

SPRING 1972

Japan Harvest

The magazine for today's Japan missionary



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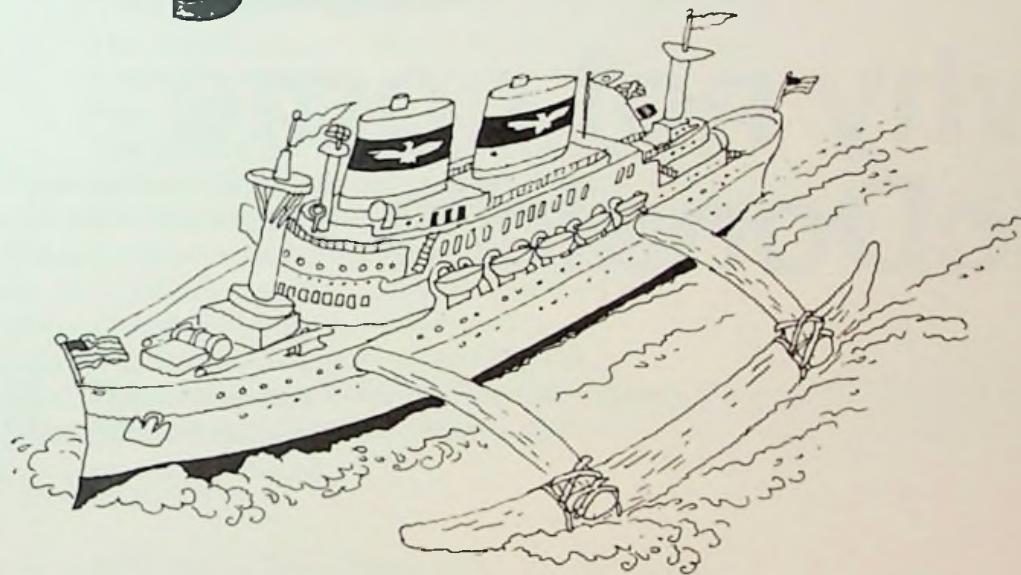
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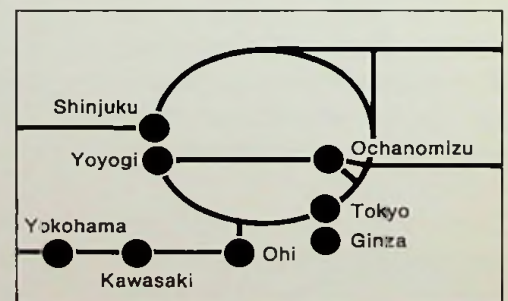


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THE BURNING HEART

By Doyle Book

A story is told about a young minister who was called to a church. The only one to welcome him was the old custodian. The church was in disuse. It had members, but almost nobody came to the services. The young pastor was burdened and he asked God what could be done. He sent out notices to all the members announcing the funeral of the church. The time came and the room was packed. A casket had been placed at the front. The name of the church was written on it. Finally the casket was opened and the elders were asked to come forward to give their final farewells. The first elder came and looked into the casket. His face turned white and he went back to his seat. Another came forward, looked, and returned trembling. The same happened with all the others. The pastor had placed inside the casket a mirror—each person had seen only his own face! It is said that a revival began from that day.

My message this morning is based on two Scripture verses:

Now as they saw the confidence of Peter and John, and understood that they were uneducated and untrained men, they were amazed and recognized that they had been with Jesus. Acts 4:13

And they said to one another: "Did not our hearts burn within us while He was speaking to us on the road, while He was explaining the Scriptures to us?" Luke 24:32

Don't you sometimes wish you had been one of these men? I do. Not only the thrill of actually walking with the Son of God, but also that warm sensation, that tingling something, that is described in the text as a "burning heart."

But, back to the funeral—perhaps a rather disturbing contrast. Many Christians are deeply concerned that the church today may not be far from the coffin. But, if it is true that the church is deathly sick, isn't its condition merely a reflection from our own

faces? We have been given great power but seem unable to release it. We seem paralyzed. Some of us ask ourselves why should it be this way. Might not the answer be—our contentment. There are some pretty frightening sins in the church today—disobedience, compromise, unbelief, lack of concern—but the text suggests that the greatest danger for us may be that we are just content.

The verse in Acts says, "They had been with Jesus," and the one in Luke says, "They had a burning heart." Here is a picture of the beginnings of a certain kind of people. People who love Jesus very much. People who feel a thrill in His presence. And if we could become really honest today, couldn't we hear ourselves saying, "I wish I had their joy. I wish I had their confidence." Most of us have experienced a personal encounter with Christ. The words of an old song became real:

And He walks with me and He
talks with me
And He tells me I am His own
And the joy we share as we tarry
there
None other has ever known.

But now, things seem different. The words have become little more than words. We've settled into a kind of pattern—a good "Christian" pattern, of course. We are devoted to Christ. We work hard for Him. But we've gotten used to things. And, in a sense, we are resigned to the thought that, well, this is probably about how things ought to be.

But in some of us, this turns into loneliness. And in others, deep frustration. Some even wonder, "Has God left me?" Others feel fearful and perplexed and dark, haunting doubts come. The struggle leaves us exhausted and discouraged. Our hearts cry out as William Cowper did:

Where is the blessedness I knew
When first I saw the Lord
Where is the soul refreshing view
Of Jesus and His word?

The people on the streets of Jerusalem looked at the disciples, "common men with no advantages." (Amplified Version) They knew they were "unlearned and untrained." But they saw a "boldness, an eloquence." They were amazed. They said, "These people have been with Jesus." It would seem the burning heart of the disciples was showing! We look at them too and we feel uneasy. We long for

Missionary Book preached this sermon at Lake Nojiri for the Sunday morning worship service. He had many requests for copies. The Harvest is pleased to feature it as the regular devotional as it complements the theme of this issue—Editor.

what they had. But the Lord Jesus is the same yesterday, today and forever. He stands before us and says, "There is a road to Emmaus for everyone today—come, walk with me." The result of that walk is the burning heart.



What is this burning heart? Where does it come from? Two things: *first*, the burning heart is one that acknowledges Him for who He is; *second*, the burning heart is one that hungers for Him in all He is.

First, let's consider the burning heart—the one that acknowledges Him for who He is. It is impossible to look honestly at Jesus and pick out only that part that suits us. Anything less than a full commitment to the literal Jesus of the Gospels, and of the book of Acts, and the historical creeds leaves us unsettled, insecure. The claims are clear. (1) He was God Himself in human flesh. (2) When He died on the cross, because He was God and because He was sinless. He substituted fully for all our sins. (3) He did rise literally—anything less than that would not be worthy of the name Saviour. (4) In rising, He implants eternal life in a believer—beginning now.

I am constantly amazed at the people who allow themselves to be identified as Christians, yet reject or merely spiritualize part of what Jesus really is. He is either all that He says He is or He is something that I wouldn't want to be identified with. The Gospel is very narrow. It isn't that a certain brand of Christians made it that way. God did. It is that way because of who Jesus is. One either accepts Him for all He is or rejects Him for all He is.

Who is He then? God incarnate, Saviour, Risen Lord, Giver of resurrection life. He is all this. But, He is more. The disciples' ministry shows that the acknowledging of three more things is involved in the burning heart. First, He is the one who, with His words and His touch, recreated soundless ears, stood on top of the water, broke the hold of demons. He is the worker of miracles. Second, He is the one who promises that these same things are to be experienced—*experienced*—by His followers. Third, He is the one who baptizes with the Holy Spirit enabling the believer to possess the power and authority to do His works in His name.



Now let us consider the burning heart as a heart that hungers for Him in all He is. To be healthy, one has to have a good appetite. If there is a paralyzing lack in Christians, it is that so many have lost their hunger. The frightening thing about us is not so much that we are not participating in the fulfillment of what Jesus said should be ours, but that so many of us do not even care whether it is to be ours or not!

But a burning heart is a hungry heart. One of the most beautiful expressions of the Christian walk is what Dr. David McKee calls the paradox of the heart that daily overflows *yet* is always hungry. There is a hunger that is never satisfied and yet daily brings a sense of overflowing abundance. The burning heart is a hungry heart that is constantly overflowing. The burning heart is an overflowing heart that is always hungry.

Let's look more closely at the nature of a hungry heart. It is first of all a *seeking* heart; it is also a *fearless* heart.

Sometime Christians are heard to say: If God wants me to have something more, He can give it to me. But, God never works this way. It's a funny thing, but God never pours out when we leave it only up to Him. The Scriptures repeatedly urge us to *seek* Him. And perhaps the greatest expression of this law of the seeking heart is in the 11th chapter of Luke:

Ask...seek...knock...how much more shall your Father give the Holy Spirit to them that ask Him. No spiritual stride is ever made without seeking. God does not share His glory with one who passively says, "God can do it if He wants to." The believer must come to the point where he desires to receive and dares to ask! A hungry heart is a seeking heart.



However, there is another voice that comes along. It is a voice of fear. It says, "Beware of the counterfeit! What if you get a scorpion instead of an egg!" It is often Christians who carry this voice. The tragic thing is that when we do, we are saying that

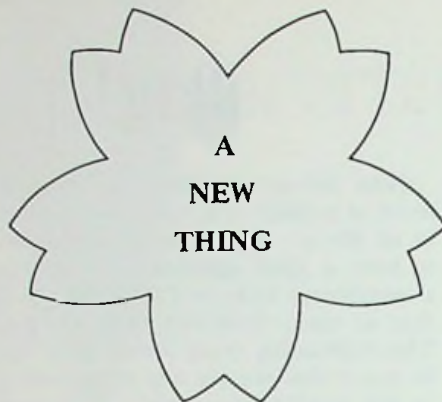
we cannot trust Jesus. When we listen to the voice which fears the counterfeit, is it not an excuse for holding back part of us or keeping control of what God wants us to release? Another voice comes along. It too is a voice of fear. It says, "Watch out for the extreme. Don't get too emotional." Paul reminds us that "God has not given us a spirit of fear, but of power and love and a sound mind." II Tim. 1:7 An upsetting voice is never from God. Would any of us say that the confidence and wild joy and intense love for Jesus that Peter and John knew was emotionalism? If Christians today show the same confidence, joy, and love—is it something extreme? A hungry heart is a fearless heart—a heart that dares to say "I will to have all that God has for me." It seeks and will not be intimidated by the counterfeit. It trusts and will not be held back by the scare of the extreme.

Those first Christians knew a fellowship with Jesus that one can *feel*. It is a fellowship that sometimes makes one weep and at other times makes one laugh. It is a fellowship that makes one love the Saviour very, very much! It was a fellowship which created in them the response "Did not our hearts burn within us...?"

Times have changed since Jesus walked on the earth—but Jesus has not changed! We who love Him now are not to be deprived of the radiance of those who loved Him then. There is a heart that is fully satisfied and yet always longing for more. There is a heart that wells up with praise and love for Him until the soul bursts out:

Oh, Jesus, precious Saviour mine
what will Thy presence be
If such a life of joy can crown
our walk on earth with Thee?





By Maas Vander Bilt

4

"We are looking for something new—the old is not doing the job" was the way someone challenged the delegates at the Singapore Congress on Evangelism. There are two billion people in Asia and at best 10 percent are Christian. There are one hundred million people in Japan and at best three percent are Christian.

This issue of the *Harvest* features some articles on Creative Evangelism. These few articles reflect the deep desire in the hearts of most missionaries in Japan to find a method that will "turn on" this nation to Jesus Christ. The missionary who hasn't thought about new methods doesn't exist; the missionary who hasn't tried new methods is an exception.

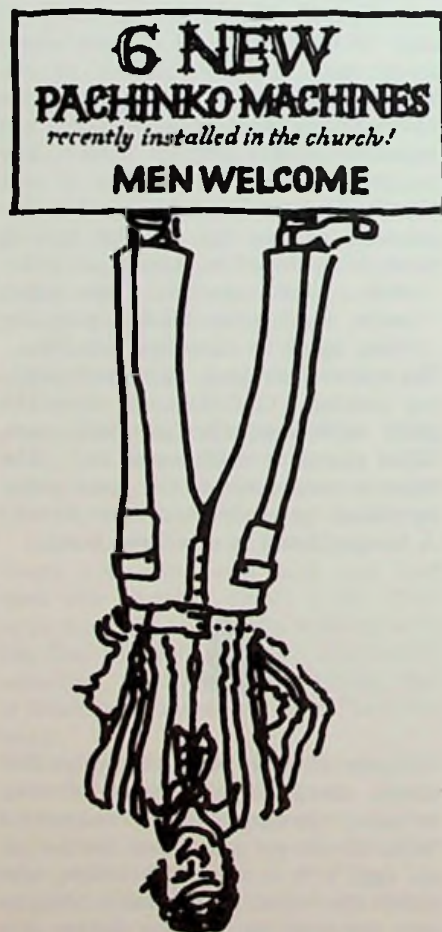
In a recent survey of missionary attitudes conducted by the *Harvest* (1970-71), "disappointments" ranked first as the reason why missionaries quit Japan. The turnover of missionaries indicates that Japan has its share of weary workers with their broken dreams. Apparently the search for a working method becomes so frustrating that many would rather switch (countries) than fight.

