is not static scholarship nor simply academic involvement but getting people involved in world evangelism!

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It is a new day! God is at work as never before! The church is growing!

A NEW ADVANCE

IN

IN EVANGELISM

AND

AND MISSIONS

A Special Address to Japan Missionaries



by Donald Hoke

Dr. Donald E. Hoke and his wife Martha have been missionaries to Japan for 21 years, leaving Japan to become Director of the International Congress On World Evangelization, Lausanne, Switzerland. He founded the Tokyo Christian College which has now been turned over to Japanese leadership. This article contains selections from his address to missionaries of the Japan Evangelical Missionary Association, Tokyo, March 1975.

A New Advance In Evangelism

Our return to Japan at this time has been with real mixed emotions for us. We looked forward to coming back and yet at the same time we dreaded it because we knew when the time of departure came that it would be an emotional and difficult one for us. We've had twenty-one years here on the field in Japan, and they have been happy years and years in which we enjoyed serving the Lord. The prospect of returning to Japan again and then departing quite quickly has been difficult. Over two-thirds of my working "career" has been spent in Japan.

But, as Martha said, if we follow the leading of the Lord, that is all that is important in life. In fact, during those two years in Switzerland (as Director for the International Congress on World Evangelization) we were much in prayer as to what the Lord would have us to do when it was over. The Tokyo Christian College will be celebrating its twentieth anniversary this year and I felt it was not wise to return to my responsibilities there as President. It is time for the adolescent to assume the responsibilities of adulthood! There are now capable men there, the faculty is 80% Japanese, the Board 75% Japanese. We have been working toward the day when there would be full control by the Japanese. Many of you have had similar experiences with churches, etc. And even though the Japanese might feel that they are not yet ready to assume such full responsibility, yet it remains that it is time for them to do so. This is what we have prayed for and worked for for twenty years.

We even prayed about doing other work in Japan, yet finally feel that God has led us to become the Director of the Center now being established at Wheaton by Billy Graham.

I. BILLY GRAHAM CENTER

Located at Wheaton College, the Billy Graham Center, as it is now temporarily called, will have five definite programs:

1. A Definitive Library On Evangelism & Missions

We have already negotiated for the purchase of what is probably the largest library on the subject of evangelism in the English language. It has been collected for over 20 years by a man in California and consists of 6,000 volumes, plus a bibliography of 20,000 volumes, which we are trying

to purchase. We are now in the process also of purchasing the Kennedy School of Missions and Hartford Library in Connecticut which was a famous school of missions at the time of the Student Volunteer Movement, and was the finest theological library in America in 1910 with its 250,000 volumes. The school has now been closed. There is also another great missions library which is possibly going to be available to us, so we will have the largest library on missions and evangelism in the world and this will be a center for mission and evangelistic study.

2. Archives of Billy Graham

This Center will contain the written materials, the audio materials, films, tapes, etc. all in one place.



3. Institute For Evangelism

This Institute will offer a continuing education, an intensive short-term training course of two to three months apiece, for third-world Christian leaders. It will be emphasizing only two subjects: (1) Strategies of Evangelism, and (2) Contemporary Critical Problems of Theology. It will be an evangelical counterpart to the Ecumenical Institutes which are now located in Japan, Switzerland, and Chicago. There has been no effective evangelical counterpart for the continuing education for third-world Christian leaders on the strategic and critical problems which they face. These Ecumenical Institutes are probably the single most successful arm of the Ecumenical movement around the world, and to date evangelicals have done nothing to match it.

You have in Japan, and even more so in Africa and Latin America and in other parts of Asia, a number of gifted leaders, but often they are men who have only a sixth or eighth-grade education or a couple of years of Bible School. They have gifts of leadership and intellectual acumen but there is a problem of keeping them updated and helping them to face the critical problems of theology and to be aware of

the strategies the Holy Spirit is using around the world in our day. Such has not been available to them in an evangelical context. Scholarship courses will be offered where we will be in groups of fifty to one hundred men twice a year for short-term intensive courses.

4. A Lay Institute

This will be an intensive training program for laymen. Materials will be developed and pilot programs offered so that something like Bill Gothard's "Basic Youth Conflicts" will be held in the form of intensive Bible Institutes around the country in local situations in various cities.

There has been a real demand for this. The Billy Graham Association has considered opening a campus for this up in southern Wisconsin. It will be combined with the Center and there will be pilot programs and the preparation of materials. Intensive Bible training for laymen on location around the country and eventually around the world will offer the presentation of a Christian world-view for lay-around the world will offer the presentation of a Christian world-view for laymen, enabling them to go out and witness with a sense of confidence and effectiveness.

5. Communications

This aspect will deal with Christian Communications of all types. The communications program at the grad school has been growing rapidly and we hope to upgrade this to the Ph.D. level for 500 students, and it is an exciting program because it will be designed for world evangelization!

The whole thrust of these five programs is not static scholarship nor simply academic involvement but getting people involved in world evangelism!

God's Guidance

So this is what we will be involved in as Director of the Billy Graham Center at Wheaton. I have a real sense of being led and things are now falling into place to make this the outstanding center of evangelism and missions research in the world. We feel God is bringing it all to pass and are grateful for the opportunity of service, but leave Japan with mixed emotions, being so deeply involved with friends and the work here in Japan.

The Center will be under the full government of Wheaton College.

Our commitment there is actually a commitment to world evangelization and will give opportunities and open doors to expand the ministry in reaching strategic groups of people, and to carry on a continuing education program among leaders.

Around the world God has raised up a host of wonderful, Godly men. They are from many different communions, many different denominational backgrounds, many different countries, but their hearts beat warmly towards Jesus Christ! They are unequivocally loyal to the Scriptures and they preach Jesus Christ. I had known so little of men on this scale but my wide travels and the experience of having met so many of them personally gave me a new appreciation. They love Christ and serve Him sacrificially and loyally.

II. LAUSANNE PERSPECTIVE

My Personal Experience

I shall always be grateful to God for the experience of participating in the International Congress on World Evangelization. It helped me to see the world in a new way, and I would like to list six important items.

1. A New Look At The World

Living in Chicago for the past two months, I have been impressed with how provincial their newspapers are, compared with having lived in Japan for many years and reading the news there which is decidedly international and which gave me a taste for world affairs. In so many USA newspapers the news is what the Sheriff's office did last night, etc., but if you want to find any international news, you have to search in other pages for it.

Someone has said that T.V. has made the important trivial and the trivial important! You can see, of course, bloodshed in the world's wars in living color, you can see the floods that make people homeless in Bangladesh, you can see thousands starving to death in parts of Africa, you can see the faces of starving babies and their desperate plights, but immediately then the T.V. flicks to an ad of a woman going into absolute rhapsody over a bar of soap or detergent or shampoo, and before long the important and the trivial degenerate into one vast blur. Life's priorities and realities become blurred.

And it is true in Christian work too that we can get so enmeshed in the details of our own work that we lose the significance of the true priorities. The mountain peaks of what is really important often level down lower and lower to the plains.

Lausanne helped me to see the whole world again in a little clearer perspective, and to see it as the Lord sees it. It helped me to ask, What are the really important things in life? What really has priority?

In our own Congress there were 4,000 people from 150 nations gathered together, coming from over 120 denominations. It was the most *representative* gathering (not the largest) of Christian leadership that had ever been held in the history of the Church. In a few months from now the meeting of the World Council of Churches in Nairobi, I understand, will have representatives from only 80 nations. So we can truly say that at Lausanne we had a new look at the world church. Kenneth Scott Latourette said in his latter years that the greatest fact of our generation is the church around the world.

1900 years ago the Lord said to a group of rather uneducated men, all of whom had no political status or economic power or social position, that they were to be His witnesses to the uttermost part of the earth. It was unimaginable! But after 1900 years with its history of Kingdoms rising and falling, with its Caesars, its Ptolemies, with Napoleon, Mussolini, Hitler, and



other great kings and presidents coming and going, it is evident that what Jesus said has come to pass! The church has been planted in almost every nation around the world. At Lausanne we saw their representatives!

There were different colors of skin, different languages, different robes, different liturgies, but a group truly and significantly united in Jesus Christ and on the basis of the Word of God. Worshipping together, praying together, studying together, laughing together, crying together — through the aid of modern language techniques using simultaneous translation equipment.

Parading across the platform of the conference, 50% of the men were of different color, were non-Western! Significant theological addresses and heart-moving appeals and in-depth messages were given indicating a quality of leadership from around the world equal to that in the West! There were many men of real ability from the non-Western world. The Lord has done what He said He would do and that was to plant His church around the world.

The Church has come of age! It is not complete, but there is a maturity, an ability, a possibility in the Church today that has never existed before!

Think of it! There are 200 foreign missionary societies in Africa and Asia today with 3,400 missionaries who have come from Africa or Asia and who are supported by African or Asian Churches and who are themselves going into cross-cultural evangelism! 3,400 third-world missionaries! These churches are assuming the responsibility of witness. We are privileged of God to see the Church come of age! We need a new look at the world and need to see what is happening in the churches! We ourselves are a part of it all.

2. A New Look At World Need

As a result of an intensive survey, it was discovered that there are probably yet 2,700,000,000 people who have never once intelligently understood the Gospel of Jesus Christ. This in spite of maturity of the church!

Numerically there is greater need than ever before!

There is a maximization of opposition from pagan religions in our day, and this probably due to the fact that cracks are beginning to appear in their walls.

