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JAPAN HARVEST

The Magazine For Today's Japan Missionary



TOKYO CRUSADE HIGHLIGHTS
OMSI 80th ANNIVERSARY
THE LIVING AND WORKING GOD

The Official Organ of the Japan Evangelical Missionary Association



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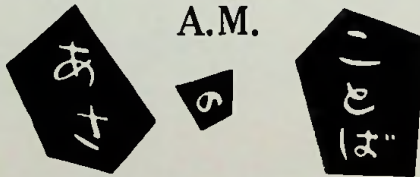
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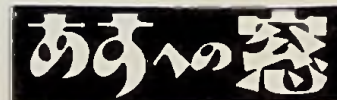
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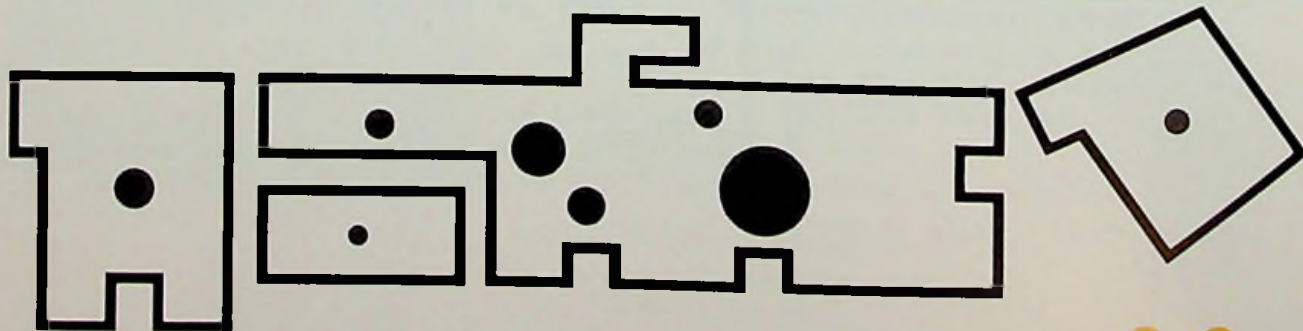
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1980, Volume 30, Number 4

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Editorial

The Challenge of Change

From time to time I meet missionaries who are frustrated by changes that seriously affect their lives. This is understandable. When one has become accustomed to a certain life style, and when a measure of stability has been attained, a change in the *status quo* can appear threatening. It is a tendency of human nature to see at such moments only the dark aspects, to become introspective, and to become resigned to the inevitable. Consequently, the task at hand is done grudgingly. Such a worker is no inspiration to his associates and can become a stumbling block to the Japanese brethren.

Today I would like to make a few suggestions concerning change.

1. *Change is part of life – accept it cheerfully.* All of us are getting older. Can this fact not be accepted gracefully? Why keep harping on the subject when the years still remaining in His service could be the best yet? Don't forget the prestige and honor that come in having joined the rank of senior missionaries. If you are in this age bracket, you are in the enviable position of exerting considerable influence. May it be for good. Don't let the devil cheat you out of the ten or fifteen years of service still remaining, for with God's help you can chart the course of the church in Japan.

2. *Change which looks threatening can have positive results.* Take the so-called Oil Shock of a few years ago, for example. The reverberations at that time were such as to predict stark consequences leading to drastic curtailment of missionary efforts here. This outlook did not take into consideration the role that God plays in any equation. I am sure that all of us have in one way or another felt the pinch, but was it necessarily bad? The appreciation of limited natural resources, a frugal life style, an even greater dependence on God to supply – all these factors have helped us live a more balanced life. As to the impact of the Oil Shock on our evangelism efforts, I can attest to greater opportunities and positive results as the Japanese were reminded of the vulnerability of their economic miracle, a castle built on shifting sands.

I recall frustration that came when housing arrangements for another term in Japan had been unilaterally changed. This issue loomed so big on the horizon that for a while it sapped me of my energies. In retrospect, I see in it God's leading. What then looked like a liability has turned out to be a blessing. The timing for this change could not have been better.

Some years ago it seemed the doors of useful service were slamming shut. Within one week after returning from furlough, however, God miraculously and unmistakably opened up new avenues of contributing to the total missionary effort in Japan.

Many of my readers may at this moment be at the crossroads of life. Let me urge you to make no hasty decisions, but to let God work out in you His perfect will and plan. All of us are desirous of being in the right place, using our training and talents for the maximum good. Let us then be open to His leading, for He knows best what slot we ought to fill. Be prepared to accept the challenge of change!

Siegfried Buss

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JEMA

President's Page

The year rolls round! It is summer when I write this (JEMA Conference time); it will be winter when you read it. A season comes and a season goes. Our bodies grow older with the passing. Is our spiritual life and missionary effectiveness similarly affected? Here at one Karuizawa meeting I shared some thoughts on Eli and Nehemiah. Eli, as we know, in his old age had lost his ability to discern a person's (Hannah) spiritual need; he had lost his ability to control his son's behaviour. These failures brought blistering reproofs from God ("I promised that your house should go in and out before me forever", but now the Lord declares, "Far be it from me"). Have we also realized that as great a man as Nehemiah also declined in his later years. In the first half of the book he is shown as an exemplary leader and Christian worker blending vision, planning, action and perseverance along with deep faith in God, and as a result achieving astonishing results for God and for his countrymen. Yet later his character deteriorates, so much so that we see him throwing furniture around, threatening bodily action, cursing people, beating them and pulling out their hair. It was not that Nehemiah (or Eli) stopped believing or even praying, though the quality of Nehemiah's prayers certainly declined, becoming self-centered and self-justifying. One would think that a missionary today behaving as Nehemiah did latterly would have to be sent home.

Pride generated by early success, psychological crises which are part of middle age, failure to maintain a vital Quiet Time and walk with God, failures in purity, worries over finance and families are surely some of the sins and weights which so easily beset us (let him who thinks he stands take heed lest he fall) and which we are called to set aside as we run with patience the race set before us, looking unto Jesus.

When I joined our missionary society twenty years ago, I was given the verse "As long as he sought the Lord, God made him to prosper." While warning us of the possibility of failure, the words of the verse are positive, assuring us that God's blessing is available, though whether we experience it or not is up to us.

Teach us, O Lord, that it is not the beginning of a work, but the continuing until it be thoroughly finished that yieldeth the true glory. Amen.

Hugh Trevor

JEMA

Devotional

The JEMA 1980 Plenary Session was opened by Missionary Jack Davidson with the thought-provoking devotional message that follows. It set the tone for two days of intensive interaction by JEMA delegates from all parts of Japan.

JACK DAVIDSON

We missionaries here in Japan are constantly seeking a success formula that will unlock all the "MONDAI" doors and will open the windows of heaven and will fill our churches with people and will enable us to stand a little bit taller when our area secretary makes his yearly visit. We gather for seminars on church planting; we seek to find out how other people have been successful. And by the way, though I was not able to attend any of the Pioneer Evangelism Seminars, I understand that John Graybill did a very fine job in organizing them for us this past year.

But my subject this afternoon relates more to a successful approach to our ministry rather than the methodology we employ. Dr. L.L. King, the President of the C & MA, wrote in the 1979 issue of *Church Growth Bulletin*:

"All across the Christian and Missionary Alliance world of 46 countries, there is a rising tide of expectation that the Lord is going to do something special. There is a feeling that we are on the brink of an explosive movement of the Holy Spirit, that there is going to be a great ingathering of people, and that many new churches are going to be established."

I am wondering today if you in your church, or your denomination,

or your group, if you also sense this expectation that the Lord is about to do some great thing, that we are on the brink of an explosive movement of the Holy Spirit that will bring many people to Christ. I am sure we all desire this; we pray for it, and we expect it. I think we want to do more than that. I am sure we all want to be agents in it. We want to be a part of God's doing that here in Japan.

I would like to suggest that in order for us to help it happen here in Japan, we need to be men of God, filled with the Spirit of God, preaching the Word of God. Such a formula, if such it could be called, is not original with me. As a young missionary about 16 years ago, I recall attending our mission annual conference and hearing A. Paul McGarvey, our mission chairman, speak on this theme. I don't remember a thing that Mr. McGarvey said in the sermon, but that theme has remained in my mind since that time and I felt that this is a core of truth that is very vital to us as missionaries.

Who is the man of God? The term is used twice in the New Testament. Both times the Apostle Paul is speaking to Timothy. The first is in I Timothy 6:11, and Paul writes, "O thou man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." The other occurrence of this term is in the second Epistle, chapter three, verses 16 and 17, the classic passage on inspiration.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Paul uses the term of course in a generic sense without reference to sex, though, of course, the ladies are included in this term.

Who is the man of God? I think we can say a number of things on this point. He is one who, in a godless and secular society makes people conscious of God. As one convert wrote about the person who led them to Christ,

"To me, 'twas not the truth you brought,
So clear to you, so dim to me,
But when you came,
You brought a sense of Him;
And through your eyes
He beckoned me;
And through your heart
His love was shed,
Till I lost sight of you
And saw the Christ instead."

How many times I have thought of the first two lines of that poem. Can you count the number of faces that you have looked into who register that, "It may be clear to you, but if I understand it at all, it is but very dimly." And so many of the people that we have talked to in our preaching and in our teaching still have the veil there. And yet, we should be encouraged, because through our eyes, through our heart of love, through our personality, we are communicating the Lord Jesus Christ.