In my seventeen years in Japan, I have come across a good many methods: selling books on the street; inviting people in for a free meal in a neutral, friendly place; friendship clubs; couple's meetings; using the "yusen" (wire telephone in rural areas); tract boxes in public places; family-counseling sessions; coffee-houses; folk-song jamborees; group dynamics; ventriloquist shows and image-creating poster campaigns. The 1972 JEMA Conference theme "By All Means Save Some" indicates that there is more talk about methods to come.

Do new methods work? In the business world, some new methods are overnight successes. McDonalds, the famous USA hamburger chain, recently moved into Tokyo and the Japanese evidently like the fast service and inexpensive, tasty food as much as Americans do. "Pedestrian's

Paradise" or "Pedestrian's Holiday," the new no-vehicle-traffic-allowed Sunday afternoon shopping hours in the Ginza and Shinjuku areas, has proved to be a tremendous success with both pedestrians and shopkeepers.

Can we say the same about new methods on the evangelistic scene, or have we already resigned ourselves to



the "nothing will work in this country" attitude? Is Japan forever destined to be the junkyard of discarded and "tried but not proven" methods? Or is there really a magic formula that will fulfill the promise: "I will do a new thing among you?"

First, I think that methods, be they new, old, or retreads, are neither wrong nor necessarily effective. We must take a new look at all of our methods and ask "Am I communicating?" and if I am, "What am I communicating?" A new format or a new structure may be used but if we are not communicating "that we have been with Jesus" we will continue to be gospel winds pushing clouds with no water. Good mission strategy demands that we honor the unchangeables but constantly evaluate and discard, if necessary, ineffective methods of communication.

Second, the magic formula of course is not magic. Is not the real solution to our heart's desire to see the Japanese people believe in and follow our Lord found in the simple matter of being a real Christian? As I look over my missionary experiences in Japan, the method used was just a tool to bring me into a vital relationship with the Japanese person and somehow, in spite of my faulty words and imperfect reflection of the Christ, that person saw the Christ—and there was born a "new creation."

Third, the "I" in the verse "I will do a new thing among you" is not a personal, missionary "I". It is **God**. God will do a new thing. Historically, God has worked in certain nations through certain men at certain times. Must we continue to struggle and despair and hound heaven with our impatience when God has a time-table of His own? We have His command to Go and Witness. Well, let's do it, finding methods that suit our talent and personality. Then let us be fervent in prayer and wait for God's timing. Certainly, God will do a "new thing" and it will be an exciting privilege to be part of it!



In this issue beginning on this page, the Harvest presents a series of articles on the theme "Creative Evangelism." The sum of these articles is that Christians in Japan are engaged in the continuing struggle of communicating the message of Christ to the Japanese people.

BIBLE STUDY FOR BUSY PEOPLE

The "Busy People Bible Study" idea came to me a while ago after reading "The Reformed Pastor" by Richard Baxter. Pastor Baxter set out to instruct people systematically in their homes and as a result God gave a great increase to his congregation. In fact, it was said of Mr. Baxter that when he went to Kidderminster there were few Christians, and fourteen years later, there were few unconverted. "He pastored over eight hundred families, catechizing them, preaching to them and praying for them."

This approach of teaching in the home can develop from various types of contacts, but I have mainly worked with people we meet often, such as the barber, plumber, paperman, milkman, gas station attendant and so on. Sometimes in the course of a conversation with them, I would look for the appropriate time to ask them if they would be interested in studying the Bible for fifteen minutes a week for five weeks. This appealed to some and then I let them decide when to meet. The barber chose Thursday nights at 9:30, and the plumber wanted to study any time in the morning before 7:00, so I met with him on Friday morning, 6:30-6:45. (You must be flexible in your schedule! !)

Before I knew it, I was meeting with three to four people each week. I tried to keep to just fifteen minutes, using Bible portions such as Psalm 19 or II Tim. 3:14-15, and a little booklet, "The Bible" from Kirisuto e no Jikan.* After the Bible study, some would provide tea and a little fellowship time, but I would try not to stay more than thirty minutes. For the first five weeks I used as my theme "The Bible and You." As this is mainly an evangelistic effort, a short prayer may or may not be appropriate.

Some, like my plumber friend, finished the five meetings on the Bible, and showed little interest. However,



Cal Frett

he did buy a Bible and we have put him on the "need for follow-up" list. The most interesting response has been from my barber friend. Last fall when I approached him with the idea, he was very enthusiastic about having the study, and had his wife, mother-in-law, and two or three of his employees sit in each week. They have completed the study on "The Bible and You," and have expressed a desire to continue on once a month.

This type of study does not bring about fast results. Actually, it is a slow process, but I believe it has great potential. We were advised by a veteran missionary that the most effective missionary is the one who pours his time and energies into a few. The opportunity to hear must be provided through natural associations we have every day. These are the people that come our way, and we must not neglect to establish further connections with them in order to reach them for Christ. These are the busy people who have little spare time. We need boldness and wisdom to enter doors which God has placed before us with the "Busy People."

* These materials can be secured by writing directly to Kirisuto e no Jikan, P.O. Box 170, Higashi Ku, Nagoya 461-91

Plan a Newspaper-Tract

ATTACK!



By Don McClean

6

Each of us has grappled with the question, "How can we effectively carry the gospel in total dimension to the masses of Japan?" Gnawing in our hearts is the feeling that so far we still have not fully obeyed our Lord's final orders, "Go ye into all the world and preach the gospel to every creature." It frustrates us because it causes a sense of guilt from which there is no escape.

Wrestling with this all-important issue, I moved out into one of the nation's remote areas, Southwest Shikoku, in an all-out attempt to fully obey. There, facing the appalling need of the masses who have never had any contact with the Bible, I became desperate in my quest for a way to most effectively reach these precious people. The Holy Spirit kept pressing home to me the fact that there were multitudes in the immediately surrounding areas whom I was not reaching. To tell those who have not heard even once is our greatest responsibility, and until it is done, we are not done!

It was in the time of this deep struggle that we were given a plan which we could not doubt was His plan. It is a plan of complete area saturation, using a newspaper-tract series, so-called because it uniquely resembles both. Actually, it is a series of six extended tracts in regular newspaper form. Each issue contains two Scripture-filled gospel messages written specifically for the Japanese reader who has never had any contact with the Word of God, and is designed to lay a proper foundation for the understanding of the way of salvation. The messages are: You Yourself—Your Destination; The Bible; The True God; Sin; Conscience—Conviction; Jesus, the Son of God; The Crucifixion; The Resurrection; The New Birth; The Christian's Walk; Heaven; and the Judgment Day. In addition a ringing personal testimony is included in each issue. These tracts are not copywrited, and anyone is free to reproduce them in their own area.

They are designed for a thorough, systematic program of evangelism and dedicated to saturating any given area, whether it be a city, country or prefecture.

We use this series to zero in on a specific area, taking them one at a time to every home. For best overall results, we feel it is most profitable to cover the specified area once a month—which means the saturation plan will take six months. However, our purpose is not simply the distribution of these newspaper-tracts, but to meet and talk with the people, both to build up a vital interest in the need for and knowledge of salvation, and also to find hungry, prepared hearts. Therefore, we prefer to enter each house, meet the people and give them the newspaper-tract with a proper explanation. Whenever there is keen interest evident we take time to witness. When no one is home, we leave a little printed note explaining why we have come and urging them to read the paper and telling them we will be coming again. This helps.

After this seed-sowing distribution program is well on its way, we plan a special follow-up campaign. Arrangements for such meetings should be started at least by the time of the distribution of issue Number 5, at which time the first announcement of the coming meetings can be made with an inserted handbill. Then the final announcement appears with the last issue, Number 6.

In communities where the response is limited to but one or two individuals, the follow-up must be continued by correspondence and Bible Study courses. But where there are marked results it is but logical that either a church or an out-station at least will be born. With this plan of approach we avoid the common error of man-determined attempts to build a church in communities where there is little response, yet where we struggle on for many years endeavoring to build up groups, feeling a keen sense of embarrassment about even the thought of

quitting and moving on to what could be a more fruitful field.

In regard to the urgent need to reach out into the unreached areas of Japan, we are currently working on a project to make an accurate map of every prefecture separately, together with a notebook in which we list vital statistics such as populations, existing churches, etc. The cities, towns and villages without a church or adequate witness are marked in a distinctive manner on the map, to vividly portray the actual need.

Burning in our hearts is the growing expectation that these maps will be able to be used to challenge powerfully not only the missionary community but also our more numerable national fellow-Christians. We are praying for opportunities to visit key churches having potential and vision, that we might be able to show them the exact need with authority, and then to inspire and challenge them to establish a five or ten-year evangelism plan dedicated to carrying out a distribution-saturation program in absolutely every part of their own prefecture.

I earnestly urge every one to seriously, prayerfully consider the plan of total evangelism presented in this short article. True, it is a vigorous and demanding plan of evangelism, but we **MUST DEDICATE** ourselves to total outreach or millions will go to a Christless eternity, never having had a real opportunity to understand the way of salvation.

"If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand." Ezekiel 33:8

The series of six tracts mentioned in this article, is being printed by New Life League. Ed.



"THE CHURCH ON WHEELS"

Almost sixteen years have passed since the first services were held in this church at Iga-Ueno. From the very first day, I have longed to "sow the seed" as widely as possible into every nook and corner of this area. To that end, I have prayed for suitable equipment to be given to us. Now, my prayer has been answered, and I have received this marvelous "Church that moves," equipped with microphone and speakers, an organ, and large enough to accommodate as many as thirty people.

It is my hope to utilize this equipment to the fullest extent by going to remote mountain villages, to unreached fishing villages by the seaside, and to those people who have never heard the Good News of Jesus Christ. I am filled anew with the sheer joy of proclaiming the Gospel of salvation in Christ Jesus! Now it is possible to take the Word of God to those people who live far away from any

church, or to those who are not able to go to church for some reason. From the standpoint of one who lives and works in remote areas, this desire to sow the seed is felt much stronger than by those who live in cities where there is no transportation problem in getting to a church. That is why my congregation and I wish to utilize this "Church on Wheels" to the fullest extent.

In the pioneer days, Christian preaching was done in village inns by "Missionaries in straw sandals" who were, so to speak, "churches on wheels." Thus we are planning to go from house to house inviting the children to come to the "Bus Church School" first, and then, afterwards to hold a meeting for the "grown-ups." This is no more nor less than following the command of our Lord to "go into all the world and preach the gospel to every creature."

All about us there are people who have never even once heard the gospel, or who have never been inside a church, or others who, although they want to attend church, are unable to go. In such cases can we be satisfied merely to proclaim the Word of God inside the walls of a church building? Furthermore, if one is satisfied by doing that, is such complacency right? I am convinced rather that the supreme command of Christ is to get up and carry the gospel out to where the people are. That is the purpose of this "Evangelism Bus,"—to take the Good News of the offer of salvation through the grace of our Lord Jesus Christ to those who have never had the blessed opportunity of hearing.

Prayer, house-to-house visitation, distribution of tracts, a bus church school, adult meetings—these are all means to that end.

"But," some may say, "after sowing the seed, what next?" My answer is that those who have heard the gospel bear a responsibility and must heed the call to witness. Every one who hears has a responsibility to re-

spond. Consequently, the church which has heard the Word, bears a responsibility to witness. This "Church on Wheels" is a modern way of responding to this responsibility of evangelism. That is the meaning and purpose of this bus.

The Church must witness to those who are "without God," leaving to Him all results. The very least we can do is to witness to those in our immediate vicinity. We each bear a responsibility to sow the seed. Seed not sown does not bear fruit. It is this responsibility of sowing the seed in villages and towns where there is not a single Christian, much less a Christian family, that is the "call" of this "Church on Wheels."

Of course there are many inadequacies in our witness, as well as items of equipment one may wish for, but I firmly believe that the Lord who has thus far provided that which is essential will also make available that which is still lacking.

Thus I am deeply thankful for the equipment which has made possible this little start, and ask that all christian friends will join in prayer for us to the end that we may accomplish a worthwhile work. We are especially grateful to all the members of the First Presbyterian Church of Brookhaven, Mississippi who not only shared in the above stated purposes of bus evangelism, but also participated sacrificially in providing this "Church on Wheels."

Mr. Saito is pastor of the Ueno Midorigaoka ("Greenhill") Reformed Church, located in Iga-Ueno City, Mie Prefecture, Japan. This article first appeared in the September 1971 issue of TSUNOBUE (The Christian Clarion) and is used by permission. (Translated by Rev. J.A. McAlpine)

by Rev. Tamekichi Saito



COFFEE HOUSE EVANGELISM

By Berni Marsh



Jesus ate and talked with sinners. Because of this He was accused of being gluttonous and a wine bibber. But He declared He had come to seek and to save the lost. His call to His disciples was, "As the Father hath sent me so send I you." "Go into the highways and by-ways and compel them to come in."