In Indonesia the cracks in the wall of Islam have appeared and it has frightened leadership in that religion. For the first time in history the converts from Mohammedanism no longer number in the ones and twos but are now numbering in the tens and hundreds in Indonesia. The loss by the Arab nations in the Six-Day War to the little nation of Jehovah-worshipping Israelites so shook the faith of many Indonesians in the religious authority which had come to them from the Arabian nations that they were for the first time willing to listen to a Christian message. It made a political backdrop, along with the military coup, for the opening of the hearts of men to the Gospel. 12,000,000 people (10% of the entire population!) are now estimated to be Christian in this country. 600,000,000 people under Islam are now beginning to observe the cracks in their centuries-old religious walls. The empty religions of the world are offering a great need in our day.

At Lausanne I also got a new look at the dead churches of the West! I lived in Europe for eighteen months and found tragedy in the churches as I travelled around Germany, Switzerland, and other European countries and visited some of the great cathedrals of those nations — the tragedy of their emptiness. When you remember that many of these churches were once wrested from Catholicism into Protestantism, the tragedy is great!

One of the most beautiful cathedrals in Europe, the Great Cathedral in Lausanne, with its majestic Gothic

arches and with its crypt down below with the bones of saints that died for their faith in the sixteenth century, will have 200 or less in attendance on a Sunday morning. It seats 3,000! All over Europe the situation is the same. In France less than 2% of the population, either Catholic or Protestant, go to church. In Germany only 5% of the Lutherans go to church, but number about 95% of the population.

The Devil has given people a mantle of darkness as a mild culturalism seems to have grown. In almost every nation in the world today one finds Japanese electronic products, brilliant neon signs, the same motion pictures, flashy paperback books translated into many languages, a similar type clothing whether it is miniskirts or maxi's or faded blue jeans — it is a gray, monocultural situation with great urban centers of squalor and need and unemployment and emptiness as their characteristics. The need is great!

3. A New Look At World Opportunity

Let's not be dismayed by just looking at the tremendous needs, for the other side of the coin shows us the opportunities! There are more people receptive to the Gospel today than there have ever been in history. There are more nations open to the Gospel than ever existed before. There are more churches and more Christians and more preachers giving out the Gospel than ever before.

There is greater vitality in the evangelical churches today than has ever existed in history! More copies of the Scriptures have been translated and distributed than ever before. Sales are running into the millions! So these are not days of discouragement but of opportunity. Open countries, receptive peoples, beckoning opportunities are on every hand.

And the resources for total world evangelization are present in the Church of Jesus Christ in our generation to an extent they have never been before! At the time Jesus gave the Great Commission, the resources for actually doing the job among the nations of the earth were not then present in the church! Maybe what He gave was a prediction, as well as a command.

For the first time in the history of the Christian church we have the three resources needed to accomplish what Jesus commanded. (a) Technology, (b) Manpower, and (c) Money.

(a) Technology

The media and transportation methods physically exist to get this message to all peoples on the earth.

Formerly that was not so. For instance, at the end of World War II we simply knew of the existence of certain stone-age peoples in the interior of New Guinea. Yet now great mass movements have swept the bulk of those people in Papua, New Guinea, and many of them in West Irian, into the kingdom of God. Before World War II their very existence was not even known. Now we fly into them, translations have been made for them, and the work goes on. We can actually be most any place on earth by plane in 24 hours!

The Scriptures are now in the languages of 98% of the people in the world. At least, there is some portion of the Scripture in their language. I repeat, we have resources we never had before!



(b) Manpower

Just think of what God is doing among young people around the world! The Jesus Movement in the USA which we have heard something about is of far greater magnitude than we can imagine!

In the Calvary Church in Costa Mesa, California, they have a new auditorium built last year that seats 3,000 people and they have to have *three* Sunday morning services to accommodate the crowd, and it is practically all young people. Each service is full.

But this is not confined to North America. In many of the countries of Europe there also exists a tremendous movement among young people. Many have heard of the moral problems in Scandinavia but there is also a great work of God there too. God seems to be raising up young people around the world in our day. And their commitment is greater than some of ours! I know that their dedication at their age is greater than mine was at the same age. There is a deep and understanding commitment. God has manpower available in numbers not existent before.

(c) Money

The money is present. Let's not fool ourselves. The money exists in the Church of Jesus Christ today! It hasn't been challenged, it hasn't been tapped, it hasn't been given, but the resources

are present. Recently I talked to a man who mentioned someone who had lost \$300,000,000 last year, and I replied that I knew him too, and then stated, "But he still has \$48,000,000 left!"

The money is there — it's available. It's in the churches — if people's hearts are touched, the money will come! It exists among the Christians!

The resources are in the Church of Jesus Christ *technically* today to do the job! It is a day of glorious opportunity. God is able to see to it that this Gospel shall be preached to *all the world* in our generation. It is physically and technologically possible.

4. A New Look At Christian Responsibility

(a) In Evangelism

One of the expressions that caught fire at Lausanne in talking about evangelism was the describing of it as "E-1, E-2, or E-3" evangelism. E-1 was Intra-Culture Evangelism. This means Near-Neighbor Evangelism. E-2 was Similar-Culture Evangelism. This means reaching people in your geographical proximity. E-3 was Cross-Culture Evangelism, which was formerly called "foreign missions."

It is like Acts 1:8, "You shall be my witnesses unto Jerusalem and Judea." That was their own culture (Intra-culture: E-1)...and Samaria." That was a similar culture (E-2) through somehow different but was in a geographical proximity. "...and unto the uttermost parts of the earth." That was cross-culture (E-3) which was *foreign* missions.

The whole church committed to evangelism for the whole world is our Christian responsibility!

In this time when the Holy Spirit is coming upon people around the world awakening them to the task of evangelism, I believe that neither age, nor wealth, nor maturity of experience is any excuse for lack of commitment to universal evangelism. E-1 and E-2 and E-3 Evangelism are the responsibility of the whole church and it is not a matter of Mission-Sending Churches or Mission-Receiving Churches but it's the whole Church committed to reaching the whole world.

(b) In Social Welfare

The Church of Jesus Christ does not have a social Gospel, but it does have a social responsibility! There is a new awakening along these lines, and a new understanding. However, in Japan where the social needs are not so great, we may not be as conscious of the needs of food and medicine as in other areas of the world, but we must realize that the Gospel is for the

whole man.

At the Congress we saw a beautiful balance between social involvement and spiritual involvement. Not one without the other. But while we are meeting the physical needs of suffering peoples, we must show a deep concern for their spiritual needs also. The spiritual must never be eclipsed by the physical! At Lausanne no one would deny the prominence given to the spiritual!

On one of the nights of the Congress Dr. Ed Hill, Pastor of the largest church in the Watts area of Los Angeles, gave an amazing address in which he used the illustration of a baseball game, and then compared it to the Christian life. He said first base could be compared to conversion, to being born again. He said you cannot do evangelism unless you are born again. You can't tell anyone else the Gospel until you yourself have received this Gospel. That is first base.

Second base is the fellowship of the church. After one is born again, he should move on into the fellowship of the church. No Christian is really independent, for He needs the fellowship of the church. And there are a lot of people who want to get to second base without going past first! They want to run across the pitcher's mound straight to second! You're out! There are no detours! The Umpire says so!

Third base is social involvement. And a lot of folks would like to get to third without going by first or second. They're out too! If one has passed first base, then second base, he is ready then to go to third base. He is ready for social involvement. And there are some people who like to go to third and build a tent there, and just stay! They plan to make a Utopia out of it. But for me, take me home! I want to go on to home base! God has so arranged the game that one has to go to first base first, then to second, later to third, and finally home!

In so many ways Lausanne caused us to take a new look at the multiplicity of Christian emphases, and in so doing to get our priorities and balances straight. We can no longer just say, "Be warm and fed!" and then do nothing! We must help people. We took a new look at Christian responsibilities!

5. A New Look At A New Thrust

It is evident that God is making a new thrust around the world in reaching people in our day. It is amazing.

Glowing reports have reached me from parts of India, from the 190 people from there who attended the Congress. "God is doing a new thing in our area in reaching Hindus with the

Gospel," he reported. There have been a number of special evangelistic services. Two of them especially were planned as a result of insights and helps and inspiration given and literally hundreds have been converted to Christ.

A Methodist District Superintendent on returning to India wrote that he was given new inspiration and help at Lausanne and just being part of 4000 leaders from around the world did something for him. "I met so many Methodists from around the world who were born again," he said, that on returning to India, "I gathered every pastor in my conference together and shared with them the help from Lausanne. The result is that we are planning an evangelistic program in our district in India that we've never



had in my lifetime! We are expecting God to do great things!"

Another reported, "We have been trying to get into Bangladesh but have not been able to do so, but here in Lausanne only yesterday, God gave me a contact and a channel. We did not know how to go about getting our radio and literature ministry going there, but God showed us, and all this one day before the Congress opened! It has been worth my coming here just for that alone!"

Many from one of the countries of Africa were especially concerned about the evangelism of a number of the isolated rural areas where it was extremely difficult to travel to. However, at Lausanne, they heard what God was doing in other countries with the small tape cassettes. They inquired and found a mission organization that would finance it and now plan to reach out into every hamlet and village with a new tool for evangelism in using many cassette tape recorders.

Over half a dozen new evangelical fellowships have already been organized and their key purpose is for evangelism! A cooperative program for evangelism is developing among evangelicals around the world. We know for a fact that several thousand (!) meetings have been held around the world where the insights and messages of Lausanne by tape, by repetition, by translation, by printed messages have been given. The churches are beginning to catch the fire of evangelizing the world in *our* generation.