When James Hepburn first came to Japan in 1859, one of the slogans of the opposition government here in Japan at that time was, "Expel the foreigners!" They were not very

popular then and, missionaries included, lived in rather precarious times. A lot of people were trying to get rid of them. On one occasion Dr. Hepburn hired a man as his servant to come into the house. He worked about three weeks and came to Dr. Hepburn and said he wanted to quit. Dr. Hepburn wanted to know why he wanted to quit when he had just started working. So the man told him the story. He was a samurai, and he had taken employment with Dr. Hepburn for the purpose of being able to be in his home and to watch for the opportunity to kill him. But as he had the opportunity to live in this man's house, and see him, he was amazed at the kindness, at the love. And he decided that this was a great man, and he wasn't going to kill him after all. So he wanted out. This sharp-eyed samurai saw something for the first time in his life as he viewed Dr. James Hepburn's life. He saw through his behavior, through his personality, the living Christ.

The man of God is also one who preaches the Word of God. In an ecumenical meeting men of various faiths were discussing theology, and the Jew said, "The Talmud teaches that..." And the Roman Catholic spoke up and said, "The Church teaches that..." And the Protestant said, "It seems to me that the man of God is one who teaches and preaches with authority and with certainty the Word of God." How clearly the Book of Acts told this truth. Acts 8:4, "Therefore, they that were scattered abroad went everywhere preaching the word." In Acts, chapter five, the popularity of the apostles, because of the miracles they performed, because of the power in their lives, incensed the Sadducees and they were filled with jealousy, the Scriptures tell us, and so they arrested the apostles and put them in jail. That night the apostles had a visitor. An angel came and opened the gates of the prison and told them, "Go, stand and speak in the temple to the people all the words of this life." (vs. 20) They weren't even to go home first. They were to go right from the prison to the temple and stand and preach the words of life, the good news, the gospel of Jesus Christ. In Acts 4 again, the disciples were in trouble with the authorities because of the healing of the lame man.

They were called in and questioned and they were told never again to preach or teach in the name of Jesus. They might just as well have told them to quit breathing. These men were so filled with the reality of the living Christ, His message was so much a part of them, they had to preach it, and teach it. They went home. They were dismissed from that meeting. And it says they went back to their own group and they had a prayer meeting. And what a prayer meeting it was! After they prayed, it says the place was shaken. They were filled with the Holy Spirit, and they spoke the word of God boldly. John Bunyan said it a little differently, but I think he meant the same when he wrote, "He preached what he smartingly did feel."



Do you ever have any problem with this matter of preaching? Do you ever feel a bit unequal to the task? Some people love to preach. I have heard ministers and missionaries say, "I'd rather preach than eat." Well, I'm not one of those people. Sometimes I find preaching an awesome task, overwhelming. And sometimes I argue with the Lord about this matter, and if I can get out of preaching and still be obedient to God, I will, but usually I can't, and so I preach - like today. But when called upon to preach, I tell the Lord, "I didn't choose to be a missionary. You called me. I didn't choose to come to Japan. You called me. I don't choose to preach to these people. You have

called me to preach." So the burden is His. It is His responsibility. And He has promised to bless His Word, and He does. I am always amazed at the way the Lord can bless His Word, and does.

I was encouraged two weeks ago. We have a fairly new church in Hiroshima City, the Shalom Alliance Church. I speak once a month at this service. In January I was preaching and I had the first service of the new year and I preached on the text in Jeremiah 29:11, "God's Will for You in the New Year." And then February rolled around and I was called again to preach, and after the sermon a woman came up and said, "Last month when you preached, my high-school-aged daughter was greatly helped by your message." She was writing to a friend of hers who lives in Iwajima on Shikoku Island and this friend was going through a real trial. Her father, the pastor there in the Iwajima Church, had accepted a call to become the pastor of a church in Calgary, Canada. So she was facing the prospect of being uprooted from Japan and being planted over in Canada. And she knows very little English. So this was a real problem to her. But through that letter from her friend, sharing this word, she was greatly helped as she faced that problem. Well, I rejoiced to think that the Lord had not only blessed the word that day - not because it was my word, of course - but through a letter from a high school friend, the word had even reached down into Iwajima and had been a blessing to a girl down there.

The man of God, preaching the Word of God, must be a man filled with the Spirit of God. The preaching of the Word of God and the filling of the Spirit are closely associated in Scripture. A good example is the passage I mentioned just a minute ago in Acts 4:31, a prayer meeting scene, where, following a time of prayer, it says they were filled with the Spirit and they spoke the word of God boldly. This was a fulfillment. I believe there are other passages in Acts that are also a fulfillment of what Jesus said in John 7:38, "He that believeth on me, out of his innermost being shall flow rivers of living water." I have always been encouraged by the fact that the word rivers is plural. Not just a river, but it is speaking of the

abundance of the spiritual life that would flow, rivers of living water. Paul exhorted the Ephesians (5:18), "Be filled with the Spirit." And, as you know, the tense of the verb there is a present imperative, the only place it is found in the New Testament. But in this same Epistle to the Ephesians Paul twice said to these same Christians, "You have been sealed (past tense) with the Holy Spirit." This was a once and for all thing. But they were to be filled with the Holy Spirit as oft as the need arose. And how often the need arises!

A week ago Monday I was in Matsuyama, across the Inland Sea from Hiroshima. I attended a meeting at our Alliance Church there in Matsuyama City, and I was reminded at that time that it was just ten years ago that I did the same thing. Monday morning I crossed the Inland Sea to Matsuyama, the same church, the same room, the same group of pastors... and on that occasion ten years ago we met for our meeting, and as quite often happens, no one really was designated to bring the devotions, so

they wondered who was going to take charge of this. And of course here was a missionary sitting there and so the oldest pastor said to me, "Mr. Davidson, do you have a word for us?" I hemmed and hawed around and I guess I could have brought up something from my last preaching assignment, Sunday's message, but I finally said no, I really didn't. That afternoon, going back on the ferry, I faced up to my spiritual bankruptcy. I thought of those pastors, many of them in small churches, hard places, discouraged, and they probably needed a word. Someone should have had a word. They really needed a word, and I didn't have a word to give. The well was dry. And from that point, the Lord began to speak to me, and there began a period in my life of deep soul searching, which culminated that summer by my being filled with the Spirit. And that has made such a difference.

The man of God, filled with the Spirit of God, preaching the Word of God. Are you preaching that which you "smartingly do feel"? Or has it lost its edge? Does it flow. or

do you have to pump and pump and pump?

When Rommel was getting the better of the British armies in Egypt or North Africa, Churchill himself went out to take command, put a new general in, General Alexander, and on that occasion one on his staff, a Colonel Jacobs, recorded this in his diary:

"The Prime Minister's mind is entirely set on the defeat of Rommel.

He strode up and down the room crying, 'Rommel! Rommel! Rommel! What else matters? Nothing matters but beating Rommel!'"

Part of Churchill's genius, you will agree I am sure, was his singleness of purpose. What did matter except beating Rommel? And Churchill beat him.

Are we concentrating all our energies on that which is really needful, on that which is really essential? The man of God, filled with the Spirit of God, preaching the Word of God will make an impact on Japan.

May the Lord help me, may the Lord help you, to be that person.

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Interview with Bob Hitching

The editor, upon hearing Bob Hitching's report at the adult Sunday School of the Kurume Bible Fellowship, was so impressed that he arranged an interview so that Japan Harvest readers, too, could hear the amazing impact of YONEKO.

SB: Thank you for taking out time for this interview. First of all, Bob, tell us a little about yourself. I know JAPAN HARVEST readers would be interested to hear about God's dealings in your life.

BH: As a teenager, I was involved in the various things that most young people were in my particular subculture: drugs, alcohol, violence, and many other abuses. My whole life was completely enslaved to the sin that I was committing. I had no formal education, and was thrown out of school when I was just 15 years of age. In my search for some kind of kick or satisfaction, I started to heckle at Christian meetings, and it was actually while heckling at one of these meetings that I was confronted very squarely and firmly with the reality of the gospel. I desired this in my own life. I came to the Lord Jesus, and my life was completely transformed. It took quite a while to really break through the whole problem with drugs and alcohol, but eventually God was able to reconstruct a complete, new person in me.

Right from the very beginning of my Christian life, I had a desire to be involved in evangelism. And it wasn't long before I was involved with Operation Mobilization. After spending some time in England, and a short while in France, I was out in Turkey, where I was (fortunately or unfortunately, whichever way one looks at it) put in prison three months for distribution of Christian literature. And it was here whilst in the prison that God placed a very strong conviction in my own heart for reaching Muslims with the gospel.

Then after coming out of prison, I was out in India and Nepal and spent some time on the Ship Logos in India. This is where my wife and I spent the days of our courtship before we were married. For the past ten years I have been working with the Muslims in England.

SB: I understand your coming to Japan is in connection with the organization Reach and Teach, which is headquartered in London. Could you just share a little about that group and your trip to Japan this time?

BH: I left Operation Mobilization and was working in the secular field as a means of supporting our ministry amongst the Muslims in London. But over a period of years, the time came when we had to go fulltime in this work because it had developed to such a degree. And therefore, Reach and Teach was actually formed as a charitable trust in Great Britain to house the kind of ministry and work that we were involved in, especially amongst young people on a personal level, and then in overt evangelism. We also are involved in the training of young men and women for work amongst Muslims in London. They are later sent out to other parts of the world. Thus Reach and Teach is a development, one of Operation Mobilization, and of course, of our own work. We have been working with Reach and Teach for the last three years. This has now brought us on this trip, where we are visiting Japan as one of many countries on this particular audio-visual dubbing program that we are involved in.