One of the basic principles of New Testament witnessing seems to be the response to this command. During the past four and a half years young people from over 80 churches in the Tokyo area have joined us in a desire

to talk about Jesus to those in the by-ways of Shinjuku, Tokyo's largest pleasure area. They have talked personally to thousands of young people—among them hippies, rebelling students, runaways, sandwich men, gang members, college students and just average teen-agers.

The questions on the street come thick and fast—"You've got something for me? Better than my way? Who's Jesus?" Many jeer; others turn away; a few are thoughtful and some each week make their way to the second floor of the Yumedono Coffee House. Outside the aimless crowds continue to push. Inside, the Christians have prayed and believed God to pour His love through them to those He has brought in. But how do you start to talk to someone about the living God? Sometimes a young

Christian is baffled and calls for help at his table. As the older Christian joins the group, however, he knows that only the Holy Spirit can give the right answers, can renew the desire to live in a discouraged heart, can make the truth of the Resurrection real to a life long skeptic, can speak to the mind dulled through hours of gluesniffing. Week by week as we watch what is going on at the various tables we stand amazed that this witnessing is taking place in a COMMERCIAL coffee house in Japan—what a miracle!

Our experience in coffee house evangelism began eight years ago in Yokohama when we began meetings in the Merry Coffee House, a shop owned and operated by Mr. Shu, a Chinese Christian, who is still carrying on the witness there. We became convinced during those early years that this was an open door for evangelism. Five years ago God turned our eyes to Shinjuku.

Shinjuku has been called Town of Young People, Town of Underground Art, Psychedelic Town, Town of Songs, Anti-Establishment Town, Fu-

church operated or owned and run by individual Christians. Five years ago there was no hope for either situation to be a reality in Shinjuku. But God had a plan and revealed what we believe to be a key for reaching multitudes of young people who will never enter the church.



turistic Town. It's alive with energies of young people, who rebel, create, and seek the solidarity of their generation. Observable in the town are many, if not all, aspects of young people's life in present day Japan. But it also boasts the highest priced and most coveted land in Tokyo. Where and how did God intend to establish a coffee shop there?

We did not have the answer. Not once had we thought of the possibility of using a commercial shop. All of the Christian coffee shops which have sprung up around the world are

The answer came through the suggestion of a "sandwich man" (advertiser of bars). For some weeks we were unexplainably compelled to walk the streets of Shinjuku. One night we met Sampei San, a little short guy who was 'boss' of the sandwich men in that area. He thought our 'street-walking' evangelism would be much more profitable if we could sit down over a cup of coffee (we did too!) and through his introductions we were established in our first shop. The owner was as surprised as we were to hear of our desire to have a Christian meeting in his place, the NEW GOLD. No one had ever approached him with such an idea before so he readily agreed to all we asked. Within a few weeks we were on the streets advertising quite boldly that FELLOWSHIP HOUR was being held on the second floor of the NEW GOLD. In a way that can only be described as "miraculous" God sent workers and funds and filled our floor with kids from the streets. During intensive summer "invasions," meetings were held three times a week but ordinarily are held only on Tuesday nights. FELLOWSHIP HOUR has just entered its fifth year.

Our purposes simply stated are: 1. To reach the youth on the streets. 2. To be a bridge between the street and the local church. 3. To train young Christians to be soul winners. These purposes are being achieved as volunteer workers meet for prayer and then go out on the street two-by-two. Some don't stay long the first night! But gradually confidence comes, and fear and timidity are replaced with the excitement and joy of bringing someone back to the shop. In the meeting itself we seek to create an atmosphere where young people can relax and open their hearts to the love of Jesus. Everyone is encouraged to join in the group singing and each week a pastor is invited to "tell it like it is." The most important part of the evening begins with the individual witnessing around the tables and continues on as long as anyone wishes to talk or pray. We are inter-denominational and the follow-up work includes introducing the young Christians to evangelical churches near their homes.

We believe this is a method which can be used in every city of Japan. Coffee houses are everywhere and thousands of young people spend many hours in them every day. At a time when the church is not yet financially able to launch out in expensive endeavors for reaching youth, God has beautifully shown us an open door. There is no building program and we have nothing materially to show. But God by His Holy Spirit is building a house of living stones. They are being joined together in love to make up His Body throughout Japan. The key to this ministry is loved-filled workers. We give praise for every young Christian, pastor and missionary who has joined us during these years. Their love for the lost has brought them to the shop without any planned schedule and our unity in the Spirit has brought unspeakable joy to us all.

Those of us connected with this work are ready to share what we have learned with others who may want to start such meetings. God is building His Church and stones are being found in coffee houses!

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A FLYING WEDGE FOR CHURCH GROWTH IN JAPAN

By Ken Wendling

From the earliest days of Protestant missionary work in Japan the teaching of English has been a fruitful and rewarding medium for presenting the Gospel.

In 1876, an English teacher named L.L. Janes was able to lead to Jesus Christ many young Japanese who later professed Christianity. Thirty of them entered the Doshisha School in Kyoto and became known as the Kumamoto Band.

William S. Clark taught briefly at Sapporo in 1876 and he attracted brilliant young men who were converted and formed the Sapporo Band. Among Clark's band of early Japanese Christians was Uchimura Kanzo, founder of the fast-growing Mukyokai movement.

Following in this tradition, nearly every missionary in Japan today has at some time or another used the teaching of English as a means of evangelism. It offers an opportunity for instant contact with the people, and in time, spiritual fruit that remains.

A mental roll call today of Japan's most distinguished national Christian leaders would indicate that many of them first heard the Gospel through some effort to learn English.

Peak interest in this evangelistic medium crested in the years following World War II. But in the recent years, confidence in this technique for discipling Japanese into the local church has declined significantly. Today four prominent attitudes can be noted among evangelicals involved with the teaching of English. First there is the enthusiastic missionary like James Blocksom, who wrote in the Summer 1970 issue of *Japan Harvest* about the golden opportunities he found for evangelism through the English Bible class, who uses it successfully for planting and strengthening churches.

The second type of missionary is one who sees the potential for this type of ministry but isn't quite sure how it relates to the church-growth picture.

The third is the missionary who is teaching English only until he can find what he calls his "real work" on the field.

And the fourth missionary is the individual who would not consider teaching English under any circumstances.

Comments by some evangelical mis-

sionaries indicate that not a few look upon the teaching of English as an inadequate means whereby the church can experience significant local growth. One man told me, "I'll go home before I'll teach English." A veteran missionary lady, disillusioned by the teaching of English, complained: "Students want to learn English, but the spiritual results are minimal." A third missionary confided: "It is too difficult to disciple students interested in English into the local church." And still another missionary, speaking on the subject of church growth, charged: "English basically attracts students, but the church cannot build on such transitional individuals."

Our goal as evangelicals using English instruction as a vehicle for evangelism is like that of any other successful ministry. It must be envisioned with the goal of establishing bridges of real human relationships that will result in confrontations with Jesus Christ and His Church.

Let us reexamine the relationship between teaching English as a second language and our mutual concern for church growth in Japan in light of the apparent interest in conversational English on the part of students, professionals, and the adult community.

While my remarks are based on experience gained at the English Language Institute (ELI) sponsored by the Language Institute For Evangelism, it should not necessarily be concluded that one must employ the same type of an approach to the subject at hand in order to successfully use English as an effective means for the Gospel.

Under God, this interdenominational ministry was first established in Ikebukuro area of Tokyo. In the Fall of 1971 the second Evangelistic Center was established. Both installations include a modern Sony Language Laboratory with teaching material for

The Language Institute is considering sponsoring a "Church Growth and Teaching English as a Second Language—TESL" workshop to be held in Tokyo during a summer. Workshop emphasis would be twofold: effective English teaching—coordinated by people with academic degrees in this area, and seminars stressing the relation between effective instruction and evangelism and church growth. If you would like to attend such a workshop, please write Ken Wendling, English Language Institute, 15-9, 3-chome, Higashi-Ikebukuro, Toshima-ku, Tokyo 170.

each of the courses coordinated with tapes, visual aids and teaching guides.

There are many ways of presenting Christ through this concentrated media; ELI offers four 12-week periods of instruction during the year. There are six levels of Conversational English. If a student begins with the most elementary level (A-1) and advances to the most difficult (C-2), the student will be engaged in language study for a period of one and a half years. Tuition, approximately 65% of the fees charged by local commercial fees, sustains the Institutes and pays all of the operational costs. The Ikebukuro installation has every appearance of a school setting, yet it is adjacent to an evangelical church. Each student comes to the Institute twice a week for two-hour sessions. At the ELI Centers about 45% are university students, 10% high school students, and 45% are young community adults and professionals. More than 50% of all students are living within a short distance of the center.

Both of these facilities are committed to working with individual churches for specific periods of time as arranged through a written agreement. The Ikebukuro installation meets in a separate building located next to a church while the Shimotakaido Institute occupies the first floor in a church building. Both facilitate approximately 150-175 students every three months.

To make the most of our opportunities we must first establish ourselves as good teachers. This may require special training in university courses called "Teaching English as a Second Language" (TESL). Most major universities in America have a TESL Program. Some offer summer institutes in this specialized training. (It is the desire of the Language Institute For Evangelism to sponsor such a Summer Institute in Tokyo in the future).

The Front Door Approach

A professional approach to the subject is, of course, only the first step. Just as there is a definite time for teaching English there must be a definite time for presenting the Gospel to every student enrolled in the course. It is a mistake to teach English, hoping that a little Gospel will "rub off"; and it is a mistake to present the Gospel hoping that a little English will rub off. The latter would be exploitation, the former less than Biblical evangelism.

Exploitation occurs when the balance between good English instruction and Gospel witness deteriorate until finally the student realizes there has been a breakdown in the contractual

arrangement. Rather than to confront his teacher with his disappointment in the shift in emphasis from the original arrangement the student usually quits. But if the missionary concentrates only on English instruction, where is his mission?

To guard itself from either excess the English Language Institute provides definite periods for both English instruction and Gospel presentation. We should establish our credentials by teaching the best English possible. And when the time comes to present the Gospel we should preach Christ without reservation.

In fairness to the student, one is well advised to make him aware at the outset of the course the distribution of class time between the teaching of English and the presentation of the Gospel.

The definite time for presenting the Gospel we call our "Chapel Period." This is both agreeable to the student and profitable for the Gospel. Since the objective at ELI is to expose each student to the Person of Christ and the ministry of the church, the local church provides a chaplain (Bible School graduate) in order to direct the chapel program activities. The missionary, while he plays a minor role in the chapel program, enjoys a major role in personal evangelism through home meetings, camps, and various other meetings with individuals through a variety of orbital activities. We need not preach the Gospel apologetically. It is a fallacy to say that when English is used as a tool for evangelism something less than a dynamic presentation of the Gospel is appropriate.

Just as the English lesson should be carefully coordinated and developed to facilitate learning skills of the students, so should the Biblical material be presented in **meaningful units** to help the student come to grips with the revelation of Christ through the Scriptures. The Chapel period is an ideal time to discuss the nature of God, the uniqueness of Christ, the dilemma of man, the process of reconciliation, and the steps toward the rediscovery of meaning and fulfillment in a personal relationship with the Living God.

The Chaplain may use various variations in expressing the basic themes of Scriptures, but it is entirely appropriate that the basic themes should be continuously repeated until the non-Christian realizes the necessity of a personal faith. Personal testimonies, Moody films, free discussion periods, and singing Christian folk songs followed by an explanation are just a few methods in addition to a systematic presentation of God's plan in his

tory for man.

In every 12-week course the students have an opportunity to commit their lives to Christ through a personal decision.

Despite the indispensability of the chapel period, the students who have received Christ during these sessions are few. That is why "orbital activities" and personal evangelism must supplement the basic thrust. Without these rewarding and fruitful orbital activities, the teaching of English can lead to discouragement and frustration for the missionary who is expecting the kind of confrontations that affects church growth.

These activities revolve around the basic program. The retreat program, including camps, is placed in the middle of every 12-week session lasting from two to five days. With the chapel sessions as background, the student is able to act knowledgeably on the invitation to receive Christ as Savior. Orbital activities also include cooperation with the local church in its evangelistic meetings. If facilities are adjacent to a church, the chapel period can coincide with the church evangelistic services.