6. A New Look At Our Attitude To The World

Historically the church has taken two attitudes towards the world: (1) Accommodation To, or (2) Reaction From. One means the church has accommodated itself to the world, adopting some of its pagan customs, engaging in some of its emperor worship as they did in the first century. The salt of the church has been mixed with error and the witness has been lost. Accommodation was no answer. Or some of the churches have completely reacted against the world which lead to their withdrawal to mountain top monasteries, separated from the world and its people, away from evil to a place to be alone and pray. Society was evil and we must flee from it, they thought. But they discovered that they took the world with them! Monasticism was no answer. Through the centuries the church wavered — between accommodation and asceticism!

But think of the thousands of Christian witnesses who neither accommodated to the world nor fled from the world. They stood in the arena, brilliant in their faith, and laid down their lives!

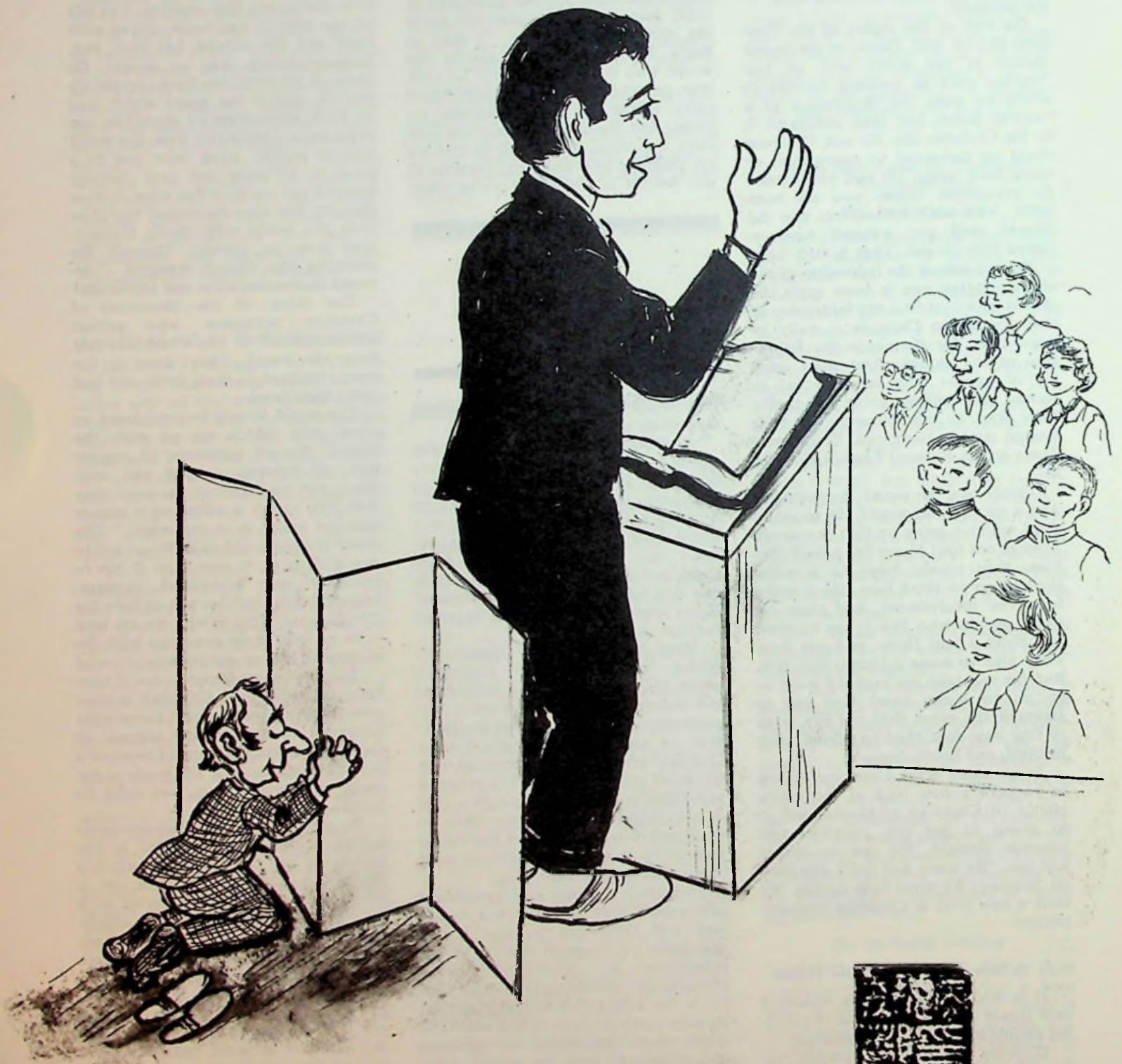
The world should be considered an *arena* into which we go with the Gospel. We are conscious of opposition, of possible dangers and even death, but confident at the same time that "He which is within us is greater than he which is in the world." The world is a place of battle. We go not to mix with it or to run from it but to proclaim our wonderful message, knowing that God has put us here for this purpose. That is why we are here — to go into these countries with the message of life, no matter what it costs!

This is what happened to me! I have been a professional Christian worker now for thirty years and I know what happened to me and my attitude to the world, but at Lausanne I received a new understanding of the world as my *arena* into which I go out daily to battle.

So there are glorious opportunities before us today unparalleled in the history of the church before which a Wesley, a Luther, a Calvin, or a Savonarola would have shouted with joy. Shouted with joy at the multiplication of opportunities which technological communication media have given to our generation!

I want to be equal to the challenge, to the thrill, to the opportunities that our Lord has put before us! It is a new day! God is at work today as never before! The church is growing as never before!

Let us believe God to do something even in Japan! God's day of visitation for Japan *will* come!



M. B. Bennett

Love

by Chas Willoughby

If I speak with the tongues of nationals and of senior missionaries, but have not love, I am become a blaring trumpet or a clanging cymbal.

And if I have great administrative ability, and understand all doctrines and all customs, and if I have all faith so as to remove obstinate government officials, but have not love, I am nothing.

And if I give up all the comforts of the homeland to minister to the heathen, and if I am martyred on the field, but have not love, it profiteth me nothing.

Love is patient and kind to fellow missionaries; love is not envious of another's support; love does not boast of many deputation meetings, is not inflated with pride;

Does not become arrogant to fellow workers, does not insist on its own methods, is not provoked by trying personalities, takes no thought of self;

Rejoices not in the shortcomings of others, but rejoices in their triumphs;

Bears all the hardships of the life, believes even when everything goes wrong, hopes in the "hopeless" situations, endures through everything.

Love never fails. As for administrative abilities, they shall fail; as for language schools, they shall cease; as for beautiful outfits, they shall vanish away.

For now we know missionary principles imperfectly, and we practice them imperfectly.

But when perfection comes, these imperfections shall be put away.

When I was a child, my talk was childish, my thoughts were childish, my reasoning was childish; but when I became a missionary, I laid aside my childish ways. (Or did I?)

Now we see God's nature and ways very dimly, but then face to face; now my knowledge is imperfect, but then I shall know fully, even as I am fully known.

Now abideth fundamentalism, premillennialism and love, these three; but the greatest of these is love.

—The Missionary Broadcaster.

MISSIONARY HONORED

He has seemingly been able to keep it quiet, but Kenneth McVety had conferred upon him the honorary degree, Doctor of Literature, by Biola College, June, 1974 (!). His missionary friends rejoice in this honor which was bestowed upon him. He is a faithful servant, a hard worker, and deserved this recognition.

The text reads, "Kenneth McVety has achieved prominence for his uncompromising stand for the faith, for his vast influence in spreading the Word of God throughout all Asia, as founder and director of the Word of Life press in Tokyo, for his organizing the Japanese Bible Commission, translators of the New Japanese Bible, for his organizing the Bible translation commissions in Korea, Taiwan, Hong Kong, Singapore, and India, in the great translation programs in these various countries, and for his dedicated and most capable statesmanship in furthering the cause of Christ throughout the Far East."

Ken has served in Japan since 1949 as a TEAM missionary. The Word of Life press which he directs now has over ten major departments. Publishing, with five hundred titles in print in Japanese; Magazine, *Gospel for the Millions*; a weekly newspaper, *The Christian*; Printing, General Affairs, Wholesale, Sales, Life Center chain stores throughout Japan, the Ministry For The Blind, Every Home Crusade, and Japan Bible Publishers.

The accumulated business total of these ten departments in 1972 alone was a total of \$2,568,000. That's good business in any country!

Dr. McVety has organized and is now overseeing the Living Bible International Program, sponsored by the Tyndale House Publishers. Thirty-seven Living Bible translations are under way at the present time under his supervision in various countries of Southeast Asia. Ken also serves as the General Secretary for the Asia Evangelical Literature Fellowship. The publication of *Decision* magazine for the Billy Graham evangelistic association is overseen by him. He serves on the boards of the Tokyo Christian College, the Ochanomizu Student Center, and the Japan Committee of Wycliffe Bible Translators.

The readers of JAPAN HARVEST join whole heartedly in such an honor bestowed on such a worthy missionary.



DR. KENNETH McVETY

DEEPER LIFE CONVENTION

The Karuizawa Deeper Life Convention will be held from July 31 to August 3 and meetings will be conducted daily at 10 a.m. and 7 p.m., as well as morning prayer meetings daily from 7 a.m.

The speakers are Dr. Alan Cole and Rev. Eric Gosden. Dr. Cole comes from Australia where he teaches at Moore Theological College and Sydney University. He was born and educated in Ireland but later moved to Australia and then became a missionary, serving for ten years with the Overseas Missionary Fellowship in Malaysia, Taiwan, and Hong Kong, and a further seven years with the Church Missionary Society in Singapore. He is the author of Tyndale Press (IVF) commentaries on Mark, Galatians, Exodus, and of other books.