The structure we have is that I myself do the lineup and organization of the program. But it is my wife who actually directs and rehearses, often taking young people who have never had any experience at all, going through the various breathing exercises and then exercises in expression, working in front of the microphone, rehearsing the script, and then actually doing the work. She herself does all of the creative aspects of the work. We travel as a family for these kinds of dubbings. It is quite a long process that she takes people through and it works out an average of about one and



Yoneko Tahara

a half hours for every minute of film that she puts into the rehearsal of the dubbing. Sometimes we have her in the studios in Bombay; sometimes she is working in the studios in London. Just recently she was working in a little studio that we built in the back of a truck up in the Himalayas run on car batteries. So the work that we do have is very much a family ministry, with my wife having the major role when it comes to the actual dubbing in the studios.

SB: I believe this brings us to the "Yoneko" story. It is this film that has been widely used, not only in the English-speaking world, but . . . Well, I want to hear the rest of it from you.

BH: We have been using films in evangelism in Great Britain especially amongst the Turkish people. And of course there are very large numbers of Turks that are living in Western Europe as a whole. This is one of the things that we believe very sincerely is a part of God's strategy for reaching the Muslim world, and that is the migration of great numbers of Muslims into the major cities of Western Europe where they can be confronted with the gospel. So we have been using films in the English language especially to the end of reaching some of these immigrants. But one of the great needs was that we should have a film actually in the Turkish language. We prayed about this for some time, and the Lord opened up the way for us to dub a film for the first time for this particular task. And from there, we thought that it was just going to be a small thing. We'd use it a little bit around Western Europe, but within a very short time the demand for the film was so great that right now there are 17 prints being used just in the Turkish language. There are six countries just in Western Europe where this is being used in evangelism by many different groups: the TEAM people in Germany, the German Missionary Fellowship, Operation Mobilization, the Ministry to Muslims in Sweden, the Bible Club of Oslo and the MEOS Swiss Mission.

SB: It is amazing to hear about this dimension of the "Yoneko" story. Has there been any significant breakthrough in the use of this film?

BH: In Europe there are all kinds of exciting stories of people being touched every time the film is shown, and we have to take that into the context of how hard the Muslim world is in terms of evangelism. We were able to get the film on television in Holland nearly two years ago now. This was a project that we coordinated in cooperation with several other groups. We also received help from TEAM missionaries in Germany, the Southeast Europe Evangelical Mission, and different ones in Belgium and Holland as well. The project was taken on by the Evangelical Broadcasting Company of Holland. We launched a program to advertise this TV film right across the whole country of Holland, Northern Belgium and Northwest Germany where the TV program could be seen. About eighty to ninety thousand Turks are estimated to have seen the film. This is probably the largest-ever audience of the gospel at one time to the Turks in history. We were very excited about this. In fact, one irate Muslim leader telephoned to say very, very angrily: didn't we realize that 90,000 Turks had seen the movie, and none of these people had ever heard of Jesus before in this way. We were very happy about that kind of situation. We had an advertisement after the film for follow-up with the John's Gospel being advertised, and there were over 200 people who wrote in for it. And I think there were 14 people who then went on to join the Bible correspondence course. We don't want to evaluate success in terms of numbers, or none of us would ever be involved in the Turkish work. But it was a very significant step forward in mass evangelism for these people who are temporary residents of Holland, Northwest Germany and Northern Belgium and come from some of the very eastern unreached areas of Turkey.

SB: Judging from Japanese expenses for a film-showing of this kind on television, I would like to know how much this cost you in Europe.

BH: The Broadcasting Company paid us \$1,600 for showing the film. They also paid all the expenses for the advertising. And they also gave a gift toward our work.

SB: May I ask how the \$1,600 was used?

BH: We used this money then to dub "Yoneko" into the Greek language. The film is now being used in Greece.



Mrs. Hitching with Nepali worker

SB: Could you tell us in how many languages "Yoneko" is now dubbed?

BH: Actually dubbed, into eight languages, although we have just finished four of those languages in the last six weeks. The other two languages (on top of the Turkish and Greek, where it is actually being used nearly every day) is the Hindi language, which is spoken by about 320 million people in India, and then the Gujerati language. We have just finished "Yoneko" in Nepali, for Nepal, Urdu for Pakistan, and then in Oriya for the State of Orissa in Northern India, as well as Kanerise for the State of Karnataka. Karnataka is a state in Southern India where there are 33 million people, 26,000 villages, and it is one of the most unevangelized states in South India, and one of the unevangelized areas of the world.

SB: I know how expensive the production of films is. How has God met this need?

BH: Every situation is different. For the Gujerati and Hindi, there is a particularly interesting situation. We lost our youngest daughter; she went to be with the Lord Jesus last year. She was four months old. We requested that people who were going to bring flowers – only if they were already going to bring flowers – to the memorial service, or the funeral, not to bring flowers, but to give the equivalent money as a gift for the film work in India. There was such a tremendous response that just from that Memorial Fund we were able to dub "Yoneko" into Gujerati and Hindi. It is amazing that from that death so much blessing has resulted. The first time that the Gujerati version of "Yoneko" was shown, I think there were 16 people who made some kind of profession of faith. Within a very few days of the film's first being used, 30 people have come through and made some kind of commitment to the Lord Jesus. So it is amazing that out of tragedy comes something of beauty for the Kingdom. But the overall situation is, of course, that God supplies each step of the way for the kind of work that we're all involved in.

SB: We in Japan here, of course, would be very much interested to hear the reasons why "Yoneko" is making such an impact when there are many, many other films in the Western world that seem very significant.

BH: I think every situation is different. But certainly in Turkey the Japanese people, and the whole Japanese story is one of success. They love it. They love the Japanese because they see in a sense an Eastern country that has developed very, very rapidly, and this is their own desire. Generally, the Japanese are very well accepted in Turkey, as in other parts of the Central Middle Eastern area. But for some reason, which we have never fully worked out, the Japanese films are some way in between the East and the West and can communicate across several cross-cultural barriers. At first we never would have believed that a film such as "Yoneko", which has a woman as the central character – and when the young man proposes to Yoneko in the film, they are sitting alone in a room together – we didn't believe that this would ever be any good for Muslims because of the cultural problems. And yet it is proven over and over again that the barriers and the antagonisms that we so often believe are there, and plan toward in our strategy, just seem to disappear when God chooses and decides to use a particular tool in evangelism. And so, it is one of those things where because it is Japanese and not really Western, and yet at the other end, it is not directly threatening within their own culture, it is a very good emulsifying communication tool for this kind of cross-cultural program that we are involved in, especially when you think that this is now in so many different languages and cultures. Every time it is shown, people are moved. And the criticism is very, very small of this particular film.

SB: Could you tell us what the future plans for the "Yoneko" film are?

BH: Well, over the next couple of years we plan to dub this into several more languages, several more of the Indian subcontinent languages. We also have the project lined up for the Arabic-speaking world, and then several Eastern European languages for work behind the Iron Curtain. And of course tied in with this is a very large chunk of our work, which is also to establish the use of audio-visuals in many of these countries, where obviously we are producing the first-ever Christian film. So we are establishing a framework projection unit in different parts in cooperation many times with

all these other various groups and independent missionaries and churches that are there. We teach national believers in the use of films in evangelism. There are several other aspects of the building of an audiovisual framework for the third world.

SB: After working all these years with this film, "Yoneko", I understand that yesterday really was the first day when you met Yoneko Tahara in person. Tell me, what kind of day was it for you?

BH: In some ways, both my wife and I were nervous about meeting Yoneko, because we had built up the image in our minds of her from the film. To me personally, one of the most shattering experiences in my Christian life has been to actually meet many people who are famous such as Christian writers, etc., after I have read their books and become emotionally linked with them. Then when I've met them I become very disillusioned. I guess I shouldn't, because we are all human. But in this particular incident, it was the other way around. We were so impressed by the very real and very beautiful personality that Yoneko has, and for the ongoing work that God has done in her life. Rather than just a dynamic testimony of 15 or 20 years ago, there is a growing, developing, creative Christian life that really does bear forth the Hallmark stamp of God's very direct involvement in her life.

SB: In closing, one more question. We and the JAPAN HARVEST readers would very much like to know what we can do to assist you in this program.

BH: It is one thing, and one thing alone. The readers are going to know of the films, and possibly have heard Yoneko's testimony, so there is a very obvious link there. When praying for this programming in many other parts of the world, it is far easier to pray for something that you have a link with, or you've seen or had some kind of involvement with, than something that is totally alien to your thinking. And so I really believe with all my heart that any kind of success that is attached to the film's usage will be tied-in directly with the prayers of saints around the world for this particular project. Films are just lumps of plastic unless they are anointed by God's Holy Spirit and incorporated into His overall plan for evangelism. That's true in preaching and literature work and other things as well. For those in Japan, because it is a Japanese film, and because there is an obvious link there with Yoneko, this can be a tremendous area in terms of prayer input. That is our one and only request.

SB: Thank you, Mr. Hitching.

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CAMBODIAN RELIEF TEAM IN THAILAND

In keeping with its traditional role of meeting human need and suffering, the Salvation Army in Japan responded to a request to send a medical team to Thailand to work with the Cambodian refugees at Sakeo city. In farewell ceremonies in Tokyo, Colonel Robert Rightmire, Territorial Commander, challenged them to go to Thailand as "Ambassadors for Christ" and to minister in the name of the one who came "to seek and to save that which was lost".