Student rallies are another valuable tool in this program. These take place in a neutral auditorium in the district of the church or in the church itself. Billy Graham movies are successful attractions. The film can be preceded by testimonies and announcements concerning a church evangelistic meeting that usually follows the week of the student rally. ELI calls these rallies "community meetings," in order to attract non-Christians, as well as employ the resources of the secular community. However, the tickets clearly state the intent of the meeting. For example, ELI sponsored in the Ikebukuro district the "Continental Singers," and featured, with the rally, Koji Arai, director of Campus Crusade for Christ. The name of Campus Crusade for Christ was included on the invitation ticket along with the speaker's name. The Ikebukuro ELI sponsored two rallies in 1970, the first drew 1,100 students and community residents and the second 800 people. These rallies are always held in cooperation with the local church. In 1971 all the student rallies were held in the Ikebukuro and Shimotakaido churches, except one. Follow-up is tremendously enhanced if the church is involved in every level of planning for this type of meeting. The personnel resources of the Christian and the non-Christian should be used to distribute tickets and details related to such a rally. Christians should remain

at the hub of the program activities, but the non-Christian should be activated to help launch the orbital activities whenever possible.

One activity that has been particularly successful is the home meeting each Saturday evening. Students are invited by class to come to the instructor's house. There are many other orbital activities which can be included in the regular activities of the program, such as, ELI and church activity days, free conversation clubs and receptions held at the English Center or church by invitation from the pastor.

THREE LINKS TO THE LOCAL CHURCH

The following three major areas are vital links to establishing successful relationship between the local church and the new believer.

1. **The Local Church and the Pastor.** Before the missionary engages himself in the ministry of using English as a vehicle for evangelism with a local church, he should have the assurance, spoken or otherwise, that the church wants new life grafted into its fellowship through the activity of a specific missionary. Assuming that this is true, the pastor's attitude is a key factor in transferring new life into the local church. When the pastor speaks approvingly of this activity he generates an attitude that will eventually reach every member in the church. This is extremely significant, in light of the fact that the Christians in the church and those who are in the English program are the most natural bridges for adding new believers to the local church. The goal then is to expose the church and pastor to the community as well as new people to the Gospel. If the pastor has a real stake in the program the chance for success is of course greatly enhanced.

All the difference in the world can be noted when the church and pastor invite the missionary to serve with them in a joint effort for a specific period of time. Although the missionary is charged with the responsibility for administering the program with reasonable liberty, the program itself must belong to the church. In this way the new believers are the result of the church's vision as well as the missionary's energy. Further, the transfer of loyalty is much more natural than giving "what is the missionary's" to "what is to become the church's."

One of the strongest bridges to the local church from the school is the local pastor. He must reinforce the vision of the school in the church and

establish the image of the church in the minds of the new believers and seekers.

2. **The Local Church and the Missionary.** While the missionary is interested in this unique outlet for bringing the Gospel to the community, we must remember that the goal is to reinforce the local church through this evangelistic thrust. Therefore, the missionary should do everything possible to cooperate in the local church program, apart from the English school responsibilities. Further, the missionary's activity in the local church is one of the best testimonies to the seekers and new believers that the church has a unique relationship to his own life.

The missionary should be careful not to dominate the life of the church as he might in the English center, but fear of such a possibility should not keep him from being involved in the local church activities. The missionary's involvement in the local church is one of the key means of cementing the relationship between himself and the pastor, and of re-emphasizing to the pastor and local fellowship the uniqueness of the local church that even the missionary finds it necessary to be disciplined into this local fellowship.

3. **The Weekly Christian Fellowship.** This Christian fellowship called Koinonia is for non-Christians, new believers and for Christians participating in the local cooperating church. Christians from the church who are participants in the English program should by all means be encouraged to cooperate in the activities of this fellowship. Often their encouragement can make the difference in successfully discipling a young believer. In addition, they set a Biblical pattern of concern for the new believer to follow.

At both centers there are two types of Koinonia groups. The first group is for non-Christians which is under the direction of established Christians and the second group consists of new Christians under the leadership of the local pastor or the chaplain. Both types of groups meet together initially each evening for a period of singing, testimonies, and announcements. Following the opening thirty minutes together each group then meets separately for the following one and half hours. The groups formed for the non-Christians meet in a place most familiar to them, which is the Institute itself. Under the leadership of established Christians from the cooperating church the non-Christians are encouraged to ask their questions freely. The Christian's freedom to express himself honestly is es-

sential for success. A group consisting of nine to eleven members has at least three members who are committed Christians. The Christians should be encouraged to interact with and pray for the specific students who are seriously considering the claims of Christ. Such activity has tremendous potential in terms of activating the Christians with a tangible personal outreach. From the people who receive Christ as their personal Savior through the groups formed for the non-Christians, the group for new Christians is formed. This group operating within the whole Koinonia plan functions most successfully under the leadership of the local pastor. The pastor leads the new Christians in a fellowship period that is designed to help the new believer understand his commitment to Christ. The new Christian participates in the pastor's group for not more than four months and usually culminates with baptism for the new believer. After this three or four month period in the pastor's group the new believer is "recycled" back into the non-Christian cell group that was instrumental in leading him to the Master. Great effort should be made to help the new Christian appreciate his opportunity and responsibility to serve his new Lord. The Shimotakaido Koinonia has had a significant impact on six of the people among those who received Christ as their Savior during the first two months of the Institute (Fall 1971).

While the goal of this fellowship is to establish the new believers into the mainstream of the local church, it serves also as a "Half-way House" for those who are not prepared to be involved beyond occasional church attendance. This half-way house can help the new believer to develop a sense of responsibility for his own circle of friends, perhaps even drawing them into this fellowship. The emphasis, then, is to activate the resources of the new Christian by the example of the Biblical pattern and church members rather than to try to make immediate efforts to extract the new believers from all previous social contacts and thereby adding only "one person" to the church.

The teaching of English as a means for evangelism has a missionary tradition. It has had an impact on the Japanese Church from the earliest beginning of Protestant work. It is my prayer that missionaries might once again find that meaningful relationship between their own efforts to teach English and the important task of adding new believers to Christ's Church.

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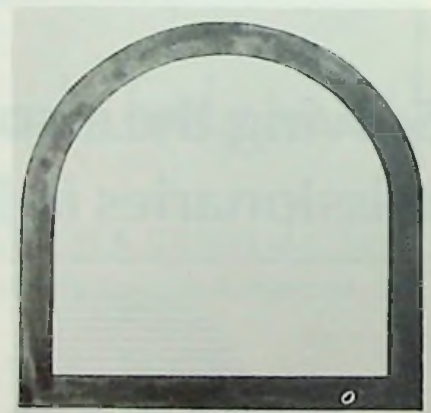
16



The shapes you see on this page were designed to aid my presentation of the message of Christianity to my English students. Because neither my students nor I are fluent in each other's native language, I found that often a picture communicated where words failed.

The whole idea of pictographs is really quite close to the Japanese heart as their whole writing system of kanji stems directly from pictorial images. The richness of graphic simplicity in much of the Japanese design, such as in crests, ornament, and pattern seemed to suggest to me the appropriateness of using such kinds of symbols to share the great truths of the gospel. One need only recall the marks associated with the largest Japanese companies to realize the prevalence of symbology here.

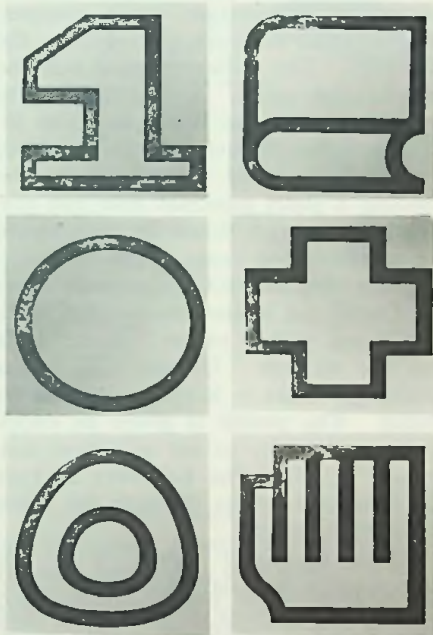
One English student, a professor in biology, came to a series of three meetings on "What is the Gospel" just because he was curious to know the meaning of the symbols which I handed out on mimeographed invitations each month. Of course, my attempt was not without mistakes and sometimes confusion rather than clarity resulted, as in the case of one symbol used to signify that all men must die.



I chose a hump-backed tombstone, characteristic of most simple grave markers in the United States, but which bore little resemblance to their square-cut counterparts in Japanese cemeteries. But even when it is necessary to explain the use of a certain symbol, I think that once the meaning is associated, a lingering impression remains beyond that of words only.

1

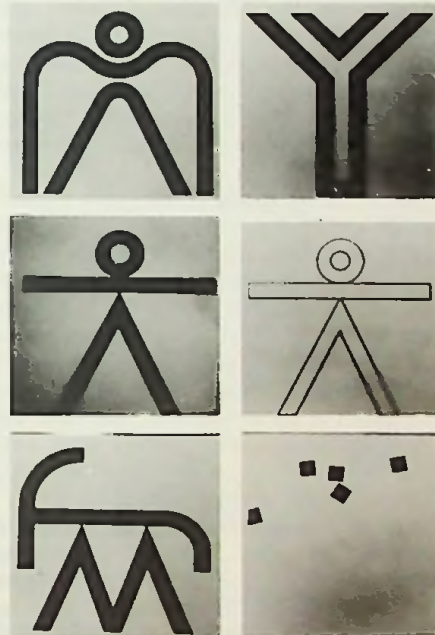
The first of the series was entitled: "What is God like?" The following symbols are selected examples from that talk and are listed with their association and a Scripture reference.



The number one/ one/ Isaiah 45:5
 Circle/ eternal/ Psalm 90:2
 Egg/ creator/ Genesis 1:1
 Book/ historical/ Hebrews 1:1
 Cross/ savior/ Colossians 1:15
 Open hand/ personal/ I Peter 5:7

2

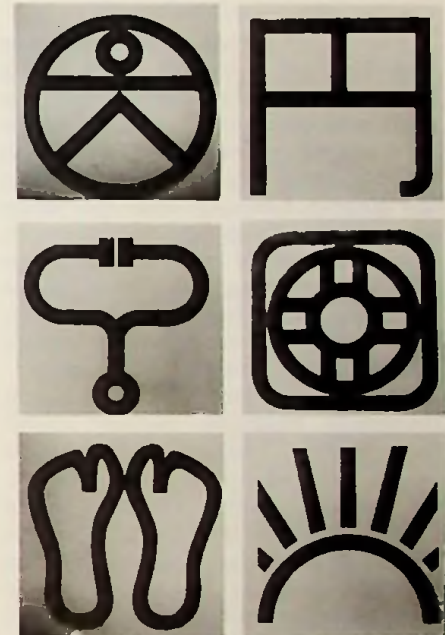
The second group was entitled "What is Man?" and included the following symbols:



Angel/man/animal/ created order/ Psalm 8:5, Genesis 1:26
 The letter Y/ ability to choose/ Genesis 3:3,6
 Invisible man/ soul/ Genesis 2:7
 Water vapor/ brevity of life/ James 4:14

3

The third set of symbols was grouped under the title: "Who is Jesus Christ?" The purpose of the following symbols was to show how Jesus meets the needs of the man of the second series.



God-man/ God incarnate/ Colossians 1:19
 Stethoscope/ physician/ John 9:25
 Feet/ humility/ John 13:14
 Yen/ ransom/ I Timothy 2:5,6
 Life preserver/ savior/ I Timothy 1:15
 Rising sun/ resurrection/ John 11:25

As you can see from many of the scripture references, often these graphic illustrations have already been given by God in His word as a means of communicating himself. May this encourage you to use pictures with your words.



IN THE BEGINNING

by Susan Greenwood

Amid a whirlwind of installing tape recorders and a control panel in the language laboratory, registering students and preparing teaching materials while the builders hurried to finish the plastering and painting, the second English Language Institute, located near the Shimotakaido station in Tokyo, was made ready for its October, 1971 opening. But even in the rush, even in the beginning, it was evident that this new Christian center was not man's business, but God's.

The first student to enroll, a Nihon University freshman named Yoshitomo Hayata, told our secretary that he not only wanted to learn English, but he also wanted to learn about Christ. Early in the first term, others began showing an interest in the Gospel message as they listened in the chapel sessions and attended the Honda Crusade in Setagaya Ku.

The fall retreat, held in November, seemed to confirm the fact that, as we had been praying He would, God was working in the lives of the students. A Meiji University law student, Masanori Oiwa, and a 48-year-old businessman, vice-president of a publishing company, Saburou Morimoto, accepted Christ as their Saviour at the camp. Several others seemed eager to learn about Christ. Among them was a Waseda University student, Horifumi Horie, who spent most of his time asking questions of different Christians.

On the Monday following the retreat, a weekly Koininia group was begun at E.L.I. for the purpose of helping those who had shown an interest in learning more of Christ. After the second meeting, Horifumi Horie became a Christian.

Within two weeks to Mr. Horie's conversion, a student from Tokyo University of Science, Yasutsugu Odaira, also decided to take this step of faith.

A regular student in the E.L.I. classes, Mr. Odaira said that he had become dissatisfied with life because he could find no peace or purpose. Following the chapel session one evening, he decided to believe Jesus Christ, and his life began to radiate with the joy of the Lord.