Eric Gosden came to Japan in 1933 and is an Old Japan Hand. This will be his last summer at Karuizawa, as he is scheduled for retirement. He is the chairman of the Japan Evangelistic Band and teaches at their Kansai Bible College and is a frequent conference speaker throughout Japan.

MISSIONARIES SEND RELIEF FOR VIETNAM

The JEMA Relief Commission sent out a letter to missionaries asking them to help share in a relief program for the South Vietnamese. In response to the letter Carl Beck, chairman of the commission, reports that approximately \$1,553 was sent in.

\$631.00 was forwarded to the Christian and Missionary Alliance to forward to their workers in South Vietnam; however, due to the evacuation in process just at that time, it was decided to use the money for the resettlement of the South Vietnamese pastors and Christians that were taken to America. Approximately 700 Christians, including some pastors, left Vietnam and the C and MA are now trying to raise \$500,000 for such resettlement procedures. Christians in American churches are sponsoring many of the refugees, helping them to get jobs, and the Vietnamese pastors are being helped to be in areas where they can serve their own people. JEMA is glad to be a part of all this.

A gift of \$922.00 was forwarded by the Mennonite Central Committee to their workers who are still in Saigon and these funds will be used to help settle refugees that have come into Saigon. They are in a desperate plight. Many of the hill tribespeople are outstanding Christians and had fled before the advancing Viet Cong to Saigon and other southern areas. They desperately need our prayers at this time.

ONLY TWO AND ONE HALF YEARS

The Liebenzeller Japan Mission reports that the Kleemanns started a new pioneer mission work in Abiko, Chiba Prefecture, only two and one half years ago but that now there is a wonderful congregation of people meeting together.

CHURCH PLANTING SEMINAR

There will be a church planting one day seminar from 10 a.m. to 5 p.m., October sixth, sponsored by both JEMA and the Japan Mission, C.J. Verwey. This seminar meeting at the Japan Mission center will deal with the "Initial Approach To A New Area," and will deal with the practical aspects. All are invited to attend and contact should be made with Mr. Verwey, Osaka.

SCHOOLING FOR MISSIONARY CHILDREN

One significant opportunity for schooling for foreign children in Japan is the Japanese Public School.

Our three daughters now attending Canadian Academy Junior and Senior High School are very grateful for their six to eight years in Japanese school. We, their parents, too, appreciate especially the sound educational background, good study habits, friendship, and ability in the Japanese language they acquired during these years. Recently, Mr. Koop, counsellor and teacher at Canadian Academy, told us that all the foreign students he has known there who have come from Japanese Public Junior High Schools, have been good students who have made a meaningful contribution to C.A.

The basic cost of Japanese Public School is covered by the *taxes* which one must pay anyway in the city of residence. Although the cost is comparatively minimal, Japanese schooling for the foreign student is not the easy way out. We found it extremely rewarding, however. From our experience, we believe it is essential that the children study English (at least reading, spelling, and grammar) at home. We also encouraged as much English conversation, reading, and playing of games by and with the girls as possible. We found Japanese elementary and junior high school especially strong in mathematics, art, science, and physical education. There was also a very healthy sense of class loyalty and the Japanese teachers were tremendously dedicated to their students' welfare.

We understand also that one additional school for foreign children has opened in Fukuoka City.

—Alan & Betty Hoaglund, Matsuyama.

PIONEERING A NEW AREA

The Japan Mennonite Brethren Conference has a ten year plan of expansion and has recently assigned Roland and Ann Wiens to begin pioneer evangelism in the city of Tokuyama in Yamaguchi Prefecture. Please remember this new work in prayer as well as the Japanese who will be co-laboring with them.

CHURCH CONNECTION

The Kinan Church of Christ in Tanabe, Wakayama Ken, was host to the Twenty-sixth All Japan Convention of the Christian and Church of Christ churches. Three hundred Christians gathered for fellowship, inspiration, and witness during the first week of May.

—Vivian Lemmon

YOUR NEWS

We invite you to send *your* news and photos to the HARVEST that you think would be of interest to our readers. Note the address on the Table of Contents page. — Editorial.



HEADMASTER PRESENTS GIFTS

TWENTY-FIFTH ANNIVERSARY CELEBRATION

On April 25, 1975, the Christian Academy in Japan located in Higashi Kurume, Tokyo, celebrated its twenty-fifth anniversary. There were special meetings both morning and evening, as well as a special luncheon with two hundred guests at noon. Distinguished guests included the mayor of Higashi Kurume, the chairman of the educational committee, the district head of principals, a representative from the American Embassy, as well as leaders from the business community.

There was a special presentation to Mr. Nagase for his twenty-two years of service to CAJ, as well as special gifts to all of the Japanese staff who have served for ten years or longer. Howard and Phebe Blair were honored with a special gift for their twenty-one years of service as the longest faculty members in residence at CAJ.

JAPANESE "LIVING" N.T.

According to Dr. Kenneth McVety the Japanese New Testament in the Living Bible Translation is due to be published sometime this fall, the exact date to be announced by the Word of Life Press later. The translators are now working on the last thirty words to be chosen!

One of Japan's outstanding literary critics who never seemingly praises anything, said of the language used in the New Testament in this translation, "It's fabulous!"

Another reviewer, a non-Christian, who is the headmaster of a high school in Japan said that if what he had reviewed was indicative of the level of the Japanese used throughout, he wanted each of his students to have a copy!

20,000,000 copies of the English edition of the New Testament have been sold in the last four years!

TOKYO INTERNATIONAL CHRISTIAN WOMEN'S CLUB



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PATTY ANNAN HANDLES FUNDS



SPECIAL MUSIC FEATURE



"YOU'RE REALLY WELCOME!"



TALKING IT OVER



"COULD I HAVE YOUR ATTENTION? "



THE CO-CHAIRMEN



"I KNOW, BUT . . ."



"HE WAS SO KIND TO ME . . ."

TOKYO INTERNATIONAL
CHRISTIAN WOMENS CLUB

Officers:

Co-Chairman:	Georgalyn Wilkinson
Co-Chairman:	Fredda Gooden
Treasurer:	Patty Annan
Secretary:	Lee Sykes
Decorations:	Norma Lee Mock
Music:	Margaret Halberg
Bible Coffee Chairman:	Grace Takahara

Luncheons Second Friday of Each Month
 11:30 a.m. to 2:30 p.m.
 Next meeting: Sept. 12th

Place: Tokyo's American Club
 Average attendance: 60
 Peak attendance: 330

Program: English Only, Not Interpreted
 Special Feature Music Special Speaker
 Attendants: English Speaking Ladies In The Tokyo Area

Reservations:
 Lee Sykes



THE LITERATURE TABLE

The Ladies Page



DR. BAKER AT WORK

*Myrtle
Baker*



THE RESIDENCE

The third of fourteen children, Mrs. Baker was raised on a farm in Ontario, Canada. Her childhood memories are vivid and varied. Her parents were devout Christians, and she recalls how her mother kept the family Bible on a table beside her rocking chair. As she nursed each child, she would read the Bible aloud.

Life was simple in those days. The children went to school in the winter and worked long hours on the farm in the summer. One by one they all accepted Christ — all, that is, except Myrtle. She kept waiting for God to create a new heart within her, thinking she had no responsibility to do anything herself.

At thirty years of age she attended a service in a church and as she entered, noticed a motto on the wall: "Jesus Is Coming Soon — Are You Ready?" Fear clutched her heart as she thought about her whole family going to Heaven and leaving her. She did not even hear the sermon that evening for that motto continued to pierce her mind and heart. At the close of the meeting, she became a new babe in Christ.

Mrs. Baker's younger brother, Don Phibbs, came to Japan in 1952, and it was sometime after he had left for Japan that she attended a service where

Bob Pierce was speaking. At the end of the service Dr. Pierce made a plea for those interested in overseas service. "All I heard was God's voice saying 'Go'" she now states with quiet conviction. Even Dr. Pierce questioned the wisdom of her volunteering, for he had been looking for young people!

At the age of sixty-four, when most people seek a quiet, secure life, she sailed for Japan with her brother on March 12, 1959. She taught English, using the Bible as a textbook, and took advantage of the ten different methods of healing people's bodies that she had studied.

Mrs. Baker has been a chiropractor for forty-eight years. "I believe in nature's way — that's God's way!" she is quick to tell one and all. She feels she is only an instrument in God's hands and it is He Who does the healing. Even at eighty, she is terribly busy! Her hands are extremely large for a woman's and very strong. She neither washes dishes nor clothes, nor does any rough work, for she desires to do nothing which would disturb the sensitivity of the touch in the hands God has given her. Those hands locate and correct problems!

Young and old, Japanese and foreigner, all beat a path to her humble living quarters at the church in

Tokyo her brother founded, near the Hoya Station on the Ikebukuro-Seibu Line. She probes, massages, manipulates, pushes, pulls, and removes tension by a special technique she learned in Sweden and puts people back into proper alignment again. "Sometimes they cry out, but they keep coming for more!" she says with a big grin. Hundreds have been helped by her, by her hands, by her prayers, by her patience, and by her treatments.

Mrs. Baker lives very simply on a pension she receives. The church provides her rent and utilities. She charges nothing for her chiropractic treatments, but often receives gifts for her services.