Headed by Major (Dr.) Tohru Asaka, Superintendent of the Army's Kiyose Hospital, and assisted by Doctor Masahiro Sakakibara from the Saku Sogo Hospital, Nagano Prefecture, the team consists of these two doctors and four nurses, including Major Gwennyth Evans, assistant Matron of the Booth Hospital in Tokyo. The team arrived in Thailand on April 5th, and returned to Tokyo in July.

Excerpts of their report state:

"There are 25,000 refugees in the camp, and their hygienic condition is very poor. The United Nations and the International Red Cross supply food and water, but more water is needed. The children were underfed, but now their condition is improving. The faces of the children are bright. They smile at us, and if we stretch out our hands they jump up at us. We cannot understand their language but we can feel the warmth of their hearts. It is wonderful. We have about 300 out-patients every day. Three doctors look after them, so it is rather heavy work. Each evening six of us get together at 7.30. and have a time of praise and prayer fellowship for about 40-50 minutes. This is the source of our strength".

This project is being funded by the government, and comes under the wing of the All Japan Social Welfare Council.

OSCC CHRISTMAS RALLY

The Ochanomizu Student Christian Center 1980 Christmas Rally will be held on December 12 at the ZEN-DENTSU HALL. The program begins at 6:30 p.m. All are welcome!

JEMA PIONEER EVANGELISM SEMINAR

Another seminar has been scheduled for January 26, 1981, at the Tokyo Baptist Church. The topic is: "Group Dynamics and the Concepts of Group Consciousness in Japanese Society." The study will center on how these concepts can be applied in evangelism.

CHRISTMAS GREETINGS

The JAPAN HARVEST editor and staff wish you a blessed Christmas Season. Why not send a gift subscription to your supporters and friends. A handy order blank is enclosed.

JMLI NEEDS WORKER

The dean of the Japan Missionary Language Institute in Tokyo, Rudolf Hostettler of the Swiss Alliance Mission, goes on furlough in April, 1981. Please pray for God's guidance as a replacement is sought for this important work.



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JEMA SPONSORS KINKI AREA PIONEER EVANGELISM SEMINAR

Eight Japanese pastors joined together with more than thirty missionaries, representing a dozen Member Missions, to hear the Rev. M. Satake of the Kodaira Baptist Church present his philosophy of pioneer evangelism. Out of his rich experience Pastor Satake gave many practical suggestions for pioneer work, revealing guidelines for a strategy that has led, on many occasions, to the establishing of a church within three years. Among many other things, the speaker urged the development of patterns in church planting that will foster the continued growth of new converts, especially through involving all Christians in personal evangelism, so that personal evangelism becomes a characteristic of the maturing church. During the second year, when organization is taking shape, it is important to make the structure of the church revolve around evangelism, Christian Education, and church life (worship). All members should be involved in some way in the mission. By the third year there should be enough maturing Christians so that all can join with the pastor in projecting the aims of the church and planning specific programs for the coming year.

Pastor Satake further observed that a disproportionately large number of Japanese churches have been and are being pioneered by missionaries. One possible reason for this is that Bible Schools and Seminaries in Japan do not offer courses in pioneer evangelism. The emphasis is rather on the training of pastors and theologians. It is hoped that many schools in the near future will include pioneer evangelism courses in their regular curriculum.

Lively interest was evidenced on the part of the seminar participants during the question and answer periods following the lectures. The largest attendance by groups was registered by Lutherans from Norway and from Finland. Those coming the farthest distance were from Hiroshima and Tottori Prefectures.

David Brook accompanied the speaker from Tokyo and served well as simultaneous translator for the small group of new missionaries who needed interpretation in order to benefit fully from the lectures and discussion.

The seminar was held at Osaka Christian College and Theological Seminary (Free Methodist) on April 28, 1980 with Lavern Snider serving as co-ordinator and Magnus Sorhus as devotional leader. Other committee members were Gerhard Huget, Sam Krause and Austin Warriner. A delicious lunch was served at the college dining hall with all enjoying a time of fellowship and the opportunity to share pioneering experiences. Many expressed the desire for another JEMA-sponsored seminar with the hope that an even greater participation by Japanese pastors can be secured next time.

Austin Warriner

JEMA SUMMER CONFERENCE

The 1981 JEMA Summer Conference will be held at the Union Church in Karuizawa August 2-5. Speakers include Dr. Charles Feinberg of Talbot Seminary.



SPECIAL OFFER

The 1980 Japan Church Survey double issue of JAPAN HARVEST with accompanying large color map can be ordered through the JEMA Office. Order five and get an additional copy free.

The impact of this survey is already felt beyond Japan. The following is an excerpt of a letter received from Mr. Bob Waymire (Planning and Research/Research and Strategy), O.C. Ministries Inc., publishers of the GLOBAL CHURCH GROWTH BULLETIN:

"Dear Dr. Buss: Greetings and congratulations in Jesus' Name. I have just reviewed the *Japan Harvest* 1980 Japan Church Survey double issue (Vol. 30, Number one and two), and want to express my appreciation to you, your staff and researchers and leadership of the Japan Evangelical Missionary Association for the monumental task and meticulous work of this helpful survey. I realize this is merely the "tip of the iceberg" backed up by years of rigorous research. The maps and formats for depicting churches by denomination and city are very helpful... As a researcher I not only greatly appreciate your work, but have gained some valuable ideas on report format."

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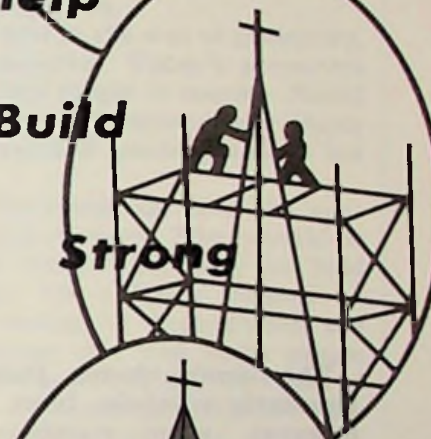


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DON'T SHOW FILMS IN YOUR CHURCH!

USE THEM, INSTEAD

by Ken Anderson

The country church, from which I sprang, now frequently schedules films. I remember the time, however, when members came to abrasive disagreement over whether or not to allow the showing of a Bible teacher's slides from the Holy Land. One of my friends from a neighboring congregation whose parents were pious Scandinavians, begged for permission to attend. When they finally relented, and his mother saw him off at the door, she counseled, "But yust remember vun ting. If dem pitchers start to viggel, you come right home!"

In the wake of World War II, prejudices began to wane. Evangelical leaders became a prime market for 16mm movie cameras. Airplanes made global travel unprecedentedly feasible. Mission field films introduced a new era and became the forerunner of Christian dramatic presentations. Today one rarely finds an evangelical church that's against the use of films. So no longer do we forfeit the use of a powerful implement on the assumption it belongs to the devil. But we still aren't home free, for many persist in the notion that a film functions primarily as entertainment.

Do a bit of research this coming week. Ask three or four of the young people in your church how many films they saw in public school Monday through Friday. They'll likely have seen several. Not entertainment films. But films which inform and motivate.

Inform and motivate!

Should we expect less of the audio/visuals we use in our churches? Hasn't the time come for us to realize we're in the audio/visual age? *Life* magazine died because pictures speak louder than words — as long as the pictures move!

So what should you do? Drastically renovate your program? Put a projector in every classroom? Replace the pulpit with a screen?

Hardly! The motion picture is not the most effective means of communication. The most effective way to communicate is for one human being to convey a message to another human being. But the motion picture functions increasingly as a *viable aid* to the good salesman.

I'm in the motion picture industry. I have a fervent concern to know how best to produce and distribute films for church use. I suffer when we see so many evidences of misuse of films . . . such sparse examples of good implementation.

Our telephone rings. A banquet speaker can't keep his appointment and, in desperation, the customer wants a film.

"What kind?" we ask.

"Most anything," is the reply, "so long as it's not over 45 minutes long."

Or it could be that the preacher has laryngitis. Then, too, people contact us because they'd like a little more variety in their program. Or perhaps Sunday night attendance has lagged lately.

Now, in proper perspective, each of the above reasons can be valid. But unless people know how to use films, the reasons become woefully invalid.

No Christian film, however well-produced, functions best as an entity unto itself. Films are tools. People are the craftsmen who must use the tools. Good craftsmen use tools well.

Good films supplement, rather than supplant, the functions of effective Christians. We go so far in our organization as to say one of our films is only as effective as the person who uses it.

I wish I could sound forth with some kind of definitive decalogue on how to effectively use films. I can't. We evangelicals are still much too much in the neophyte stage. But here are some guidelines you might find helpful.