Others also placed their faith in Jesus Christ during this first term, and among the new Christians, five were baptised in December and January. Through the lives of these new-born in Christ, the Lord began to reach out. Four of them went on an evangelistic trip with the E.L.I. chaplain, Kenzo Nakagawa, to distribute tracts in Furudono.

Mr. Odaira began inviting his friends to the Monday Koininia and to the services of Tokyo Covenant Church with which this new institute is associated. One of his friends accepted Christ as Saviour after hearing about Him in the Christmas Eve evangelistic meeting.

Mr. Horie made plans for a student rally and follow-up group to be held on the campus of his university in the spring. And when the winter ski retreat opened, this boy who had been searching and full of questions at the previous retreat, gave his testimony of how he had found God. This time, he spent a good share of his time answering questions of others who were searching, and one of those accepted Christ at the winter retreat.

In the words of Junichi Tsuchiya, pastor of the Tokyo Covenant Church, "Surely ours is a very fruitful work and opportunities are so great. We recognize that the hour has struck for the mighty and effective work of the Lord! Hundreds and thousands of young people in our community are in perplexity and uncertainty because they do not know the true meaning and purpose of life. They are in despair without God and hope in this world. But now they have a free access to the Gospel through E.L.I., and there is taking place a spiritual awakening quietly among many young people."

These have been the beginnings of the Shimotakaido English Language Institute. Just an English school you say? But there has been more, much more, going on. Lives are being touched and changed for Jesus Christ, and for this we praise God.

(Susan Greenwood is the first short-term missionary to serve at the Shimotakaido center under the Language Institute for Evangelism).



By Maas Vanderbilt

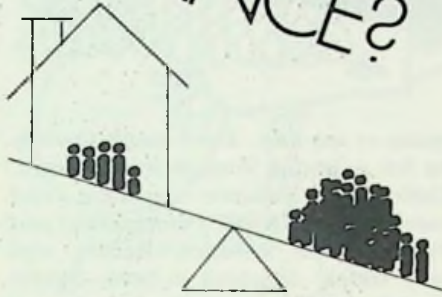
Bible correspondence courses are certainly not new. Neither is the emphasis on total mobilization of every believer. However, putting these two together may be a new strategy for today. The Japan Affiliate of the World Home Bible League is now working on Project Philip. Project Philip is simply making it possible for every local church to have its own correspondence school and through it teach others the Bible.

It works this way. Materials consisting of application cards, courses, filing cards, etc., are provided by the League. The believers pass out the application cards. Soon, requests to enroll in a course begin to come in. These same believers then send out the first lesson of the course, maybe adding a short personal note but certainly a prayer. When the first lesson is received, the same believers working together correct the answer sheet and send out lesson two—again sending it out with a prayer. Some work on the records. Others help in the mailing; others in keeping supplies on hand. The pastor is given an excellent opportunity to act as a "spiritual coach" guiding the believers as they in turn lead others through the Bible and to the Christ.

Does it work? Well, it is just about to be tried in Japan. It is working in every other place it has been introduced. It started in the USA; the first church that tried it had over 500 inquirers the first year. In Taiwan where the project was recently introduced, over seventy churches started it. In India it was begun through an ad in the Reader's Digest and over 23,000 responses came in. In Nigeria, they expect over 120,000 the first year.

What makes this different than the correspondence schools now operating? First, Project Philip is geared to the local church (or a group of churches working together). Second, with the proper publicity, every believer will want to get involved—it's exciting! Third, getting believers involved in teaching others the Bible is a tried and proven method of evangelism. Fourth, when each mailing is made backed up with individual prayer, there has to be a difference. Fifth, it automatically gets believers concerned about others and less time is spent in activities geared just for believers. *

ARE WE OFF BALANCE?



by John Schwab

While in Hokkaido in 1951 I was rather startled when a senior missionary told me, "John, a missionary's success includes many ingredients. It's even possible for someone with a vital prayer life to be a 'flop'—if his methods of evangelism and church planting ignore the Japanese culture." The wisdom of this remark has come to me with new force during the past few months. Until then, without realizing it, I had been following an accepted—but very American—pattern: an over-emphasis on the individual.

All along my way—in IVCF at Texas University; in my contact with Young Life movement; in my training and fellowship with the Navigators while in the U.S. Navy; and even while at Moody Bible Institute and Columbia Bible College—the emphasis seemed to be mostly on reaching individuals.

Last year at the opening banquet of the International Christian Broadcasters' Convention in Tokyo I sat beside Dr. George Peters, Professor of Missions at Dallas Seminary. At that time he was preparing the manuscript for his new book, *Saturation Evangelism*, (Zondervan, 1970) the result of

a four-year study of "Evangelism in Depth" in Latin America and "New Life for All" in Nigeria. Dr. Peters told me that he feels one weakness of such movements, fine though they are as a whole, is that whole families are seldom even included in the overall plan. He emphasized—that throughout Asian countries the family is the basic unit rather than the individual.

Last summer I shared some of these ideas with my friend, Dr. Wil Norton, dean of Wheaton Graduate School. "My years in the Congo have convinced me," he commented, "that the African culture, too, is family-centered. Individuals are important, of course, BUT we must make better plans to reach entire families."

We are thankful for the many students who found Christ during the sixteen years we were at the Student Center, and who are today living for Him. But I have two regrets:

1. We had no clear plan for reaching parents and families. Fortunately, by guiding some of the students to Kotake-cho church, subsequently some parents and family members did receive Christ, and we thank Him. (No doubt this is true of students in other churches as well.)
2. After graduation many 'Christians' succumb to the pressures and temptations of life. Loving support of a Christian home could have reduced this number of casualties, I feel sure.

Dr. Peters, in *Saturation Evangelism*, pp. 166, 167, says:

"Missions today present an interesting mosaic of activities and organizations. The question is whether we are in the middle of God's stream of flow. How far we have shifted from the biblical thrust and the ideal of God is evident from a study of mission programs and activities. We have missions to women, to students, to youth, to teens, to boys, to girls, to children, etc. We have global movements such as Child Evangelism Fellowship Int'l, Youth for Christ Int'l, Christian Businessmen's Committee Int'l, and so on. We have developed experts in all these fields and are conducting conferences and workshops to perfect our methodology and approaches in these missions. And, let me emphasize, I would be the last to criticize the efforts. They are good and should be continued and intensified. They are needed and are urgent.

But where are the experts in household evangelism? Where are the organizations that specialize in house-

hold evangelism and know from experience in their work the true meaning, blessings and significance of household salvation, winning families as divinely-ordained units to God and building churches out of family units?

Where are the advocates of household evangelism and salvation as the Bible upholds and portrays them? Where are the conferences and workshops to discover principles that govern successful household evangelism and methodologies that will win families to the Lord, that lead to household salvation? Are we not shifting away from the divine ideal and apostolic norm in our methods and approaches?"

CENTERED PLAN

"More and more we must dream of winning groups. Too often we have torn men and women, one by one, out of the family, or village, or clan, with the result that they have been permanently de-racinated and maladjusted. . . it is much better if an entire natural group. . . can come rapidly into the faith."

Shouldn't we move to a balanced, properly-centered plan in our Gospel outreach?

Here are some possibilities:

1. Make a clear plan and effort to reach parents of our Sunday School children, high school, and university students.
2. We have Mothers' Day, Fathers' Day, Children's Day—why not designate "FAMILY DAY" at church each year?
3. Make plans for getting into offices, factories, etc. to reach husbands with the Gospel. Noon film showings is one way.
4. Schedule home meetings to reach husbands. Sunday afternoons or early evening seems the ideal time for busy husbands.
5. Set up a 4-5 man committee, in cooperation with your Japanese group, to study the best possible approaches for 'shujin dendo' and 'kazoku dendo.'

In Japan, isn't the greatest need for more Christ-exalting homes and families? For three years we've been cooperating with a number of churches—both city and country—in family-size' film evangelism. This method is fruitful, as laymen reach their own families, neighbors and business associates. Yet we're just beginning to "scratch the surface." Contact me if you'd like us to share with you some of the good things the Lord is doing through the home meetings approach, cooperating with local churches. *



Have you ever seen more than 400 Japanese people smiling, singing and overflowing with joy and love and adoration in such an uninhibited way that it was obvious they were not at all concerned about what other people thought? Unusual? Yes, but not impossible, as we discovered at the Holy Spirit Revival Seminar held at the Otsu Youth Hostel from September 28 to October 1. The Seminar was under inter-denominational sponsorship and brought together pastors, bible students, missionaries and other church leaders (and their wives) from all over Japan. A fair number of those attending, both missionaries and Japanese, were from non-Pentecostal backgrounds. I was one of them, and so it is from a non-Pentecostal viewpoint that I write these impressions.

Why did we gather at Otsu? Mainly because of a deep desire to see a renewal or revival in this land where the church of Jesus Christ is so small and so sadly divided. The important thing was not who was sponsoring the seminar, but the One whom we were seeking as the source of renewal. The conviction was shared by all of us that only a movement of God the Holy Spirit in the lives of church leaders and laity can make the Church in Japan a joyful, witnessing, united and victorious Church. Consequently the emphasis in the seminar was on such subjects as Baptism in the Holy Spirit, Gifts of the Spirit, Walking in the Spirit, and especially on the Unity of the Body which only the Spirit can bring.

One of the most striking truths that was echoed over and over again was that God has made full provision for power, love, joy and victory to be the normal marks of the Church. The key speaker, Les Pritchard, of Vancouver, Canada, and other members of the leadership team gave full Biblical evidence that all the potential of Jesus Christ himself resides in the Christian Church by the Holy

Spirit. The only difference between Jesus' day and today is that the body in which his power resides has changed. The truth, the power, the Spirit and the source of victory are the same, but now the body is the Church. Some questions we all must ask ourselves are: How can God work out his purpose through a crippled, paralyzed, divided body? How can all the potential of Jesus Christ be realized in the Church if I am not open to what the Spirit is trying to do through me?

The periods of prayer and worship at the seminar followed the Pentecostal pattern of freedom of expression and exercise of some of the charismatic gifts. This probably caused some misgivings and discomfort to those not accustomed to worshipping in such an atmosphere but none of us could doubt the fact that here were people who loved their Lord and loved to tell Him so. Their unbounded joy in worship was no emotional put-on. It was the expression of hearts full of love and lives set free from every kind of bondage by the fresh working of the Holy Spirit. Surely some of this joy-filled freedom is just what is missing in so many of our formal, lifeless services.

Another impression that is perhaps the most hopeful of all was that these people, despite their differences of background, theology and tradition, obviously bore a great love for one another. We were all accepted by one another and a spirit of unity-in-love was clearly in evidence. This was brought home most forcefully in the final session when we literally "broke bread together." We all received a liberal piece of bread and, rather than eating of our own piece, we broke a piece from our neighbor's portion and he from ours. Then before eating it we confessed any wrong attitudes toward each other and also our love for each other in Christ. It was one of the most meaningful experi-

ences of my life. Love could literally be felt pulsating through the audience. Differences between Japanese and foreigners, between Pentecostals and Presbyterians, between leaders and laity simply dissolved in love. Surely the Holy Spirit was present and blessed that "love-feast!"

The seminar was not some miracle solution to the problems of the Japanese church, but for those who were there it was a renewal of faith and love, and even more important, for many it was a personal spiritual revival which could be the beginning of an exciting new movement of God's Spirit in Japan.