But there is more to those treatments than just the technique of manipulation. Along with messaging, she ministers the Word of God. As patients often have to wait and rest and relax during difficult treatments, she talks about how God is faithful and "we don't even half believe Him!" Her audience is a captive one and has nothing else to do than to listen to her tell how God has led her life and how, if they will let Him, He will lead theirs also.

Young at eighty and extremely busy! An angel in a humble dwelling.

—JoAnn Dupree



Tokyo's IEMA

Ladies' Luncheons

Mother's Day Luncheon

We are happy to report that 227 ladies attended the luncheon at Tojo Kaikan on May 23. No one could miss the two words "Kansha" and "Heian" which were the key words of Mrs. Saoshiro's informal talk. Mrs. Yoshida's cello solos and Mrs. Niihira's vocal solos, both beautiful, prepared the spiritual atmosphere for Mrs. Saoshiro's message. Family devotions were the special feature and several mothers were also honored. Mrs. Ide did an excellent job as mistress of ceremonies and tied the whole program together. The Tojo Kaikan had advised us to cut our reservations to 215 in order not to have to pay for those who did not show up which really hurt our budget last fall. When 227 came they graciously seated and served everyone. We appreciated this so much. Thirty decisions were recorded!

- 6 for salvation today
- 2 desiring to become Christians
- 3 to become seekers
- 7 want to start reading the Bible
- 3 want to start going to church
- 9 asked for correspondence course

The people who brought those making the decisions were contacted on Saturday and Monday by telephone by Mrs. Ide and Mrs. Shelton. The 1st lesson of the Bible Correspondence courses has been mailed out by Mrs. Presson.

Follow up rewards

Many rewards, problems, insights, and criticisms are heard when doing the follow up. Three rewards among many were: 1. The mother of a Japanese lady dentist who lives near CAJ believed at the fall luncheon and was baptized this spring. 2. Mrs. Mukai from Higashimurayama made her decision to become a Christian at the Easter coffee at TCC and she was baptized Sunday, May 25. 3. Mrs. Sasaki, a dentist's wife who was saved at one of the first luncheons, 12 or 13 years ago, was the special best speaker that they have had!

Committee

Olive McVety after 2 years of hard and faithful work as chairman has turned over her duties to Carol Shelton. Betty Presson replaces Margaret

Walden as Vice-Chairman and also has Carol's job as treasurer. Yoshiko Shimazaki, Betty Presson's helper, was added to the committee. Martha Classen continues as secretary. There are now 7 missionaries and 7 Japanese on the committee. We praise God for each one's help and interest.

Karuizawa Tea

Margaret Walden is chairman for this tea. Mrs. Sundstrom will be the speaker and Mrs. Halberg will provide the music. Mrs. Gooden and Mrs. Springer will help with the refreshments.

Future Meetings

We would like to have a coffee in October if there is a good speaker available. The Christmas luncheon will be at the Tojo Kaikan, Dec. 2, with Koji Honda as speaker.

Mailing List

The main problem we are facing at present is to bring the mailing list up to date. We need personnel and time to do this.

—Carol Shelton

IMPRESSIONS OF MY FURLOUGH

Hugh Harris is Deputy Director of the Navigators work in Japan and has served here for seventeen years. He has had extensive experience in dealing with business men, students, and working young people. His refreshing article points up some of the advantages of furlough.

Returning from the United States for a fourth term in Japan we were struck by the tremendous rise in prices of the basic living commodities! One look at the price index and it is not hard to understand why many missionaries are suddenly responding to God's call to pastor stateside churches!

The big question for the missionary of course is not essentially related to economics, but rather to God's leading. "Where does God want me to invest my life?" is a more important issue than "Can I afford to live and work in Japan?" The question related to the investment of life and all its resources, however, must be held open to a continual review. As stewards of all that God gives, we *will* be held accountable.

This inflationary spiral is certainly not limited to Japan, for it is a worldwide phenomenon. A recent trip through SE Asian countries revealed changes are also occurring in the bargain centers of the Orient as well. And it may not be long before travelers from Hong Kong purchase their custom-made suits in California.

Coming back to Japan always causes me to reflect on my year in the States. In some ways this was the best furlough yet. Or did I say that last term? Anyway, we did enjoy a good balance of learning, travel, time with our families and ministry. And for whatever they may be worth I'd like to share some impressions from our year in the U.S. These are not studied



by Hugh Harris

conclusions backed by carefully gleaned statistics, but rather are simply personal observations which have been a challenge to my life and thinking.

Depersonalization of society

"How do you like this Los Angeles smog?" was a question often asked of us. After living in Tokyo all I could reply was; "Smog-cough-is beautiful!" It was *great* to be back! Another question frequently asked was, "Isn't this freeway traffic terrible?" "Compared to what?" was my usual response. Even under the worst con-

ditions the thirty mile drive from our apartment to where our daughter was going to college took only forty-five minutes or so. Any comparable distance in the Tokyo area, with its inadequate freeway network, would take two hours.

One thing which was quite noticeable to us, however, was that Los Angeles road traffic manners have become just about like those in Japan. Hurry, hurry. Push, push. You get what you take. I remember with fond longing the day in the not too distant past when after waiting for two or three cars to cross an intersection an oncoming driver would wave you on to make your left turn. Not any more. As in Japan, you wait until the last car is through or until the signal changes, and then try to negotiate your turn fighting the traffic coming the other way. How sad to witness in simple and small ways the deterioration of public courtesy and thoughtfulness. This same observation may be applied to the supermarket, dealing with public servants, et cetera ad nauseum. I can remember the day when I was a *person*, and I resent being a *thing*.

I wonder if this phenomenon is just another of the ills which should be expected with increased pressurized urbanization. Or is it somehow related to a further erosion of the basic Biblical principles which have influenced interpersonal relations public and private? Perhaps both.

On the other hand it was refreshing

to see the helpful courtesy of most long distance truck drivers in the U.S. compared with the brash, pugnacious driving methods of their counterparts in Japan.

Looking back at Japan's preparation for the 1964 Olympics I remember the great zeal which the government brought to building a better public morality and thus a more acceptable public image. It really helped. Surface changes, of course, but somehow the big cities in Japan seemed a better place to live as a result of the effort. Maybe it's about time for the same kind of positive action to be taken in our U.S. cities. We would all agree that morality cannot be legislated and that outward changes are not enough. The real problem lies much deeper. Anyway, it seems to me that this is an area of continued challenge for the church—and for you and me.

The Churches

Everywhere I went I heard or observed that the solid, evangelical churches seem to be getting more so, while those which emphasize left of center theology are getting weaker. Like overnight mushrooms, new Bible-centered churches are springing up across the country. In southern California alone several new churches have gone from ground zero to burgeoning congregations of several thousand in just a few years. Much of this growth has come at the expense of other churches in the area, but upon inquiry a rather high percentage has come from outreach to new people.

Near where we lived are two large churches which were about the same size a few years ago. Both have had strong community influence for several decades. One, which stands in

could fit in. The student body in this specialty school is made up of about a hundred "missionary research associates" including missionaries, national pastors and workers representing forty-two countries. Highly motivated professionals certainly provide a stimulating atmosphere for learning.

Hope For Japan

While at the school I enjoyed good fellowship with Philip Tsuchiya, who is well known among the missionary family in Japan as an evangelist and conference speaker. Philip has finished his undergraduate and master's degree programs and is currently working on his doctorate in missions. This past summer he had just finished translating into Japanese J. Robertson McQuilkin's little book on "How Biblical Is The Church Growth Move-

"It was a stimulating atmosphere for study"

"I returned to Japan with new motivation and new hope for a better day!"

"In America it just seems easier to talk about Jesus"

Are we succumbing to the pressure to treat others as *things* rather than as *persons*?

The Jesus People

During our last term in Japan, the "Jesus Revolution" was in full swing in North America, especially among teens and the college set, so we were interested to know what had happened to many of them.

As I traveled about I did not see visible signs or hear audible rumblings as of some great movement, but everywhere I went, from San Diego to Seattle to Toronto, I came across young men and women who found Christ through contact with the Jesus movement. Many of these young people are now having a meaningful part in local churches or Christian fellowships. And others are continuing to be reached by their open, refreshing witness.

Navigator staff men are working with students and servicemen in thirty-five States in the U.S., and in some places it was reported to me that many who were reached for Christ through some off-beat group, are now vitally involved with Christ and with them. In several areas the number who are geared into get-down-to-business-for-God type campus discipleship programs has increased significantly. Thank God for this good news.

the old liberal tradition, has gone steadily downhill, with now scarcely more than a handful of active church members. The other, where the Word of God is faithfully preached, just recently completed a new building program and is packing them in. Recently I was told that the more liberal church has begun negotiations with the other to take over both its property and congregation.

Along with this widely recognized trend of evangelical church growth is the fact that today in the U.S. it just seems easier to talk about Jesus, whether in or out of the church. I for one am grateful that this is so. There are so many opportunities for service that it is always a temptation to stay in the U.S. and go to work.

I am not a prophet of doom. And looking back over the past year in the States I did not feel that our nation is going to hell on the skids of exorcism, necromancy, pornography, and libertarianism. We have these problems, of course, but we also have great opportunities. And great hopes.

Church growth studies

One of the highlights of the year was the time I was able to spend at the Fuller Seminary School of World Mission and Church Growth. A smorgasbord sampling of courses was all I

ment?" (Moody Press, 1973). Written from the standpoint of a sympathetic yet critical outsider, this sixty-pager provides the best brief introduction to Church Growth Movement thinking that I have found.

I understand that the book will be published and distributed in Japan in Japanese in 1975 and heartily recommend this for careful perusal and application to the Japan scene. We've hardly started. Through my own exposure to some of these concepts this past year I have returned to Japan with new motivation and a new hope for a better day.