1. Care about people. Communication should be a "love" word, not a "promotional" word in the Christian worker's vocabulary. You want to reach many, of course. But never become such an ecclesiastical statistician you lose sight of individuals. The first step toward effective utilization of any ministry method is to care about the people you serve.
2. Evaluate the films you use. Look for the message content and its relevancy to those you serve. Always leave room to realize that a film of lesser technical value just might be more effective than one of superb technical excellence. Before showing a film, carefully preview it. Insist on a user's guide when you rent.
3. Be the living liaison between the film and the viewer. Help the viewer get the message by properly introducing and wrapping up a film showing. Effective user's guides will help you in this. Learn to think audience. Ask God for the special facility to make film showings truly productive experiences for viewers.
4. Many films are designed to serve as discussion starters. Some have discussion guides available to help you use the film to best advantage. But other films, though not necessarily billed as a discussion tool, can serve that very purpose when you're aware of the needs and interests of the viewers, and enough time is scheduled after the projector is turned off for a period of reaction and interaction.
5. Insist on good procedure when showing films. Use good equipment. Noisy projectors, worn screens, burned-out lamps and broken films can all but ruin the impact of an audio/visual presentation. Films get scratched when people are too lazy or thoughtless to clean the aperture gate. You wouldn't tear a page out of someone's Bible. Why decimate the visual effectiveness of a good spiritual implement? Obtain and study a manual on the how-to-do-it of effective projection.
6. Find out what's new in the way of projectors, screens and accessories. Today's projectors are easy to load and simple to operate. Sound equipment has improved tremendously. Super 8 filmloops — excellent teaching aids — are now available.
7. Integrate the film's message into the continuity of your own ministry. Films should be entertaining, of course, but only to hold audience interest for a larger purpose — driving home a message or disseminating the kind of information that can make people better Christians. Let this motive be a part of your own total emphasis. An effective film becomes an illustrative anecdote in an effective program of ministry.
8. Use films resourcefully. Think beyond the four walls of your church — to people untouched by your present program. Promote special showings for evangelism or just for making new contacts. Films can help evangelize, to be sure, but they can also help sow and nurture good seed. Enlarge your horizons. Go where people are.

Be a prophet, one of those so-needed Christians who keeps pace with the present and thus foresees the future. How can audio/visuals be most effectively used by tomorrow's church? We all need to be building foundations today for tomorrow's structures.

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NEW ASSIGNMENT

Rev. Henry Bruinooge, Christian Reformed Japan Mission, has accepted the position of "Broadcast Minister for Listener Contact" for the Christian Reformed Church's radio and TV division, The Back to God Hour, Chicago. Henry and Eunice have served in Japan since 1951. Their new address is: c/o The Back to God Hour, 6555 West College Drive, Palos Heights, Illinois 60463.

INTERCESSORS MEET

Intercessors for Britain hosted the International Conference in England, September 29 to October 4. Leaders from Intercessor groups from 28 nations were invited. Intercessors for Japan was represented by Lionel Thomson.

PBA NEWS

The Pacific Broadcasting Association is currently in the process of producing thirteen new fifteen minute programs under the sponsorship of the All Japan Television Evangelism Cooperation Group. These programs will be available for broadcast in local areas in 1981.

ACCF CONFERENCE

The Asian Christian Communication Fellowship held its first conference in Taipei, Taiwan, May 26 to 31, 1980. In attendance were 74 delegates from 18 countries, including Japan.

KARUIZAWA LANGUAGE SCHOOL

Miss Phyllis Chamberlain, Director of the Karuizawa Language School, reports that the Fall Term opened with 28 students. The school looks forward to further expansion.

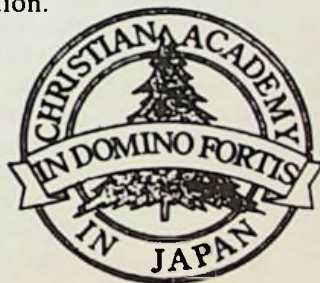
CORRECTION

The last issue of JAPAN HARVEST on page 27 stated that the two laboratory kindergartens of Osaka Christian College have an enrollment of over 2,000 children. The correct figure is 230 children.

JAPAN HARVEST/No. 4-1980

CAJ

The Board of Directors of the Christian Academy in Japan has announced the appointment of Dr. Claude Meyers as Headmaster, beginning with the school year 1981/82. Dr. Meyers since 1961 has served as missionary of OMS International with assignment to Morrison Academy in Taiwan. In addition to classroom experience, he has held such positions as Assistant Superintendent for Development in charge of relocation and construction of the new campus, Principal of the Elementary Division and System Curriculum Coordinator. His most recent position was that of Morrison Academy System Business Manager. Dr. Meyers holds graduate degrees in Science Education as well as Curriculum and Instruction; the Ph.D. was granted by the University of Oregon in Educational Administration.



OPERATION IMPACT

The Christian Academy in Japan has made arrangements for OPERATION IMPACT to return to CAJ in 1981.

OPERATION IMPACT is designed for teachers and others serving overseas. A Master's degree can be earned by attending three summer sessions. Azusa Pacific College sends two teams of four professors for a period of two weeks. A very intensive time is spent lecturing and outlining an independent study program that the student will pursue for the remainder of the year. This marks the ninth year that Azusa College offers courses on the graduate level for students overseas. The missionary community is encouraged to take advantage of this opportunity for continuous education while in Japan. The two sessions have been scheduled for June 8-12 and 15-19. For details, including boarding, contact CAJ.

PROMOTED TO GLORY

Mrs. Laura Fisch went to be with the Lord on Easter Sunday, April 6. Laura began her missionary service in China with the China Inland Mission in 1930. In 1951 Edwin and Laura Fisch came to Japan with TEAM. Their vision was to produce attractive Sunday School material. They were instrumental in founding the Japan Sunday School Union. This ministry was continued until Mr. Fisch passed away in Tokyo in 1975.

HAYAMA CONFERENCE

The Hayama Conference will be held at Amagi Sanso, January 5-7, 1981.

JPC GENERAL MEETING

The General Meeting of the Japan Protestant Conference will convene at Amagi Sanso February 2-4, 1981. One of the topics on the agenda is a proposal for restructuring JPC to allow for a broader participation nation wide.

JEMA PLENARY SESSIONS

The JEMA 1981 Plenary Sessions will be held February 17 and 18 at the Ochanomizu Student Christian Center.

KESWICK CONVENTION

The Convention dates are February 24-27, 1981. The sessions will be again held at the Kowakien in Hakone. Speakers include Dr. Paul Rees and Dr. Steven Olford. Financial assistance for those wishing to attend is available through the Keswick Office.

OPERATION 2001

Operation 2001, aimed at Japan's Christian youth, will hold its 1981 conference from April 27 to 29 at Amagi Sanso. Speakers will inform participants of world-wide trends in evangelism and challenge Christians here to be more effective in their witnessing. Rev. Minoru Okuyama and Rev. Satoshi Moriyama are among those who will participate in the sessions. Rev. Kishi of Sodojin will serve as director. Over 400 young people are expected to attend.

OMSI 80th Anniversary

ARTHUR SHELTON

History was on parade March 30th at Hibiya Hall as the Japan Holiness Church celebrated their 80th anniversary. A capacity crowd of 2,200 people joined in praising the Lord for His long years of blessing. Among them were many who recalled a similar gathering at Hibiya Hall on the 30th anniversary fifty years earlier. Charles and Lettie Cowman arrived in Japan early in 1901 to join hands and hearts with their friend Rev. Juji Nakada to found what became the Oriental Missionary Society and the Japan Holiness Church. The Oriental Missionary Society, with world headquarters at Greenwood, Indiana, and with missionary activity in 12 countries, changed to the name OMS International in 1973.

E.L. Kilbourne, almost 90 years old and fondly known as "Uncle Bud", was a special honored guest on this occasion. He first arrived in Japan with his parents in 1902 at the age of 11. His father, Ernest A. Kilbourne, was co-founder of the OMS along with Charles Cowman who had led him to Christ in the Chicago Western Union office. E.A. Kilbourne began work in Utsunomiya, where he led two telegraphers to the Lord - Dr. Akiji Kurumada and Teiji Yamazaki, who were baptized in 1903. Rev. Teiji Yamazaki passed away on Palm Sunday 1978 at the age of 93, but Dr. Kurumada (nearing 94 years of age and Honorary General Superintendent of J.H.C.) is still actively preaching and serving the Lord. The presence of E.L. Kilbourne and Dr. Kurumada was a special benediction on the whole celebration, a vivid testimony of God's faithfulness over more than three quarters of a century. Another senior citizen present was Mr. Miyakoda, whose father was the first graduate of Tokyo Bible Seminary. Another who could look far back into the past was Mrs. Oi, whom Bishop Nakada sent out to Taiwan as a missionary in 1924. She married the son of a head-hunting chief and worked with this Ami tribal people on the east coast of Taiwan for 50 years.

Dr. Paul S. Rees, a specially invited speaker, is also a bridge into the long history of OMS and J.H.C. Dr. Rees' father and half brother were two of the five men who laid hands on and ordained Charles Cowman, OMS founder, in December 1900. Then in 1925, at the age of 24, Dr. Rees accompanied his father for his first trip to Japan and preached with divine unction at the large J.H.C. convention under Bishop Juji Nakada's leadership. This was to be but the beginning of Dr. Rees' long association and rich preaching ministry in the land of Japan.

The second specially invited 80th anniversary speaker was Dr. Wesley L. Duewel, President of OMS International. He came with the rich background of 25 years missionary service in India. Both Dr. Duewel and Dr. Rees spoke at the Tokyo Bible Seminary graduation on March 25, whetting appetites for what was ahead. They continued to minister in the J.H.C. General Conference and Annual Conference Convention that culminated in the anniversary meetings at Hibiya Hall March 29 and 30. Simultaneously the Asia Holiness Federation meeting was held at Chuo Church with delegates coming from Hong Kong, Taiwan, and Korea. One thousand tapes have been ordered of these anniversary services.