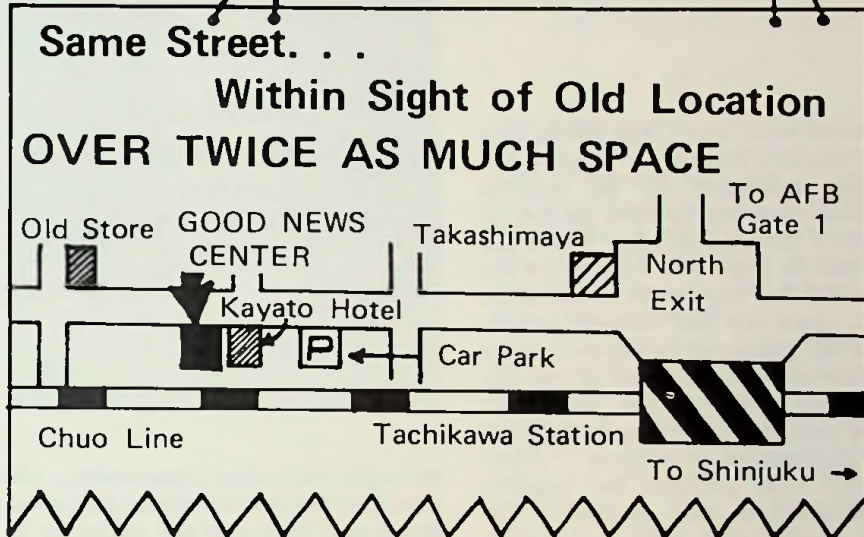
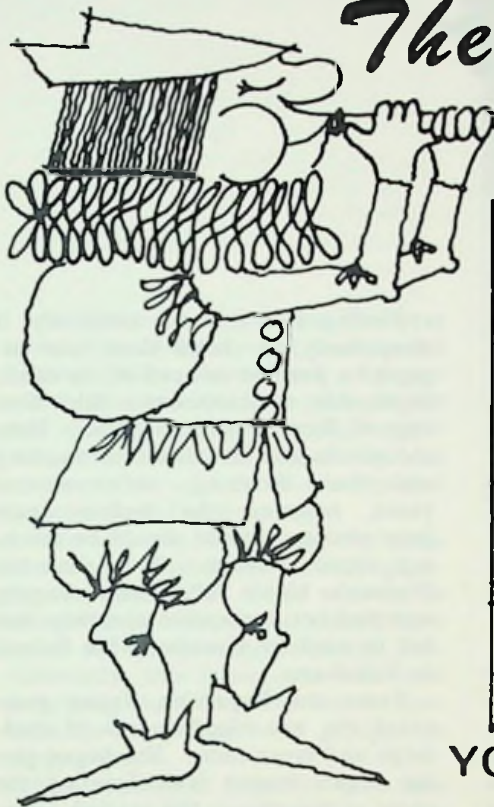
This is, of course, just one more example of the exciting renewal that God is bringing about in almost every country and almost every major denomination in the world. Some call it the Charismatic Renewal and others call it the Neo-Pentecostal Movement, but whatever the name there can be no doubt that God is doing a new thing in our day as he "pours out his Spirit upon all flesh." The gifts of the Spirit, so evident in New Testament Christianity, are once again being received joyfully by those who hunger and thirst after Christ in all His fullness. This is resulting in lives of victory, in a love for the brethren, in a hunger for the Scriptures, and in a confident desire to witness to others. Are these things not desperately needed in the Japanese church?

The wonderful thing is that God has begun to grant this new life to the church in Japan. He was doing his gracious renewing work at the Otsu Seminar and he continues to do it throughout the land. There is no reason why a great revival cannot come to Japan if we are all faithful to Christ, obedient to His Word, and open to the fresh wind of His Spirit.

By Glen Davis

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Only Life

22

Several years ago I was sitting in a little country church in Nagano-ken waiting expectantly for the organist to break into the familiar strains of Wagner's "Lohengrin" that would cue the bride to begin her walk down the aisle. I didn't expect the music to be grand, since we had already experienced the singing of two hymns under the slow and faltering lead of the tiny reed organ. Nevertheless, the music of the next three minutes was a total and uncomfortable surprise. After the one note prelude, the organist played the first two phrases of the music over...and over...and over again, until, at last, the bride and groom were standing together in front of the church.

I'm sure that organist would have been happy, as we all would have, if she could have played the organ well and confidently. Now, I'm happy to say, there is a ray of hope for her and for many like her in Japan who either want to or must play the organ on Sunday mornings. That ray of hope lies in the person and work of Miss Betty Hudson. Her Christian Music Center, the culmination of a tenacious belief that God wanted her to use her music talent to teach music to others, has been set up to help Japanese Christians understand, perform, and create good music. It is the positive answer to many years of prayer.

Miss Hudson's dreams of being a missionary started already when she was a small girl, but it was something she kept mostly to herself. Meanwhile she enjoyed her Christian home, and at six, was an apt pupil for the short half-year that an aunt gave her music lessons. After that, it was as though someone had pushed the "music button" in her life. She couldn't wait for school to be over so she could run home to play the piano and sing. If her mother, working in the kitchen, would tire of hearing one song repeated she'd call out, "Betty, turn the page," and so Betty turned the page and worked methodically



UNUSUAL MINISTRIES AMONG CHRISTIANS IN JAPAN

through the entire hymn-book. So sure was her feel of music that when she was fifteen she was asked to direct the church choir.

At Bob Jones University, she majored in voice and along the way learned piano and organ, theory, harmony and composition, and also the French horn. One more year at Bob Jones and two at New York University gave her a master's degree in religious education. During these last few years of study, she also had voice lessons from well-known teachers in New York, was the soloist for Calvary Baptist Church, and specialized in singing the great oratorios.

After receiving her degree, she at last felt qualified to apply for a position as a music teacher on some mission field. Disappointingly, every application brought only a negative response. The general reaction was, "Perhaps as a side-line your music training would be helpful, but what we really need are Bible teachers."

Feeling that this was definitely, if temporarily, a closed door, she accepted a position as head of the music department in Southeastern Bible College of Birmingham, Alabama. Here she put to use her talent for teaching and choir directing. After several years, however, the feeling again grew strong that she should be teaching music overseas. This time the Women's Union Missionary Society accepted her application and they sent her to work at Kyoritsu Bible School in Yokohama.

From the beginning, Japan presented the two-edged sword of challenge and frustration. She began giving organ lessons and directing the choir at Kyoritsu. She started intensive language study. Still she had time on her hands and unused energy. She found a home in Nagatsuda, south-west of Tokyo and began working on Sundays with a small church there, and visiting other churches in the area. What struck her more than anything else was the poverty of music in most of the churches. Hymns were played slowly and badly. Choirs were few and special music was almost non-existent. The more she got into the Japanese culture, the bigger the gap she saw in their spontaneous enjoyment of their own music and their lack of enthusiasm or ability to enjoy religious music.

Where could she begin to reach and teach a concentration of Christian musicians? She had been helping at Tokyo Christian College and the Japan Presbyterian Seminary besides her work at Kyoritsu, but Bible courses were naturally the emphasis of the Bible Schools, and music was, if anything, a tag-along. Nowhere could she set up a course to teach music to interested and talented music students. She felt that her creativity was caged inside of her with no opportunity to transmit it.

by *Eloise Vanderbilt*

At the end of her first five-year term, Miss Hudson went back to the United States discouraged and stymied. She had not been able to use her special training to any great extent, and felt she had made little or no impact on an area of worship that greatly needed enlivening.

One day in New York she mentioned to a friend her recently growing conviction that if she were to be of service in Japan, she would have to set up her own music center. Providentially, this friend was interested in helping her financially and he contacted more people who pledged to support her.

She returned to Japan in 1962, this time backed by the Christian Music Association, and began from nothing, except faith in God's guidance, to set up a Christian Music Center. She rented a house in Kikuna, Yokohama, acquired several small reed organs, wrote out a series of lessons in Japanese on organ technique, printed 150 copies of a brochure announcing a schedule of classes and sent them out to musically-inclined friends she had made during her first term. The two requirements for applicants were that they be Christians and that they could already play the organ.

Response? Overwhelming! She had fifty students almost immediately, many of them music teachers, interested in her courses of voice and organ-theory, and all wanting to take advantage of her evening classes. But she also had many people pleading with her to teach organ from the very beginning, so she wrote lessons out by hand and squeezed in beginner's lessons wherever she could.

Now, ten years later, she can feel that her dream was justified, that the need for this type of music training center was real and not imagined. There are today seven Music Center branches, three in Yokohama, two in



Tokyo (Musashi-Koganei), one in Hiratsuka, and one in Nagoya. Some of these are in homes and some in rented rooms, but all are staffed by her "graduates" who have spent at least a year in practice teaching. Already over four hundred students have taken advantage of these training centers to become better musicians and more capable organists for their churches.

The courses of instruction are primarily the same in all the branches: Organ Theory Course, Voice and Choir, Music in the Bible, and Hymnology. The books used are the outgrowth of those first hand-written lessons used in Kikuna. They are now a very attractive four-book Hymn Series, distributed by Christian Literature Crusade. Her Organ Series has also been printed and she is now working on organ lessons especially for children.

All this activity has but one aim: to make music in the church joyful



*Miss Betty Hudson says:
My aim in Japan is to help
make church music joyful
and inspirational.*

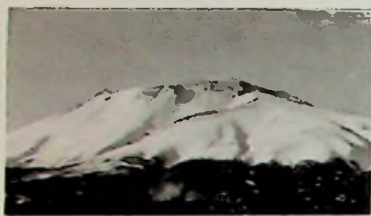
and inspirational. To neglect music in the church is to neglect something that comprises as much as 30% of the church service, and Miss Hudson would like to see missionaries encourage and even help their musically inclined members to take advantage of this training opportunity.

There have been some extra-curricular surprises for Miss Hudson. Last fall NHK-TV contacted her about singing for them for their Christmas program. She had sung for them before, but this time she felt enough confidence in eight of her voice students to suggest that they do it this year. The program director was more than pleased with their presentation. Along with a children's choir directed by one of them, these eight Christian Music Center students presented a twenty-minute program of Christian music that was shown many times on Channel 3. Miss Hudson has hopes that this will be the beginning of a Christian talent pool, so that it will no longer be necessary to hire non-Christian talent to perform religious music.

Another surprise has been the market for her music-theory books. In an unusual switch, the books that she wrote in Japanese for her music courses were seen by some missionaries from the Philippines who wanted to use them there, so Miss Hudson had to translate them from Japanese to English. They are now also being made available in Spanish and may well become a world-wide ministry in every country where the reed organ is used to implement the Good News.

In Japan, the work of the Christian Music Center may have just begun. Miss Hudson feels that because of the response to the program in the Tokyo-Yokohama area, the same need may exist in the Osaka or Sapporo areas, or any area with a concentration of Christian workers. I'm sure she feels that where the Lord leads she will follow, but she wants to take her music with her.

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Dear Sir:

We wish to thank you very much for your letter of July 12, 1971, offering constructive advice about the pollution problem resulting from smoking in the coaches.

In the Japanese National Railways, smoking inside the coach is presently prohibited on trains and sections where congestion is heavy, such as commuter trains in metropolitan areas, and this is limited to comparatively short distances. Examples are the Yamanote and Sobu Lines. Also, in case of heavy congestion on other lines, the passengers are requested to cooperate in refraining from smoking in the coaches.

It is believed that the private railway companies also adopt the same sort of policy in regard to smoking in the coach. Further, as most of the private railway lines operate in or around metropolitan areas, smoking would be prohibited in most of their trains, making no smoking in their coaches all the more conspicuous. We understand that many railways in other countries are providing special coaches for smokers or non-smokers, and this would be desirable in Japan, too. However, as you are aware, our trains tend to become very crowded compared with trains abroad. Hence, when efficient use of car space and measures required for regulating passengers, etc. are taken into consideration, it actually becomes quite difficult for us to provide such coaches at this time.

Nevertheless, we shall keep your kind advice in mind with the hope that we may solve this problem in time to come.

Thank you once again.

Sincerely yours,
Shigeru Nagai
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SEVENTH-DAY

ADVENTIST

MEDICAL INSTITUTIONS

By Robert F. Hemphill

I

Perhaps more than other people, foreign missionaries are conscious of impending retirement. There it lurks in the future, drawing ever nearer, threatening to intrude upon the work in which the missionary has invested his energies. Eventually it will catch up with him, probably requiring substantial changes of scene and activity.

Thus at some stage the missionary, as do other people, reluctantly acknowledges the passage of time and accepts a different status, calling it retirement, second career, sunset years, or some other euphemism.

When that day comes for the Japan missionary, he may depart the Far East feeling in his bones that it doesn't really make sense, taking small comfort from Scriptural assurance that "there is wisdom, remember, in age, and long life brings understanding" (NEB: Job 12:12).

The fact is that often the retired Japan missionary back "home" finds his special skills declining. Language competence rusts away, as does his covered store of reliable insights into Japanese interpersonal relationships. And sadly, time and distance sometimes attenuate lifelong Japanese friendships and associations.

There is, however, a theoretical alternative which in some instances would preserve the retired missionary's abilities to the Lord's use in Japan unless health, personal inclination or family reasons dictated otherwise.

Why not a retirement community for foreign missionaries and certain others?

The others would be Japanese pastors, a category of dedicated Christian churchmen whose retirement programs have yet to attain satisfactory levels of sufficiency. This in turn can create difficult personnel problems within churches. In 1971 one denomination had clergymen over 80 years of age and not yet retired.

Among the elderly pastors still serving congregations, a number are no longer vigorous enough to carry the full load of responsibility, yet are unable to retire because of the small pension allowance. At the same time, churches served by such pastors do not force them to retire when they have no sufficient means of support, but neither can the churches afford a second salary for a younger more active assistant.¹

An adequate pension is one obvious retirement need. Housing is another. There are some retirement homes for pastors in Japan, and certain denominations and organizations are working to provide more, but the need far out-runs the supply.

If it were implemented, the retirement community concept would increase the number of retirement dwellings available to the Japanese clergy.

II

The concept has these elements:

Consider a retirement community maintained exclusively for foreign missionaries and Japanese pastors and their spouses. Locate it near a major population center and in a green belt. Give it comfortable quarters (apartment or bungalow); managerial, maid, custodial, and food services; dispensary with resident medical technicians and nurses; library; indoor and outdoor recreation areas; guest rooms; chapel; easy access to transportation; charges related to retirement incomes; an adequate financial base.