God is at work. Men are responding both to the gospel and to the challenge of discipleship in great numbers. And God is drawing men together to think hard and seriously about the worldwide challenge of making disciples in every nation. May He give those of us whom He has led to Japan added insight as we observe the times. And guided by His Word and Holy Spirit, I pray that we may be men equal to the day in which we live, and to the nation in which we serve!

(Note: The book mentioned by Hugh Harris, *HOW BIBLICAL IS THE CHURCH GROWTH MOVEMENT*, by J. Robertson McQuilkin, Chicago: Moody Press, 1973. \$1.95 may be ordered through CLC in Japan. *Editor*)



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The famous Satsuma Yams will be shipped again this year — October, November and December. We had said last year would be the last. Numerous requests encouraged us to try again. Send us a postcard and you will get full information in September.

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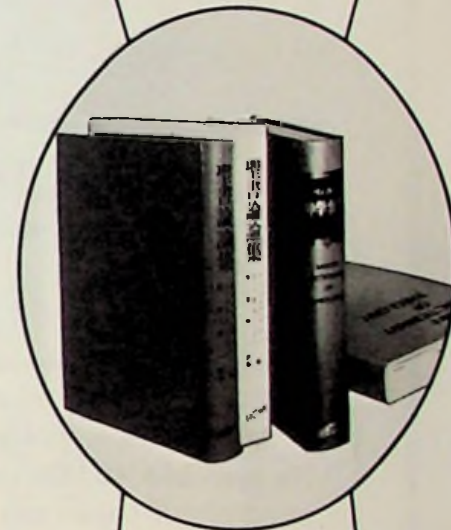
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Worth Remembering

“The man who once most wisely said,
‘Be sure you’re right, then go ahead,’
Might well have added this, to wit,
‘Be sure you’re wrong before you quit.’ ”

We may meet frustrations every day but we need not be frustrated! Jesus never was!
He always stopped what He was doing and took time for prayer!

It is said that John Wesley at the close of his long life estimated he had traveled 250,000 miles on horseback which would be an average of 20 miles a day for 40 years! He preached 40,000 times which is an average of three messages a day. He produced hundreds of books and pamphlets. He knew ten languages. At 83 he was greatly annoyed because he could not write more than fifteen hours a day without hurting his eyes. At 86 he was ashamed he could not preach more than twice a day. He complained in his journal he had an increasing tendency to lie in bed until 5:30 in the morning! And yet we talk about service!

“God’s work done in God’s way, and in God’s time and in God’s place, will never lack for God’s blessing.” — J. Hudson Taylor



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JOHN & KATHERINE WOOLLETT

WOOLLETTS RETIRE

John and Katherine Woollett with the Conservative Baptist Japan Mission are retiring this spring and returning to the USA. They have served in Japan since 1951 and the first five years were spent in Kyushu where they were busy teaching, preaching, doing personal work, going from house to house with their students, conducting street meetings, etc.

On affiliating with the Conservative Baptists they served one year at Kitakami (Iwate Pref.), then moved to Kesenuma (Miyagi Pref.) in 1960 and started meetings there. In 1963 a church was formally organized and in 1968 land was purchased for a church and parsonage. A pastor came to care for the flock. Next they moved to Nagai (Yamagata Pref.) where they served until reaching retirement age. The church there has now finished plans for the purchase of the land and building they had been using and a pastor is now in residence.

Katherine was born in Thailand but returned to the States at eleven and did not see her parents and three younger sisters until graduation from high school, an absence of eight years.

John and Kay have been faithful and diligent and have kept at the task of evangelism through all these years. Our readers say a hearty thanks to God and to them for their dedicated lives and for twenty-four years of faithful and energetic service!

DUNCANS RETIRE

Bill & Betty Duncan with the Conservative Baptist Japan Mission will be returning to the USA in July for retirement. They met and were married on the field, when Betty was engaged in literature work with Seisho Tocho in Sendai and Bill had already had one term on the field.

Bill arrived in Japan in 1949 and served one term with the JEB in the city of Maizuru, on the Japan Sea. The last three terms have been with the Conservative Baptists in the Tohoku area and he and Betty have been doing church planting work, living for ten years in Furukawa in Miyagi Prefecture where the church they helped start was enabled to purchase the mission house and land and later erect its own auditorium. Meetings started in the missionary residence, then moved to the city hall until the church could obtain its own property. The pastor has been in residence there for about three years, and is the son of a Shinto Priest, but was reached for Christ.

Following this the Duncans moved to Iwanuma in Miyagi Prefecture, south of Sendai, where they have been doing pioneer evangelism there and in two other towns nearby.

Let us thank God for them and their faithful service for twenty-six years of ministry here in Japan! And let us work and pray we will get the Japanese language as well as they have!

BILL & BETTY DUNCAN



WITH CHRIST

Mrs. Pearl Wiley Hanson went to be with Christ June first in Kyoto. She was a daughter of the foremost Nazarene theologian, Dr. H. Orton Wiley, and served in Japan for a number of years with the Church of the Nazarene, arriving in Japan in 1934. When ill health made it impossible for her to return to the field with the Nazarenes, she returned and has worked for many years with the Japan Gospel League.

When the war necessitated her return to the States, she taught Japanese in a California university. However, in 1946 she returned to Japan and has done missionary work mostly in Kyoto since then. She served in an active capacity in the church in Kyoto until February of this year when she had a bad fall, broke some bones, and had to have surgery from which she never completely recovered. A long life-time of service!

HARDWORKER GOES HOME

Missionary Tom S. Harland from Canada, who had been serving in Japan since 1950, was called home to be with Christ on April 3rd. He was living in Totsuka near Yokosuka where he had been doing evangelism for a number of years, starting the Bethel Church and the Bethel Bible School, serving under the auspices of the Christian Oriental Mission.

Branch works were also started in Chiba and near Odawara. Regular meetings in the Reformatory in Sagami-hara were conducted, children's meetings in various orphanages, besides tent evangelism and regular evangelistic campaigns.

He had just returned from a strenuous four-month furlough in Canada, and complained of being very tired and exhausted on boarding the plane to return to Japan. His Japanese friends met his plane in Japan (Mrs. Harland remained in Canada at the time) and he went right to bed, but the next morning had some trouble with his heart so went to the Doctor. Returning home for one day, he rested, then the next day the Lord called him home.

His wife reports that he was always a hard worker, just going day and night in the work, and carried a tremendous burden. He was 66 years of age, and served in Japan for 25 years.

FLASH!

Word has just reached us that Mabel Frances at the ripe and wonderful age of 94 has gone to be with Christ. Our manuscripts now leave for the typesetter's but you'll hear more later about this wonderful saint and her untiring service for Japan.



BONSONS RETIRE

John C. "Chuck" Bonson, Sally his wife, and their two children, returned to the States for retirement the first week of May. Chuck is the best known to the missionaries as the director for many years of the Ochanomizu Student Center. He had served in Japan during his military career and on retiring stayed in Japan and continued his witness. He is a great personal worker!

Many remember the faithful years of service that Sally had with Youth For Christ before meeting Chuck. The Editor remembers especially her devoted service as secretary during the Osaka Crusade, the first large-scale city-wide Crusade in Japan, sponsored by World Vision. Sally was a faithful servant to the Tokyo International Christian Women's Club too.

In the near future there will be a feature article on the Ochanomizu Student Center and this will highlight some of the work that God has led them to do. Our prayers are with them in the States as they continue to raise funds for the Student Center and seek a new field of ministry.

HEART ATTACK

Ed Fisch was on his way to a bus in the Roppongi area of Tokyo, but never made it. The founder of the Japan Sunday School Union collapsed on the street and went to be with Christ April 8th.

Before arriving as missionaries in Japan, Ed and his wife had served in China with TEAM since 1936. They remained in China all during the war years until they were evacuated in 1945 and returned to the States for furlough. They returned to China again in 1947 and worked with the China Sunday School Association until 1951 with the last two years of that period being under communism. On leaving China the Fisches went to Hong Kong and served for six months as director of the China Sunday School Association there.

On arriving in Japan in 1951, Mr. Fisch founded the Japan Sunday School Union and served as director of this organization for 24 years until God called him home! JSSU has become the major supplier of evangelical Sunday School literature in Japan.

OSAKA — A CHALLENGE

The province of OSAKA — with the second largest population in Japan — has long been neglected by the missionary body.

The February, 1975 statistics show a population of 8,209,850, ministered by a missionary body of 87, or ONE MISSIONARY TO EVERY 94,366 of the population (as against, for example, one to every 22,622 in Tokyo).

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*The Story Of An Unusual Little Girl...
And Of A Sensei's Unusual Patience...*



Eloise Vanderbilt has served in Japan for twenty years with her husband, Maas Vanderbilt, and has faithfully helped in the output of the JAPAN HARVEST. Her articles are always welcome.

A Single Tract

The Letter

Dear Oda Sensei,

I have many troubles. Won't you please listen to them? I have asked God many times to help but he doesn't seem to understand, and my problems just won't go away.

1) Even though I am only eight years old, my parents are talking about university for me. My father wants me to go to Keio University but my mother wants me to go to Seisan, so every day they make me study until I think I will go crazy. Daddy wants me to be a doctor so he is tutoring me in science, mathematics and physics with all his might. But when I get big, I want to be an author like my uncle. I want to be free to choose my own way, but I wonder if I have the ability to choose the right thing. That's my first problem.