About 1,300 junior high and high school students gathered in Hibiya Hall on Saturday afternoon March 29 for a youth rally. Thirty of them had come all the way from Okinawa with Pastor Hiroshi Seo. Challenged by Rev. Nobumichi Murakami's message, well over 150 responded, many for salvation and 50 for full time dedication of life. That evening a laymen's service featured the Volunteer Choir directed by a grandson of Bishop Nakada and the foreign delegations who each sang in their various languages. J.H.C.'s new missionary Mrs. Etsuko Enofule and her husband from the Phillipines were also presented to the congregation.

Sunday, March 30th, dawned

bright and clear at Hibiya Hall where people began arriving early for the 9:30 a.m. service. Some came by chartered bus, and others from every direction by private car, train, and subway. Soon there were 2,200 packing the hall to full capacity. Many remained through the entire day until the 5:30 p.m. closing. A united choir of 215 voices (including the students of Tokyo Bible Seminary) climaxed months of practice by singing Handel's immortal "Hallelujah Chorus" under the capable direction of Rev. Eijiro Komatsu and accompaniment of Martha Davis and Taeko Okawa. It was thrilling beyond words, and brought tears to many eyes. Dr. Duewel said he caught himself turning unconsciously to see if Jesus were in fact standing beside the director. An orchestra of 20 young people directed by Eizaburo Komatsu also added to the celebration. E.L. Kilbourne, Dr. Rees and Dr. Duewel joined the leaders in ordaining five young pastors and in commissioning the new Japan Holiness Church General Superintendent, Rev. Etsuo Matsumura. His predecessor, Rev. Kisuke Ezoe, was also recognized and honored. Appointments were read also before Dr. Paul Rees' moving message on "the Name", excellently interpreted by Mitsuru Fujimaki.

Over 200 in the congregation were people who had been 50 years or more in the faith. They were honored with a special memorial plate gift on which Dr. Kurumada's famous brush writing had been placed: the words of Isaiah 52:11 "...Be ye clean that bear the vessels of the Lord." Also in commemoration of the occasion books were prepared picturing each of the pastors and the 134 churches throughout the islands of Japan. Offerings for the day, including pledges, amounted to 8,252,616 yen (@225 = \$36,678.00). In every way God seemed to place His seal of blessing on the anniversary celebration. Telegrams and cables included those from Brazil, Indonesia, Taiwan, Hawaii and Indiana.

The high light of all came at the close of Dr. Duewel's missionary message on "The Key That Unlocks the Door" Hundreds of people from all over the hall came forward, filling the aisles and front in response to Rev. Sakakibara's invitation to receive Christ, renew dedication, or to receive the Holy Spirit's infilling. One prominent man from Yokohama, in answer to his Christian wife's 15 years of praying, unlocked his heart to Jesus Christ. Fifty-six young people came to the platform to surrender their lives for God's service. Dr. Rees was anointed as he prayed for all those who responded, and then for each of the young people on the platform individually. Many pastors were overjoyed at seeing their youth and even their own sons and daughters following in their steps.

Appropriately, the theme of the 80th Anniversary was "Launch out into the Deep!" Although we rejoice in what God did yesterday through the founders and those who followed Christ because of them, we cannot stop there. The 80th Anniversary in a very clear way directed all of us expectantly to the years ahead, the decade of the '80's and beyond. It was significant that newly elected General Superintendent Matsumura and Tokyo Bible Seminary President Dr. Kazuo Kobayashi are both post-war graduates of the seminary. The ten year vision of the Japan Holiness Church included a fresh commitment to the original Biblical faith of our founders, the four-fold gospel, and a strong evangelism emphasis with goals to have 200 churches, 20,000 believers, 70 new churches, and sending out missionaries. A new decade for the J.H.C. and OMS in Japan has been launched with the 80th Anniversary celebration.



Dr. Rees and Art Shelton with Mrs. Oi



Ordination



E.L. Kilbourne with Dr. Kurumada

On Writing Letters

JOHN TSUTADA

The following lecture was delivered as part of the Orientation to Japanese Culture series at JMLI on February 14, 1980.

Let us imagine that you are visiting me, watching me write letters at my desk in the pastor's office. You are asking me these questions: What are you doing? How are you doing it? Why are you doing it? Let us share informally my would-be answers.

My answer would be, "Because I am Japanese, and because I am a pastor, I am writing letters in just this way." I am not an expert in this field, but I would like to share this as part of the Japanese culture. We will consider 1) the writing materials, 2) the form, 3) the content and the kinds of expressions employed.

1. Material. The kind of paper, envelope, ink. Even these speak some of the feeling behind the letter. Occasionally I receive a letter from America written on children's paper, and the envelope is for a child. Sometimes the ink is in various colors such as green, red, violet, etc., and I smile. That may be permissible among Japanese young people. However, our people would not receive that kind of letter from a pastor.

a. Paper. Just a memo paper won't do for the formal letter. Neither will a sheet of report paper. By looking at the kind of paper the letter is written on, we can know the seriousness or sincerity of the sender. So if you want to impress the recipient of the letter with the importance of the content, then be careful to select the right kind of paper.

b. The envelope should correspond with the paper. There are business envelopes, letter envelopes, etc. However, it is best to use white envelopes. If you use just a brown envelope, people may mistake it for a business letter or something from the tax office. It is rather lacking in courtesy. So I use white envelopes and rather thick paper.

c. Ink. *SUMI*, or black ink, is the most dignified and proper. Suppose I would be writing a letter in regard to getting a wife for my son. The letter is to the parents of the girl. Then I would use *SUMI*. That denotes the important significance of the content. When I have a church member going through sorrow, I write a word of encouragement on *MAKIGAMI*, or roll paper, using *SUMI* and a corresponding envelope.

While *SUMI* is proper for formal purposes, writing with a fountain pen with black or blue-black ink is next in line. I am hesitant to write with a ball pen. And a letter written in pencil would be most discourteous. Maybe you like green ink, but as a dignified missionary in Japan, don't use it. Use black or blue-black. Sometimes I use a ball pen in order to have a carbon underneath, but if I do that, I write a line of apology, "Please pardon the use of a ball pen because I need a duplicate of this letter."

So, since I am Japanese, I am careful about paper, envelope and ink. Of course I could not argue the point theologically (laughter), but if I were a missionary abroad and serving in another country, if green is more attractive to win souls, I would be ready to use green ink. But because I am Japanese, serving the Japanese people, I shall try to conform myself as much as possible to Japanese tradition.

2. Form. There are two kinds of letters: enveloped letters and post cards. Matters of importance require envelopes. In addressing the envelope, I must decide which title is best for the addressee. Will it be *SENSEI*, *SAMA*, *DONO*, *BOKUSHI*, *SENKYOSHI*, or what? That selection expresses either respect for the person to whom I am writing, or

will indicate the kind of letter enclosed, private or official. Certain words are applicable only to a superior. *SAMA* is the safest one to use if you do not know which is best. *SENSEI*, as you know, might mean teacher, congressman, politician, medical doctor, etc. But if you write *SENSEI* to an unworthy person, it is ridicule or kidding. We might say "SENSEI" to a snobbish boy, but it is not a compliment. There are basically two times you could use *DONO*. One is for an official letter. That means it is from office to office, from position to position. If I use the word *DONO* privately, it is for the ones under me. It would be, for instance, on a birthday card to my son. Then I am handling him with proper degree as a gentleman. To be a little more informal, I would write *DONO* in *HIRAGANA* rather than in *KANJI*. For my daughter, I would use *DONO*, or in passing a memo to my wife sitting at the organ in a church service. If she is quite far from me, a young person may be taking it to her, and see on the outside of the folded paper, "*DONO*" in *HIRAGANA*, he knows to whom to give it. Also, if I am to write a legal letter, I would use *DONO*.

In my church I am responsible for one district. If I am to write a caution to a co-worker in an official way, then I would write the name of the church, followed by the name of the pastor, using *BOKUSHI* in small writing at the top of his name, and then a big *DONO* after his name. Then the recipient immediately detects that there is a heavy letter enclosed. But for a consolation in something he is going through, such as the illness of his wife, for instance, I would use *SENSEI*, even though he is working under me, thus expressing my respect and love.

So even the form is important. If I am writing my superior, and the letter is quite short, I add one sheet of white stationery. You may think that is a waste, but it is Japanese tradition. Why do I do that? Because I am Japanese. Sometimes when the content is very short and simple, I do my best to lengthen the letter to make it more full. This expresses my awareness that the recipient is my superior. (Nowadays I am keeping these extra sheets for my personal use.) But a one-sheet letter is quite discourteous.

3. Content. Now, concerning the letter itself: There is the introduction, the body of the letter, and the closing part.

There are certain expressions to begin with. For instance, *HAIKEI*. If you consult your dictionary, you will find that the first part of the ideograph means "bow" or "worship", and the second part, "open" or "reveal". So the proper beginning word means, "As I reveal myself, or open my letter to you, I do this with the attitude of bowing." When I receive this kind of letter, there is a proper word to use in reply. It is *HAIFUKU*. The *FUKU* means double. So, if you bow once, I'll bow twice. Also, *FUKU* means to reproduce, or copy, or return. "With bowing I send you a reply." Some letters begin *KINKEI*, so I reply with *FUKKEI*. By looking at the beginning of the letter we can sense the weight of the content, or attitude of the writer.