Residents would choose their own activities. Some probably would continue in work they had done for years, but at a reduced pace. Some might specialize in liaison with visiting foreign churchmen. The call of evangelism would stir veterans to periodic itineration.

All of these things and others would be undertaken in an environment long familiar to the residents, one with which they were physically and spiritually in harmony. Fellowship between foreign missionaries and their Japanese peers, a cherished asset, would have opportunity to grow even stronger. Here would be the ultimate engagement of self in God's work in Japan.

III

Here are examples of issues which would have to be dealt with:

Who would be eligible for residence?

Selection criteria for missionaries could be established by the agency, group, or combination of sponsors backing and running the project. Factors to be considered might include the candidates' time in the field, and the degree of financial participation in the project by his supporting church or denomination. Criteria for Japanese pastors should be developed in consultation with appropriate Japanese church authorities.

What would be the legal status of resident foreign missionaries?

As a practical matter they would continue to hold the status previously granted, but if that were not possible under current requirements of Japanese law and regulation, an alternative would have to be found. Host churches, mission boards, and related agencies and institutions should continue to extend the necessary guaranties and representations.

How could it be financed?

(1) Many sending churches have retirement programs for their missionaries and other professional and staff people. They could be asked to allocate for capital investment funds (other than pension monies) programmed for the maintenance and support of the number of their missionaries forecast to enter the retirement community.

(2) In these days of sharply increased demands upon church budgets, a fresh and inspiring specific goal such as this might be useful in encouraging stewardship efforts. It has these merits: reward for long and faithful Christian service; continued utilization of knowledge and skills acquired at considerable cost and effort through the mission program; strengthening of ties with the church in Japan.

(3) Individual foreign churches could take on special tasks.

(4) Imaginative financing would find ways to involve churchmen of whatever nationality, in Japan and elsewhere. Prospective future residents of the community might contribute regularly to an annuity plan. There could be an appeal to Japanese and foreign business concerns and institutions stressing the project's good management sense and its preservation of human resources. Various government programs might be appraised for support possibilities.

How could this concept be implemented?

Any group of concerned Christians can explore how to get beyond the initial talking stage. In a land where real property development is routine and rapid, cost estimates can be readily had. Where the project would go from there would depend upon the resourcefulness of those who were moved by the Holy Spirit to make it work.

1. "High Priority—Pension for Retirees," *Kyodan News Letter*, No. 51, February 20, 1971, pp. 3-4.
2. *Changing Japanese Attitudes Toward Modernization*, ed. Marius B. Jansen (Princeton University Press, 1965), pp. 337-368, at p. 360.

NEWS ABOUT



People

PERSONALS

RANDALL EDWARD, son of John and Charlotte Boaz born February 24.

FLOYD AND MUSA POWERS had a baby girl born November 11, 1971.

JOY FRANCES, daughter of Mr. and Mrs. Ron DeYoung, born March 5.

MISS JUDY SCHLITTER moved to Hachioji to work with the Hachioji Gospel Church.

MR. ROBERT McKEMEY moved to Kofu in January to work in the Kofu Christian Student Center.

MARTHA AND ANN CLASSEN moved to Atsugi to start a new church work. Early response has been good and in March a pre-fab building was completed.

TOTTORI and SHIMANE KEN missionaries representing four countries and five missions met for fellowship at the home of Floyd Powers on February 29. Another meeting is planned in June at the home of Miss Maria Engvar.

HEADMASTER MARTIN ESSENBERG (CAJ) spent three weeks in the U.S. in March recruiting teachers.

KENNY JOSEPH was in India during January for evangelistic meetings.

WCC SECRETARY HOSPITALIZED IN JAPAN—Mr. Gerald F. Moede, secretary of the World Council of Churches Commission on Faith and Order, was hospitalized in St. Luke's hospital soon after his arrival in Tokyo following a trip through various Asian countries. His body is completely paralyzed and he is in intensive care. His wife recently arrived in Japan to be with him. (JCAN)

FATHER SPAE TRANSFERRED TO GENEVA—Well known and popular Roman Catholic priest Father Spae has left Japan after more than twenty-eight years of mission work of varying assignments. A recognized scholar of the Oriens Institute for Religious Research, Father Spae leaves behind the fruit of his wide research and study in various publications.

RAYMOND STUMPF, after an absence of eight years, will again be on the faculty of the Japan Bible College.

Three short-termers are presently serving in Japan under the sponsorship of VISA (Volunteers in Service Abroad). Cooperating with the Free Methodist missionaries, these short-termers are primarily engaged in leading English Bible classes as well as various youth meetings and camp work. Plans call for 17 more volunteers this summer.

DEATHS

SUSUMU NOJIMA, local leader and strong supporter of the Tokyo Prayer Breakfast meetings, died suddenly of a heart attack in Washington D.C. on February 3. He was in the United States to attend the National Prayer Breakfast at the White House.

MRS. PAUL (LaVerne) BOSCHMAN, suffering with Huntington's Disease for 17 years, died on February 16 in the Saskatoon University Hospital in Saskatchewan.

TOKYO 246-4343

Latest figures on the popular INOCHI NO DENWA telephone counseling service show that questions about religion ranks the lowest of all types of calls. While nearly 50 percent of the calls received (total of 22,889 during Oct.-Dec.) were about family, health, marital and men-women relations, only one percent were about religion. Callers aged under 30 represented 56 percent of the callers. Since its beginning in September of 1971, over 30,000 calls have been received challenging the 185 volunteer counselors who continue on a regular basis.

BIBLE DISTRIBUTION

Bibles in four languages were distributed to the participants and visitors at the Winter Olympics held in Sapporo during February. Many Christian organizations cooperated in the distribution of thousands of Scriptures as well as arranging special welcome meetings for the athletes. The cover of the Scriptures distributed showed the picture of a hockey player.

SPORTS

The Christian Academy in Japan high school basketball team repeated as the Far East champions in the 24th Annual Far East Tournament held at Yokota Air Base from March 8-11. Coach Gene Fitzgerald, assisted by JV coach Tim Mayfield (formerly with Venture for Victory), led his players through a four game schedule which included the Meiji Cherry High School team who were the Japan national champions. The final game against Misawa climaxed the tournament which featured 16 teams from all over the Far East, including teams from Guam and the Philippines. This is the third consecutive year the Academy Knights have seized the Far East crown. Ken Sytsma and Tim Van Schooten were selected on the Tourney All-Star Team. CAJ also took first place in the Kanto Plains High School League with John McVety joining Sytsma and VanSchooten on the All League Team. The CAJ Junior Varsity had its 74 game winning streak snapped by Chofu by a score of 58-57.

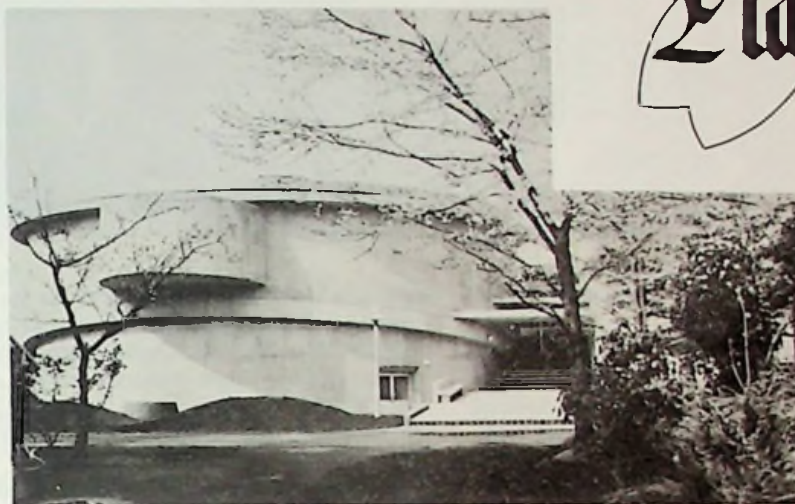


CONFERENCES

The Eleventh Japan Keswick Convention was held in Hakone from February 29 to March 3. This year's theme "All One in Christ" was effectively conveyed to the nearly 1,200 participants in a series of messages by Dr. Paul Rees, The Rev. Raymond Ortland and Dr. Han Kum Chik. Dr. Rees has been an annual speaker at the Convention. This year he was joined by The Rev. Ortland of the Pasadena Lake Avenue Congregational Church. Dr. Han, pastor of the Young Nak Church in Seoul Korea, added an unusual Oriental touch to the meetings. A follow-up meeting was held in Tokyo on March 5.

An Orientation Seminar was held in Tokyo from January 31 to February 4 for U.S. military chaplains. The chaplains were introduced to various aspects of the Japanese church scene as well as meeting Japanese leaders. Giving these military chaplains an exposure to the Japanese church not only broke down prejudices often held against missionaries but also helped them to rethink their relationship to the national churches. Kyodan missionary Peyton Palmore and Grant Heights chaplain Joseph Pridgen set up the program. (JCAN)

Film Evangelism Seminars sponsored by Moody Science and TEAM-AVED were held on January 20-21 in Tokyo and April 6-8 in Osaka. New films were introduced, workshops were conducted, and new techniques in overhead projectors were some of the features of this year's seminars. Growing attendance at these seminars indicates the keen role that audio-visuals continues to play in the total mission effort.



The Annual Plenary Session of JEMA was held at the Ochanomizu Christian Student Center on April 25. Of special interest at this year's session was a program featuring the "New Breed of Missionary." The afternoon business session was followed by the Spring JEMA banquet at which The Rev. Fred Renich, former Director of Missionary Internship for the Far Eastern Gospel Crusade, was the main speaker.

The Far East Gospel Crusade held a series of meetings for their missionaries during the visit of The Rev. Fred Renich to Japan. Mr. Renich is the former director of Missionary Internship of the Crusade.

The Third Asia Area Free Methodist Fellowship Conference was held in Formosa from March 21-26. This was followed by the Asia Area Missionary Retreat. Representing Japan at these meetings was Dr. Lavern Snider.

The annual Kyodan-Related Missionary Conference was held on March 27-29 at Tozanso in Gotemba. Among the interesting features of the Conference was a play reading of Mansion of Roses (Bara no Yakata) by Shusaku Endo and an interesting woodcarving display entitled "The Footwashing" by Rudy Kuyten.

The Kyodan (United Church of Christ) Consultation was held on March 13-15 at Amagi Sanso. Attention at this meeting was focused on the Summary Report (Sokatsu) of Moderator Mitsuho Yoshida which deals largely with the Kyodan's Confession of Faith as related to the issues which have created much tension during the last three years. (JCAN)

NEWS ABOUT

Places

27

The Christian Academy dedicated its Music Building-Auditorium on April 7 with a special musical program. The auditorium, designed by world-famous architect Antonin Raymond, seats 400 as well as providing facilities for the Academy music department. Part of the cost was raised by 200 local individuals and groups who pledged \$500 over a period of five years.

The Kobe Evangelism-in-Depth Crusade concluded recently attracted nearly 9,000 people during five days of meetings. There were over 800 who made some kind of commitment.

The Japan Evangelistic Band Mission reports that a new building was dedicated by the Kushimoto Church on October 16. The work had been started 18 years ago by Missionary Ron Heywood and meetings had been held during that time in a house. The local believers completely financed the new structure.

The Korea Lutheran Hour reports a record breaking response to a special airing of the Lutheran Hour over the Korean Government radio network of 24 stations. During 24 days, 210,822 responses were received by the Seoul office. The title of the radio series is "The Black Cross" which revolves around the experiences of Christians in the underground church in North Korea.

*Did you check the ad on
page 21?*

Big NEWS on page 29!



13th HAYAMA SEMINAR

By Harvey Smit

Some sixty men representing a wide range of Protestant missions and churches attended the 13th Annual Hayama Seminar held at Amagi Sanso on January 5-7. Six papers on the theme "The Gospel Mandate to a Technological Society — Implications for Japan" provided intellectual stimulation overflowing into deep spiritual fellowship. The resulting intense discussion and fervent prayer sought to bring about a better understanding and more fruitful application of the gospel to the modern technological Japanese society.

Curt Brannen, Yokosuka Naval Base Chaplain, placed the theme in the proper spiritual perspective in the

opening worship service. Prayer and sharing sessions, organized and led by Austin Warriner of Osaka, kept the seminary on a high spiritual level. A moving closing service was led by Jack Marshall of the Ochanomizu Student Center.

Harvey Smit of Yokohama introduced the theme with a comprehensive paper titled "The Sociological-Ethical Implications of a Technological Society for the Christian." This was followed by a series of ably-presented specialized papers: Dr. Johnson of the Kobe Seventh Day Adventist Hospital on "Human Engineering"; Mr. Dick Seacord of the Tokyo IBM on "Cybernetics"; Prof. Tamura of Toyo University on "The Buddhist Conception of Reverence."