2) I love animals. Once I had two birds and I kept them in the front entrance. I tried really hard to take good care of them, putting them out when it was warm and taking them into a warm room when the weather was cold. One day my mother forgot to lock the front door and when my father came home, he thought I had left it open when I was taking care of my birds, so he got angry and let the birds go free. I didn't know what to do, I was so sad. Now even though I want another pet, I cannot have one. That's my second problem.

3) My third problem. I am very short. If I race with ten of my classmates, I'm sure to come in about 8th because my legs are so short. I really want to grow but I don't like fish either. What shall I do? No matter how much time goes by, I don't think this problem can be solved.

From Tomoko

by Eloise VanderBilt

The Story

This isn't simply the story of the unusual little Japanese girl who wrote this letter. It's the story of a woman handing out a tract by a school gate. It's the story of an organization working and planning for months and then producing a TV series for children. And it's the story of a teacher and a Bible correspondence course. For had not all these stories converged, Tomoko's story could not be told.

A missionary woman was the one who stood by the school gate handing out notices of a movie for children at a near-by church. Tomoko went with some of her friends and after the movie, they all received a calendar that had all the dates circled when a series of special children's science movies would be shown.

John Schwab and Audio-Visual Center were the ones who planned the TV series, "Tanoshii Sekai." Tomoko was excited about seeing the program. Every Saturday morning she got up early so she could get ready for school before the program came on at 7:30. When the ten-week series was over, she sent for the badge and the little book, "Iesu no Monogatari." On the back cover of that book was an offer for a Bible Correspondence Course from the World Home Bible League.

Yasuhiro Oda, worker for the Bible League, was the one who started per-

sonal correspondence with the *little pupil* from Yokohama. He realized from the beginning that Tomoko was not an average eight-year-old. Her lessons were always perfect and she finished the course faster than anyone else had ever done it. Not only that, she had added many little questions of her own that Mr. Oda took time to answer. They became good friends through their letters and finally Tomoko asked if Oda Sensei wouldn't come and visit her.

It was a visit that made little Tomoko very happy because she could meet her "teacher" who had taught her so much about Jesus through his letters. It was a visit that made Mr. Oda very happy because he could meet his "star pupil" and witness freely to her family about the love of God.

Who knows how far this witness will extend? Tomoko has already written many compositions and short stories about Jesus for her teachers at school....and who knows the effect of the words of an innocent child? Tomoko has already had some of her stories published in a national magazine for children...and who knows what the future holds for this unusual little girl who wants to be an author?

God has led this child to become His own, and perhaps this child shall lead many to Him.



The Rev. John R.W. Stott, senior minister of All Souls Church in the heart of London, delivered some brilliant Biblical Expositions at the Japan Congress on Evangelism, Kyoto, June 1974. Selections from a special message appear here. His studies at Cambridge University with his degrees in modern languages and theology, his honorary doctorate from Trinity College in America, his serving as Chaplain to the Queen of England, his wide ministry and travels throughout the world eminently qualified him for this platform ministry to church leaders throughout Japan.

Satanic Strategy

Against Evangelism!

by John R. W. Stott

"We are not ignorant of his devices." II cor. 2:11

The first two chapters of the Acts present a rather romantic picture of a Spirit-filled church. Luke describes the Christian community in the last verses of chapter 2, where we see them united in the apostles' doctrine, in fellowship, worship, and evangelism. They had been commissioned by Christ and em-

powered by his Spirit. Now they are on the threshold of the great missionary adventure.

But almost immediately a perilous storm blew up which seemed to threaten the church's very existence. Put another way, if the chief actor in the story of Acts 1 and 2 is the Holy

Spirit, the chief actor in the story of Acts 3-6 seems to be Satan, although he is only mentioned once, and this is in 5:3, "But Peter said, 'Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back part of the proceeds of the land?'" Here the Holy Spirit and that evil spirit called

Satan are set in opposition to each other. The apostle Peter recognizes the unseen conflict between them. Anaias had told Peter a lie, so that one man had lied to another man, but Peter said that Satan was lying to the Holy Spirit.

As soon as the Spirit came upon the church, Satan began a ferocious counter-attack. His strategy seems to have been to use three major weapons. (1) The crude weapon of physical violence or *persecution*. He tried to crush the church by force. (2) A more subtle weapon, the insinuation of *deceit* through Ananias and Sapphira.



This testimony to Jesus Christ as a risen, powerful Saviour immediately aroused the indignation and antagonism of the authorities (4:1,2). They were "annoyed" because the apostles were "teaching the people and preaching in Jesus the resurrection..."

I. PERSECUTION (Acts 3 and 4)

He tried to undermine the openness of the church's fellowship. (3) His subtlest weapon was to try to pre-occupy the apostles with social service and so distract *them* from *their* priority task. They had been called to prayer and the preaching of the word.

The First Attack

Peter and John were arrested, gaoled for the night (v.3) and the following day brought before the Sanhedrin (5,6). The Council were astonished by both the boldness of Peter and John and by the healing of the cripple, but were in a quandary (13-16). After a private consultation, they decided to forbid the apostles to speak or teach in the name of Jesus, to which Peter and John defiantly replied that they must obey God rather than men (17-20). The Council repeated their threats and let them go (21, 22). They went straight to their friends, reported what had happened and

turned to prayer (23-31).

They prayed not that God's judgment would fall upon the enemies of the gospel, nor that He would preserve His servants in safety and peace, but that He would grant them to speak His word with boldness and confirm His word with signs and wonders done through the name of Jesus (29, 30). In answer to their prayer (31) the place was shaken, they were all again filled with the Holy Spirit, and spoke the word of God with boldness.

The Second Attack

Angered by the failure of their first attack on the infant church, and by the fact that under persecution the church seemed to flourish rather than to die, the Jewish leaders now arrested all the apostles and put them in prison (5:14-18). But the same night (19) an angel opened the prison, released the apostles and (20) told them to go straight back to the temple and preach the words of life, which they did at daybreak (21).

As a result they were rearrested and brought before the Council a second time (22-27). Peter replied to the High Priest that they must obey God rather than man (28, 29) and seized the opportunity to preach the gospel, uplifting Christ, whom they had killed, whom God had raised up, to whom the apostles and the Holy Spirit bore witness (30-32).

The Council were enraged, and but for the wise intervention of that gentle Pharisee, Gamaliel, the Sadducees would probably have condemned them to death (33-39). Instead they beat them (40) and repeated their charge not to speak in the name of Jesus and let them go.

This time, the reaction of the apostles was different. They left the Council "rejoicing that they were counted worthy to suffer shame for the name of Jesus," and every day in the temple and at home they did not cease teaching and preaching Jesus as the Christ. Let me now sum up how the Devil used his first weapon of persecution. In the first attack there was a prohibition and a warning, which ended with the apostles praying to the Sovereign Lord. In the second attack there was a prohibition and a beating, ending with the apostles praising God and rejoicing that they were counted worthy to suffer shame for Christ.

Satan has not given up his attempt to destroy the church by force. The church of Jesus Christ has constantly

had to endure persecution. Still today, especially in Moslem and Communist countries, the church is under pressure. But we need not fear persecution. The blood of the martyrs has always been the seed of the church. Persecution will not destroy the church; it will only refine it. However painful it may be, if it leads the church to prayer and praise, we may have to conclude that it will even be welcome.

II. DECEIT

(Acts 4:32 - 5:11)

The Ananias and Sapphira incident has great importance. It throws light on the honesty of Luke as a historian, for he did not suppress this sordid incident. It throws light on the interior life of an early Spirit-filled community, for it shows that not all was romance and righteousness. But thirdly, it throws light on the strategy of Satan. Professor F. F. Bruce comments: "The story of Ananias is to the Book of Acts what the story of Achan is to the Book of Joshua. In both narratives an act of *deceit* interrupts the victorious progress of the people of God."

The story is introduced by a second picture of the early church's common life from chapter 4:32. We must not underestimate the generosity of the early Jerusalem Christians. Whether



they were wise or not is another matter. The churches of Judea were later so poor that Paul had to raise a collection for them. This was possibly due to their almost reckless self-sacrifice, in addition to the famine conditions which struck the country. Nevertheless, they did love one another. Indeed, they were such a caring community that "distribution was made to each as any had need" and "there was not a needy person among them" (34, 35).

Yet their communal living, the pooling of their resources, was voluntary. Peter clearly states that the pro-

perty of Ananias and Sapphira was their own. It was at their disposal both before and after they sold it. We can see from the beginning of verse 4 that they were under no obligation to sell it, or having sold it, to give away any of the proceeds.

The sin of Ananias and Sapphira was not meanness or *greed*, but hypocrisy. Peter's complaint was not that they were lacking in *generosity* (bringing only a part of the proceeds of the sale) but that they were lacking in *integrity* (bringing only a part while pretending to bring the whole). They wanted the credit for having sur-



rendered all their possessions, the prestige of being sacrificial Christians, without the inconvenience of these things. In order to gain a reputation to which they had no right, they told a brazen lie.

The apostle Peter saw behind their hypocrisy the subtle strategy of Satan. Verse 3: "why has Satan filled your heart to lie to the Holy Spirit?" Verse 4b: "you have not lied to men but to God."

God's judgment fell upon them. They paid for their deceit with their life. The severity of God's judgment is surely intended to underline the great evil of sinning against the Christian community.

The followers of Jesus are commanded to walk in the light, as God is in the light, and so to have fellowship with each other, to be honest and open with God and each other. But falsehood ruins fellowship. If this first falsehood had not been exposed and punished, the Christian ideal of open fellowship would never have been preserved and the fearful modern cry "there are so many hypocrites in the church" would have been heard from the beginning.