After writing the opening, continue the introductory part by mentioning about the season or climate, or circumstances. There are certain sets of words to express the seasons of the year. If the season is spring, there are different words to express early spring, middle spring, latter spring, etc. If someone misuses them, it is a sign that he is not well-refined in our culture, just as though I would say, "Good morning" to you when it is actually evening. If you use the words properly, that shows culture.

Then, after saying something about the season, etc., there usually follows an inquiry as to the welfare of the recipient. How are you doing? How is your family? Or congratulations or words of consolation. When we are not sure, we write, "I suppose your family is all well." "I suppose you are..." Then we start into the

major matter. If we have gone into the main reason for the letter too abruptly, it is considered to be an informal letter. There is a certain set of words to indicate the transition, or to notify the reader, "Now I am going into the content of the letter." It can be very short. "Now..." *SATE... TSUKIMASHITE WA... TOKI NI... KONO TABI... JITSUWA... TOKORODE... NOBUREBA... HOKA DEMO GOZAIMASEN GA...*, etc.

After the body of the letter, we need to be proper in the close. You don't just say, "Good-bye." There



are certain words to tell that this is the beginning of the conclusion. Usually you write some message from the family such as, "Best regards from my wife." We have words for closing as for beginning. We have *TONSHU*, *HAIGU*, *HAI-FUKU*, and others. There are certain words only women can use, and those only men can use.

If we see that all these things are handled well, it can be considered a good letter.

Nowadays we sometimes receive letters from young people written horizontally, but if you want to write properly, learn to do it vertically.

It also matters where certain words fall on the paper. You should not write the name of the recipient at the bottom of a line. If it happens to come there, add extra words to make it come at the top. Also, never divide names. The full name must be on one line.

If you use roll paper, be careful how you press it into the envelope. When the recipient opens it, he must not discover his name has been in the fold of the paper. There is an archaic word, *NAORE*, which means "put to shame", literally "breaking one's name." So if you use roll

paper, look quickly as you put it in the envelope. In olden times a name on a fold could have been a challenge to a duel. At any rate, the space given to the name is important.

In writing with *FUDE*, even where you add ink to your brush means something. Ink added at the proper place is a work of art. Do not replenish the ink in the middle of a name.

Of course these rules are being demolished by young people, but they are deep in the Japanese culture. I notice that when young people become a certain age and take their places in life, they still have to learn these things. If we are to reach every level of society with proper respect, I think pastors ought to know these things.

My concluding suggestion is: don't worry about letter-writing, for you are not Japanese. Just be yourself.

QUESTION AND ANSWER TIME:

Q: I have heard that the use of green ink is only for a love letter. Is that true?

A: I don't know about green. But the color pink definitely suggests love.

Q: In America we like to use red ink for love letters, especially on Valentine's Day, but I have heard that using red ink in Japan is a hate letter. Is it so?

A: Sometimes so. You know when finances are in deficit we use red ink. Thus the use of red has a bad connotation in general.

Q: One time a lady with whom I had been corresponding had written to me and I owed her a letter. A friend came by one day and said, "May I help you do something? Is there anything at all I can do?" I said, "Well, yes. I have this letter to write; maybe you would write that for me." So she did. And I never heard from this lady again. I realized then that I had committed a *faux pas* and I should probably write my letter with my own hand, even though I break all the rules in doing it. What would you say about that?

A: I think receiving a letter directly from you would be more effective. We can tell by a glance whether it is from a foreigner or a Japanese, so I think the kindness expressed even in poor writing is worth more.

The dramas are not planned primarily for children, although they do enjoy the costuming and performance. They are planned to teach spiritual truths which are best understood by adults, young people, and older grade school youngsters. For primary children John uses a different approach. He dresses in costume and meets with them in small groups on an informal basis, often sitting on the floor in a circle. He usually begins, "My name is Moses. Let me tell you what happened to me..."

The performances are given in English. Until recently this has been just for English-speaking audiences in schools, camps, luncheons, English classes, and even for morning worship services at the Tokyo Baptist Church. The introductions are on the sound track, but at the end he returns to give a brief application to the lives of his hearers. Since last summer John has also been performing for Japanese-speaking audiences. Each person receives a Japanese language script and can follow along as he listens. So far only "Abraham and Isaac" and the "Ten Commandments" section of the

"Life of Moses" are available in Japanese. When the performance is over the local pastor or missionary makes the application in Japanese for his group.

The effectiveness of this ministry depends a great deal on the person organizing the meeting. While there is some value in using the drama just as a special program, it is possible to use it for effective evangelism. Some leaders have prepared their people ahead for the program, giving them the background of the story and having them read the Bible passages themselves before they watch it. They also prepare an application and invitation for the end, suited to their group and then follow it up. This of course brings much more lasting results than can be expected for an unprepared audience. It also provides a way to encourage non-Bible-readers to open the Word.

At present three presentations are available:

1. Abraham and Isaac (25 minutes) emphasizing that God keeps His promises and the substitutionary atonement. (Isaac had a substitute; Christ didn't.)

2. Life of Moses (35 minutes) giving four scenes: his call, exodus from Egypt, the ten commandments and striking the rock in the wilderness.

3. Life of Paul (30 minutes) including his participation in the stoning of Stephen, his salvation on the Damascus road, his ministry in Philippi with Silas, both to the Christians and to his jailer.

Other presentations are being prepared and will be announced when they are ready.

No set fee is charged for the programs, but because of the transportation costs and time involved in travel it seems to work best when several meetings can be planned at the same time if they are some distance from the Tokyo area.

Each missionary has his own strengths, his own special "flavor" which the Lord uses to meet the needs of those around him. For John Knoble it is the opportunity to use his training in the theater to present God's Word in a different way. Through this message some have made a clear decision to follow Christ.

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The Living and Working God

Few missionaries know the personal story of Rev. Reiji Oyama, one of Japan's most distinguished church leaders. The article that follows provides a glimpse into his life. Translation was by Miss Shizuko Fujima and members of the Biblical Church that Rev. Oyama pastors.

REIJI OYAMA

PREFACE

Thirty-three years have passed since I was saved by the Lord. I am a completely different person now from what I was before. So the latter thirty-three years out of fifty-odd year life could be called my own life, but in fact they are not. I would say they are the real witness of the great work of God, who worked within me, changed me, and allowed me to serve him. He is still living and working in me.

Twenty-six years have passed since I entered the ministry. At this point I would like to enumerate the various gifts of grace bestowed upon me by God. I have already published my testimony in a book called *Sasurai* (wanderings). Throughout the nineteen years that have passed since then, the Lord has continued performing miracles. As a witness of God's grace, I would like once more to make all of this public. I have tried to keep the parts written in *Sasurai* brief, putting more emphasis on what was not previously written. This is a recount of the magnitude of God's grace in the hope that many may know the amazing works of God who is very much alive even now and at work amongst us.



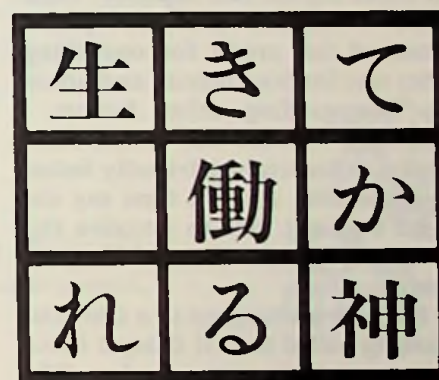
JAPAN HARVEST/No. 4-1980

That which I was seeking

The defeat of Japan in World War II was a terrible blow to me, since I had built no firm foundation for myself. I was like a boat in a storm about to sink. Everything that I had been taught, all that I had been indoctrinated with was suddenly destroyed. It was like meeting a major earthquake of life. Everything that I had once held to be true had suddenly become totally false. I was at a loss as to what I should believe; I found myself going round and round in circles. However, there was a conviction, almost a faith, deep in my heart. It was the conviction that there was a truth, *the* truth, somewhere, if only I could find it. Having no idea where it was, or what it was, I searched the red and blue lights of the city in vain, and then even the worlds of literature, theology, and philosophy. But the things written there could only touch the surface of my heart and go no deeper.

I decided to make a fresh start in life by going to university. But even the university life offered me nothing decisive, and I spent the days full of discontent, pondering over the meaning of existence. The university itself was suffering from a recent change in tradition and a loss of authority. With no particular teaching principles, uninspiring lessons in buildings half ruined by bombs were purely routine.

During the war, when many students were kept from their books by labor mobilization, I was a cadet in the Army Academy having just finished high school, where I had studied for two years. Consequently, the university lectures turned out to



be little more than review work for me, and my thoughts naturally strayed from my work to how and where to fill the gnawing emptiness I felt in my heart. Neglecting my work I spent much of my time going to various meetings and visiting a friend of mine whom I had known from the army period, trying to talk my heart out. However, his interests differed from mine. Having lost his father, he was in a position of responsibility to his whole family. Naturally his prime concern was for the smooth running of day-to-day life, whereas my greatest concern was to find something to fill the emptiness of my heart.

Times changed and it became necessary for the Japanese to learn English; the language hitherto looked down on as "the enemy's tongue." I, too, could no longer ignore the study of English. One day a friend of mine took me to an English Bible class held at a church. They were probably not discussing anything difficult, but not knowing a word of English, alas the whole thing was totally unintelligible to

me. Fortunately, however, one of the American soldiers, Henry Ikemoto, who was attending the class, was of Japanese origin and could speak a few words in Japanese. It became a pleasure for me to discuss various things with him after the meeting.