I would like to mention in passing two practical applications of this incident, the first *personal* and the second *ecclesiastical*.

A Clear Conscience

Personally, we could not do better than echo the words of Paul when he

said "I always take pains to have a clear conscience towards God and men" (Acts 24:16). The brethren of the East African revival illustrate this by saying that they want to live in "a house without ceiling or walls." Literally speaking, this is of course absurd, since a house without ceiling and walls is no longer a house. But we have no difficulty in understanding what they mean. They want no ceiling to come between themselves and God, and no walls to come between themselves and their brethren. It is a picture of the Christian life of openness which a clean and clear conscience makes possible.

Discipline

As for the church, most Christian communities need to recover a sterner discipline. I am not calling for any excessive rigour, but then we should avoid excessive laxity also. There is a place for discipline in the church. Perhaps especially in the administration of Baptism and the Lord's Super we should not only expect people to make a clear profession of repentance and faith, but also expect them *not* to deny such a profession by a life of public sin. I believe it is always wise, at least in some measure, to "fence the table" (if I may use Presbyterian imagery) and to fence the font or baptistery as well.

We return to Acts. Satan's first tactic was to destroy the church by force from *without*, and his second to destroy the church by force from *within*. He has not given up the attempt. We come now to the subtlest of his three weapons.

III. DISTRACTION

(Acts 6:1 ff.)

The situation is clear. The number of disciples was steadily increasing. So the number of needy people to be cared for was increasing also, in particular the widows who could not earn their own living and presumably had no relative to support them. So the church accepted responsibility for them, and a daily distribution was made to them.

But a rivalry grew up between the Hebrew-speaking and the Greek-speaking widows. There had always been tension between Aramaic-speaking Jews and Greek-speaking Jews, but the

tragedy is that it should have been perpetuated in the Christian church. Anyway, the Greek-speaking Jewish Christians complained that their widows were being neglected.

Priorities

The apostles were alert to the danger which was threatening the church. Up until now they had evidently undertaken this social service themselves, but now the food distribution was beginning to distract them from the *primary* tasks to which Jesus had commissioned them. So (v.2) they called a church conference (always a good and wise thing to do when a big problem is troubling the church) and said, "it is not right that we should give up preaching the word of God in order to serve tables." So they suggested that seven men should be chosen (widely thought to be the origin of the diaconate) in order to see to this work. They must have a good reputation, and be full of the Spirit and of wisdom. But the apostles (v.4) would devote themselves to prayer and preaching. Verse 5 tells us that the whole church saw the point, agreed with the good sense of the apostles' suggestion and were pleased.

So they chose seven men (of whom the best known are Stephen and Philip), all Greek-speakers, and the apostles commissioned them by prayer and the laying-on of hands for this task (6). It is surely, as a direct result of this, that we read (7), "the word of



God increased." But of course it would do so, because the apostles were determined to devote *themselves* to the preaching of the word of God.

A vital principle is involved in this incident. Let me state it: God calls every Christian to "ministry" (service), but he calls different Christians to different forms of ministry.

The main division illustrated here is between "the ministry of tables" or "social" work (2), and "the ministry of the word" or "pastoral" work (4). Neither ministry is superior to the other. Both are Christian ministry (the noun *diakonia* "service" or the verb

diakonein "to serve" is used in each case). That is, both are ways of serving God and man. Moreover, both require spiritual people, full of the Holy Spirit. The only difference between them is that they are different! They are different ministries, requiring different gifts.

Ministries

We do a great disservice to the church when we refer to the pastorate as "*the ministry*," as if there were no other. For the word "ministry" is a very general word for Christian service, and has no precise meaning until we



specify what ministry we are referring to. All Christians are called to ministry or service, because all are followers of Jesus the Servant. We are called to give ourselves in service, either in the church or in the world.

Some are called to serve in the secular community — in politics, economics, education, sociology, industry, business, the mass media of communication, or in many other ways. Many girls are called to serve God in the home, called to the Christian ministry of being a wife, mother and home-maker. Others are called to serve God in the church as pastors, teachers, evangelists, administrators or secretaries.

We need to recover the vision of a wide diversity of ministries. We must not envy another person's ministry by despising our own, nor exaggerate the importance of our own by despising the ministry of others. Our responsibility is both to exercise our ministry faithfully, and to encourage other people to exercise theirs. The apostles were not in danger of being too busy for ministry, *but of being preoccupied with the wrong ministry*, namely of giving up the ministry of the *word* for the ministry of *tables*. The churches' life and health are always being threatened by the same danger.

Let me apply this principle to the local church, and in particular to the respective duties of pastor and people. Many churches have no clear understanding that God calls pastor and

people to different tasks.

Often it is the pastor's fault. According to the New Testament the pastor is essentially a teacher. He cares for the flock of God, by feeding it, that is, by teaching it. Whether it is the whole congregation or individuals or groups, the pastor's chief responsibility is to lead the people into maturity by the word of God. Like the apostles, he is called to a "ministry of the word and prayer."

But many pastors are nothing but administrators. They fill their programme with business. They spend their time in organisation. They think that they have to be "omnicompetent."

At least two things result. First, they have no time to study or to pray. How can pastors preach and teach if they do not study and pray? *Throughout the church there is a tragically low level of spiritual life, which I believe is largely due to the low level of teaching.* And this in its turn is due to the preoccupation of pastors with the wrong things. We need to repent and to change our priorities.

The second result is that we prevent lay people from exercising *their* God-given rôles. But we pastors ought to help lay people to discover the gifts that God has given them and to encourage them to develop and exercise their gifts.

On the other hand, it is sometimes the people's fault. That is, they want the pastor to do most if not all the work himself. "We pay him," they say, "so let him get on with it!" but it is the duty of every congregation to exercise themselves in a wide range of ministries, and to see that their pastor is set free from administration in order to give himself to prayer and the ministry of the word, which includes time to think and to study.

This is a very subtle strategy of Satan. When the pastor and the people exercise the wrong ministries, preaching declines. When preaching declines, Christian understanding and Christian living decline also. Then the congregation becomes an easy prey to false teaching. As Dr. Martyn Lloyd-Jones has written in his fine book, *Preaching and Preachers*, "The decadent periods and eras in the history of the church have always been those periods when preaching has declined." Then error and evil thrive, because truth languishes. Christ's flock falls prey to the wolves when there are no true shepherds to protect it.

We have considered the three major weapons which Satan used in his strategy against the early church. The first was the Jewish authorities, as he tried through them to suppress the church by force.

The second was a married couple called Ananias and Sapphira, as he tried through them to corrupt the church by deceit.

The third was some squabbling widows, as he tried through them to distract the church leaders from prayer and preaching, and so to expose the church to error and evil.

If Satan had succeeded in any of these tactics, the church would have been destroyed in its infancy, and you and I would not be here today. But the early church was spiritually alert, and was not ignorant of Satan's strategy.

In conclusion, I would suggest that we have two major lessons to learn from the early church.

Conclusion

First, we need more Christian *discernment*. We need to be aware of the activity of Satan, as well as the activity of the Holy Spirit. The early chapters of Acts introduce us to unseen battles. First came the Spirit to endue the church with power. Then came Satan with a powerful counterattack to undermine and crush the work the Spirit had done. We can never afford to relax our vigilance. May God give us more discernment!



Secondly, we need more Christian *faith*. Faith such as those early Christians had! Jesus Christ has dethroned and disarmed principalities and powers, and made an open show of them on the cross. So then, in the name of the conquering Christ we must: (1) *Resist* the Devil, and (2) *Appropriate* the power of the Holy Spirit. Only so will the strategy of Satan be frustrated, the church become strong and vigorous again, the gospel be preached throughout the world, and multitudes reached for Jesus Christ.



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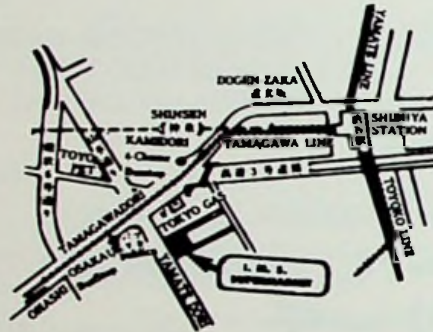
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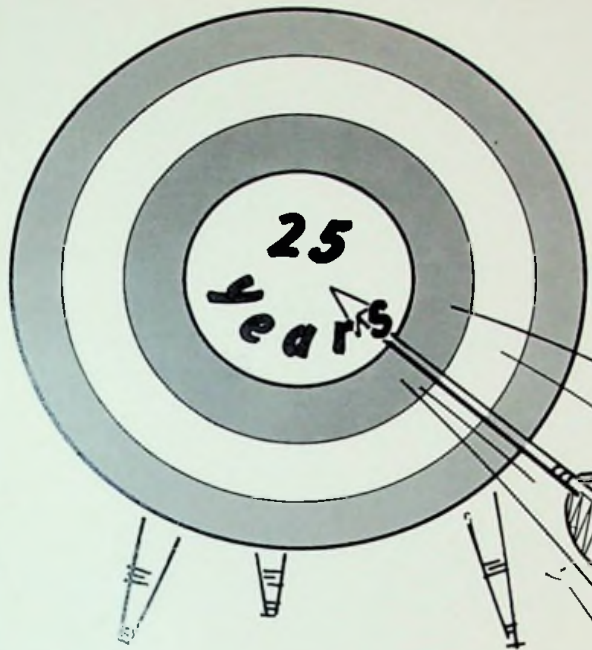
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