At first, the attitude I took towards this second generation Japanese-American soldier was that of self-gratifying superiority. I gloated over the fact that I had once been in the Japanese army, as I felt after comparing notes with him, that it had been far superior to his army. I know it was a futile thing to do, but at that time I was always trying to make myself feel superior. However, I realized that this person deserved full credit for one thing: That was for his sincerity and honesty. Disregarding other factors, I respected him for this alone, and I began to entertain a friendly feeling towards him. At that time my dull mind was not able to perceive that his honesty was due to his Christianity.

He kept inviting me to a Christian meeting called the GI Gospel Hour, an evangelistic meeting for GI's. Each time I was asked to go, I made up excuses not to, although there weren't any particular reasons for not going. The truth was that I did not want to go because it was a Christian meeting. If instead of being invited to a Christian meeting I had been told that it was a place where one sang hymns in English, or that it would be good for my English, I would gladly have gone.

However, after a while my excuses started sounding rather contrived, and it came to the point where my conscience would not allow me to make any more false excuses. I made up my mind to accept the next invitation. For his sake, too, I would go. Sure enough he invited me to the next GI Gospel Hour meeting. I promised to go, and awaited the day. Unfortunately I caught a cold, and on the very day I was running quite a high temperature. But I felt I could not break my promise, even though I was an ex-soldier of the defeated country. In a determined manner, I set out. It was a frosty evening, the 30th of November, 1946.

In those days the meeting was

held at the Ginza Methodist Church, and that is where I went. My friend was standing at the entrance, and he welcomed me with a warm smile and handshake. Being by nature very shy and ill at ease in a crowd, I sat in the very back row waiting for the meeting to begin.

The program was led by a GI. It opened in a joyous mood with English hymn singing with bits of Japanese thrown in. It struck me that the majority of attenders were Japanese. The GI's, for whom the meeting was supposedly meant, hardly made up a third of the audience. I felt something rather strange in the atmosphere of this so-called GI Gospel Hour.

The preacher that day was a Japanese pastor. His sermon was interspersed with hymns, which meant that he would start singing every now and then in the middle of the sermon. It was Rev. Ugo Nakada. I did not think much of his singing, but I was greatly moved by his sermon on the cross of Christ. I wondered if this was what I had been looking for. On the other hand, I could not help being assailed by doubtful thoughts due to my almost complete ignorance of Christianity, and they told me to be careful not to be fooled. But as if to counteract these thoughts, there arose in me a feeling that this might well be what I had been looking for all along, and that it would be very foolish of me to let this chance go. I was at a total loss as to what to think, let alone what to do.

At that point the preacher finished his sermon and a hymn was sung in English. It went like this: "Just as I am, without one plea... I come, I come." After the first verse, the preacher said in a reverberating voice: "Is there anyone here who would like to enter a new life tonight? Tonight you can enter into a completely new life. However big your past sins are they will be forgiven. If you want to be born again, and enter into a new life, please come forward." This voice settled the battle between the two thoughts that had been raging in my mind. From the very back row I went forward, making my way through the people, not so much from my own will as from some powerful force which was pushing

me forward. That I, someone who was so shy, should go forward is in itself an extraordinary thing. The Lord had been at work within me.

I went forward to find that a group of people were already kneeling there. As I knelt down behind them, a most extraordinary thing happened to my heart, something I had never even thought of before. All my past sins, which I had never even been aware of, flitted through my head. All the things which until then I had never regarded as sin, the things which I thought everyone did all the time, all these things came to me very clearly as sin. And there arose in me an assurance that, as soon as I had truthfully acknowledged all my sins, they were forgiven by the Lord Jesus Christ. The preacher's voice quoting Jesus' words on the cross came back ringing in my mind: "Father, forgive them; for they know not what they do." My heart was filled with peace, and a ray of light shone into my dark heart. At the same time warm tears welled up in my eyes and ran down my cheeks and on to the floor. What exactly had happened I could not tell. But in my incomprehension I vaguely sensed that some sort of "religious event" had taken place. Anyhow this much was clear: that my heart was filled with something holy. I had arrived at that which I was seeking.

My new life had begun. I had experienced Christ's salvation at a totally unexpected place, in a totally unexpected way. My life changed completely. My heart was filled that day. That emptiness in my heart was so full that nothing could move it. With a satisfied heart I went home. My mother knew that I had set out with a bad cold, and she was waiting anxiously for my return. In those post-war days medicine was hard to come by, and my mother had prepared a hot drink from the juice of mandarin oranges and some of the precious sugar ration. She strongly urged me to drink this, but I was so eager to relate the strange experience I had just gone through that for a while her urges went unheeded. When at last I was made to drink the juice I realized that my cold had gone. In that deeply moving experience the fever had completely left me.

One thing which changed immediately after this strange experience was that my previous fear of death had been completely removed from my mind. In those days there were newspaper articles warning people that if all the Japanese people abroad came back to live in Japan, there would be a severe food shortage which might lead to some people dying of starvation. Reading this I used to get really worried lest I be one of those to die of starvation. It

seems absurd that an ex-military school student should suddenly start fearing death by starvation, but those were my honest feelings. In fact, the fear of death had been a terror to me ever since I was little, and the thought of suffering, too, since it leads to death, was a great concern for me. In short I was a coward. Perhaps the real absurdity lay in the fact that this coward had ever gone to military school in the first place! Anyway, it is certainly

true that I was afraid of death. But ever since that day, I have completely lost my fear of death. I have never felt more keenly the amazing strength of being forgiven of one's sins, and knowing it!

That was not the only change: My life which used to be full of anxiety was drastically altered. I no longer worried about the future, but henceforth left everything to God.

Thus my second life began, or rather, my *real* life.

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Since my childhood days I knew so well what a missionary wife was supposed to do and what her ministry was to be like. I had heard it often, mainly from missionaries to Africa. It was: having ladies' meetings, teaching Sunday school classes, visiting and inviting people and studying the Bible with them, talking to the neighbors about the Lord, going from door to door with tracts, and so on. But this image of a good missionary wife never became quite true with me!

In short, before I could measure up to my expectations of me as a missionary I had three little children, nicely 23 months apart. All were born in Japan. How tired I felt in the evenings, and even more in the mornings! To that, I am one of those missionaries who could never find a maid. Therefore I realized more and more how short I was of my picture of a real missionary, and it started to get to me.

It was not that I did not try in many ways, but it was all kind of disappointing. As for ladies' meetings, I had no time to prepare a message myself. For that reason, my dear already busy husband came to my rescue and did that part in the ladies' meetings to help me out. Or I asked a Japanese lady preacher to do it for me. Yet I was very unsatisfied because I could not have what seemed to me the real or important part in it myself.

Talking to the neighbors about the Lord directly was not very successful either. And only our kids found it wonderful to go distributing tracts or go visiting with mommy. For them it meant mouths, hands, and pockets full of sweets in a very short time!

We also had many Japanese guests

come to our house, and I served a lot of green tea, but that did not count in my eyes as real missionary work because in those days I saw no fruit for the Lord coming directly out from that.

With jealousy I started to watch our single missionaries. They were able to do the real work! Even though I was very happy at the beginning when a Japanese lady evangelist could come to help us once a week, I suddenly found myself becoming envious of her. She was doing the very work I had thought would be my duty!

Yet, through all those years, there is, besides others, one person I would especially like to mention who came to our house quite frequently. He was a young carpenter at the time. (It took him six years to become a born-again Christian.) On his way home after work he would stop by with many questions on his heart. Often it was just when we were finishing our meal and starting our family devotions. In those evenings we often did not know what God would have us to do.

We asked ourselves if we should let this God-sent man wait while we have our family time: telling our children about Jesus Christ, singing, and praying, all in Swiss-German, with one of our little darlings sitting on his lap? We wondered if we should perhaps put the children to bed right away, or should my husband take the fellow into his study and let me do the other job by myself? On the other hand, we knew how disappointed children can become when there are too many interruptions in their daily routine. For that reason we stayed with our family devotions, making it perhaps only a little shorter than usual.

ERIKA HOSTETTLER

Recently we visited this man who now has a lovely family himself and stayed overnight at his home. And you guessed it! We watched him do exactly the very same thing he had watched us doing way back then – having family devotions! It was so sweet how he read to his two little girls and explained and asked questions about what he had read! How he prayed with them! (This young father never knew a real family life himself. His father had married into his mother's home, but sadly enough, had left him and his mother shortly after he was born.)

For us it was nearly too much to take! I had to force my tears back. Right there, the Lord spoke to my heart, and I felt him say to me: "You did precisely what I wanted you to do for me and for this family." I felt terribly humbled and yet so very happy! After so many years I finally realized my real part in the missionary work there on Sado Island out in the Japan Sea! If I only could have seen it already then, I would not have felt so useless in His ministry.



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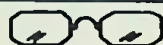
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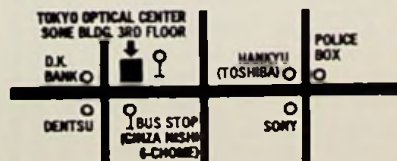


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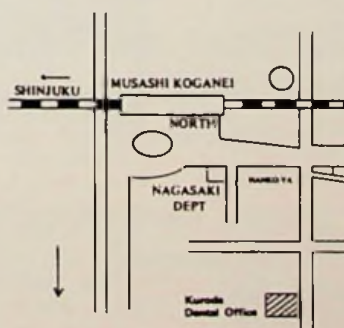
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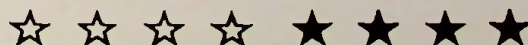
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