Missionary Lloyd Neve of the Tokyo Lutheran Seminary presented the theme from a Biblical point of view and a panel discussion led by Ian McLeod of Tokyo tried to pinpoint some of the basic problems. The Seminar then broke up into five buzz sessions where the participants grappled with the problems resulting in a number of practical suggestions and guidelines as to the solution of the problems. The last paper by Bob Ramseyer of Kyushu was a plea for the need of a true Christian being as a foundation for the Christian message.

While much of the spiritual inspiration and fellowship benefits will be lost by reading, the basic papers and critiques, as well as the worship service messages, will be available in the Seminar booklet. This booklet is available in the various Christian book stores or can be ordered directly from Carl Beck for a cost of ¥700.

A continuation committee composed of men living in the Nagoya area was chosen with Clark Offner serving as chairman. Next year's seminar will again be held at Amagi Sanso with the date being set as January 8-10. The theme for next year will be "Charismatic Gifts of the Holy Spirit related to Mission Strategy." The committee would like to remind everyone that the Seminar is no longer limited to attendance by invitation because of the adequate facilities at Amagi Sanso. All Protestant male missionaries and pastors serving in churches for the foreign community in Japan are welcome. Mark your calendar now and plan to join this inspirational, challenging Seminar next year. *



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The "JEMA Ladies" of Nagoya sponsored a bilingual Christmas Tea at the International Hotel on December 10. The program and tea were held in the hotel's main dining room from 2:00 to 4:30 p.m. It was hoped that we could save the cost of room rent by having it in the dining room during the time it was not in use to serve hotel guests. Any other time of the year this might have been possible, but not during this season!

The capacity of the dining room was 125. Reservations were made for 122, out of which 120 came. Ninety of these were Japanese, and 30 were from other countries.

Mrs. Mary Nielsen was the mistress of ceremonies, with Mrs. Kazue Price serving as interpreter. Singing of Christmas carols was led by Mrs. Arlene Kelly, and special music was provided by Mrs. Martha Davis, Mrs. Meraleen Kern, and Mrs. Olive McVety.

One of the main attractions, for the Japanese ladies, was a cookie-making demonstration by three women—Ruth Haldimann of Switzerland, Grace Ingulsrud of Canada and Barbara Offner of U.S.A. Recipes were included in the printed program in both Japanese and English.

The special feature of the program was a personal testimony by Mrs. Yoneko Tahara, who, at the age of 18 years, survived a suicide attempt and is now handicapped as a result. She was gloriously converted through the faithful visits of a missionary and a young Japanese Christian, Andrew Tahara, who later married her and who was her interpreter at our Christmas Tea.

JEMA ACTIVITIES



Mrs. Alice Bartel

A baby boy was born in Osaka on February 8, 1972. He has an older sister, age 3. The sister's name is the Osaka Christian Women's Luncheon. The little infant goes by the name of the Osaka Men's Supper.

The first Men's Supper was held in a Chinese Restaurant Hotel. The committee planned on around 150 people. Over 250 sent in their requests and 50 of them had to be turned away.

Of the 211 that attended 80 were non-Christians, so the get-together was not only for fellowship but also for evangelism. Over 80 percent of those who attended arrived before the program began—and this can be interpreted as a high interest in this type of meeting.

The follow-up certainly must be cited as a great plus. All of the 80 non-Christians were invited by one of the 46 churches or groups that cooperated.

Another supper is being planned for the fall. It is the deep prayer and earnest hope of all involved that this little infant boy will grow rapidly and soon be taller than his big sister!

About 80 international ladies attending the Christian Women's Luncheon in Yokohama, Thursday, January 12, heard a new slant on women's liberation. Mrs. Martha Hoke, Professor of English at Tokyo Christian College, and President of JEMA Ladies Commission, stated, "If Margaret Mead and other leaders of women's liberation movements were to have all their demands met, they would still not be happy, for we are all bound most by such things as pettiness, selfishness, anger, and guilt. Christ said, 'Ye shall know the truth, and the truth shall make you free. . . . I am the way, the truth and the life.'" Though Mrs. Hoke asserted that women do suffer from discrimination in some areas, she challenged the ladies to find true inner liberation through Christ. Thus freed they are prepared to meet crises as well as frustrations of life and may more fully enjoy the fulfillments of womanhood.

Also included in the program were musical selections by Judy DeBurg, who has sung professionally in the States and two Chikoryu flower arrangements done by Mrs. Rin Matsu-mura. Instructor of Chikoryu and Sungytsu.

This was the first luncheon of this group which desires to bridge religious differences by emphasizing the practical and personal side of Christianity. They also sponsor coffee-time Bible discussion groups for women in the Yokohama area. These are for the purpose of studying the Bible and applying its teachings to the life of the modern woman. The luncheon was held at the Negishi Chief Petty Officer's Club.

A WELFARE GIFT

Some time ago a letter arrived at our house in Southwestern Japan from an elderly couple in California, a Mr. and Mrs. Andres Ponce. We had never met them nor had we any previous contact with them whatsoever. Their letter, which enclosed two creased one-dollar bills, touched us deeply. You will understand why when you read it.

Dear Mr. and Mrs. Davis,

We have read about you in a church magazine.

Please forgive this poor English. We are refugees who escaped from Cuba with nothing but our lives. We enjoy to know that you are doing a true Christian work. That is what pleases God, when you move, live and have your being in Him. Please send us literature about your church, dear friends.

We are enclosing two dollars to help your wonderful job to the glory of God. We'd like to give more but we depend only on welfare support.

We believe in prayer, dear friends. We pray for you, for your church and for your congregation daily. Please pray for us and may God bless you all.

*Very sincerely in Christ,
Andres Ponce -70 years old
and my wife*

Maria Ponce -67 years old

After reading this letter I tried to fathom the love and concern that were symbolized by those two worn dollar bills, carefully set aside for Christ out of a welfare check. My thoughts turned to a widow of long ago who gave out of her poverty and received our Lord's approval. Then I thought of recent reports about declining church membership. Then, the in-

evitable question: "Why the difference?"

Do I sound too simplistic when I suggest that the key to one's giving is in what one believes? If we believe that the good news is all it's cracked up to be; if we are convinced that Jesus meant it when he told us to take it to all men everywhere; if we take seriously Peter's claim that "there is salvation in no one else" but the crucified and risen Christ (Acts 4:10-12); and if our own experience of the love and forgiveness of Jesus Christ is such that we cannot help but want to share him with others, then perhaps we too would be willing to give, even from a welfare check, for the glory of God.

Thank you, Mr. and Mrs. Ponce! You have shown us what Christlike giving is all about.

Dear Editor,
I appreciated very much the Winter 1972 issue of the *Japan Harvest*. The article on Church-Mission relations was most helpful. In the diagrams, though, should there not be one change? (reversal of church and mission)

Personally, I am biased toward the modified DICHOTOMY as it seems to me there is a proper balance of independence and yet at the same time a sharing, which is essential for good working together.

I also appreciated the rebuttal of the Genshi Fukuin. In this age when there is an emphasis on the supernatural with Christianity as well as outside the church, it is very hard to know what is true and what is not. Because we see the supernatural we assume that it is of God but the rebuttal made it very clear that Satan also has supernatural powers.

I appreciated the Theological Education By Extension reports also. As a matter of fact, the whole magazine held my interest. Please continue to challenge us.

In Him,
Marlin Zook
Japan Brethren in Christ Mission
You have a sharp eye, Mr. Zook. Any chance of you joining our staff to do some proofreading?

JEMA NOTES

In October 1971, JEMA sponsored a missionary-level Church Mission Seminar. It was reported in the 1971 Winter issue. This June a similar seminar will be held on a Japanese-level sponsored by the Japan Evangelical Association.

* * * * *

The Japan Harvest is the official organ of the Japan Evangelical Missionary Association, a non-profit organization which publishes the *Japan Harvest* four times a year. Its purpose is to promote primarily the cause of the evangelical church and mission in Japan, and secondarily the ministry and activities of the association.

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

Dear Editor,
Thank you for your letter about the *Harvest*. I would like to inform you that a copy is received of each issue through my friend Miss G. Speechley with whom I live.

I do enjoy its contents and many thanks for sending the extra issue.

Yours through His grace,
Kathleen Riddles

Dear Mrs. Cole,
The other day I attended the JEMA Women's rally at Kyoritsu Bible School. It brought back happy memories of my former school days there. Now I am very busy with my two small children so I can only get out once in a while. The women's meeting was such a blessing for my soul. Please keep me informed of the next one.

Mrs. Junko Ito

Dear Editor,
I thought the latest *Harvest* was a "whingdingle" of a grand issue. How do you boys get out such good, readable copy? Thanks.

Sincerely,
J. A. McAlpine

I do not know what a "whingdingle" is but if our readers like you continue to send in good copy, we'll keep on producing more "whingdingles."

Dear Editor,
Just got the fall issue of *Japan Harvest* and wanted to comment on the improvement in layout.

The cover is striking and much more appealing than the old "portrait" covers. Your idea of using family crests is original, unique, and very fitting, I think. Inside, the drawings and article titles are attractive and striking.

I also noted the effective use of white space and action photos instead of "posed, mug shot" pictures.

Finally, your placement of ads in groups at the front and back, leaving the center pages primarily for copy adds to the "professional" appearance of this issue.

Sincerely in Him,
Mrs. Wade (Carol) Mullet
Japan Evangelical Mission

Thanks, Carol, for your valued opinions on the new format. The many words of encouragement and readers' suggestions help us to put out a better magazine.

Don't miss the BIG NEWS on page 29?

Did you miss the ad on page 10?

31

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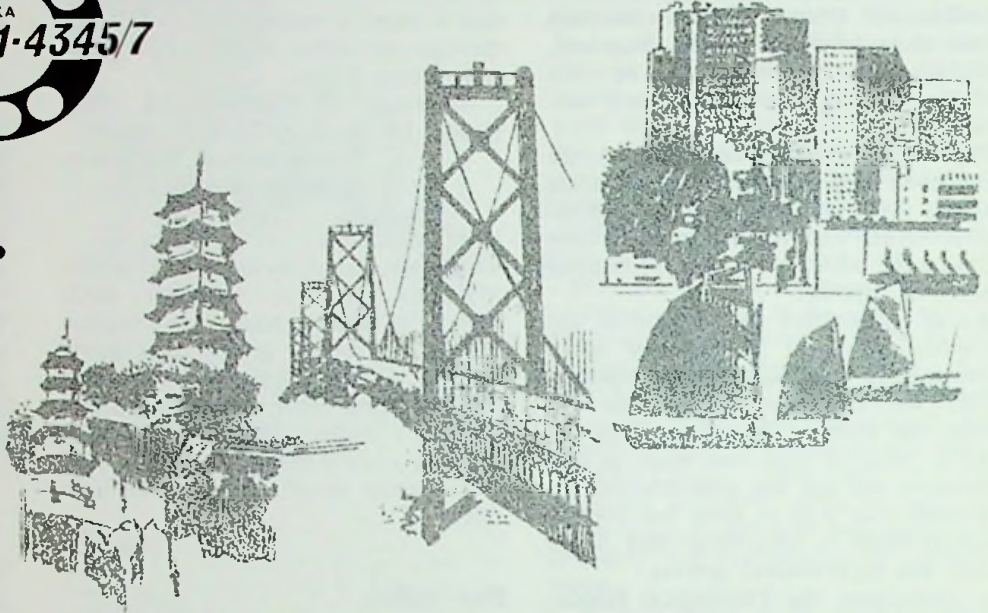
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2. *Dr. Donald Bastian. He is pastor of the College Church of Greenville, Illinois and former bishop of the Free Methodist Church, a popular conference speaker.*



3. *Dr. Masumi Toyotome. He is President of the Missionary Strategy Agency. He was one of the dynamic speakers at the IVCF Urbana conference. He will be leading three seminars on "cell groups."*



4. *Dr. Lavern Snider. He is a specialist in Theology by Extension and will be leading three seminars on that topic.*

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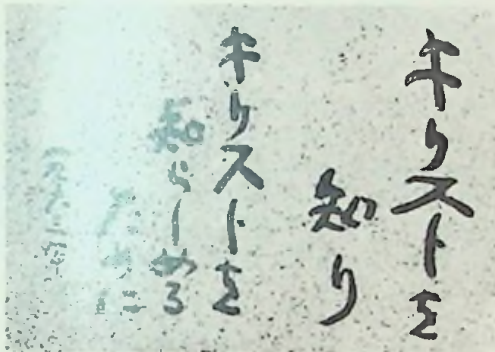
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WHAT'S NEW AT T.C.C. ?

RURAL EVANGELISM STUDY INSTITUTE: To study methods and train workers for Japan's most neglected area, this program has already begun. A team of students surveyed and evangelized one area in August, 1971.

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THEOLOGICAL EDUCATION BY EXTENSION courses are now being planned at TCC for lay-training in outlying areas beginning next year, D.V.



WHAT'S OLD AT T.C.C. ?

Our unchanged purpose to serve Christ and His church by training workers. These new programs will better enable TCC to fulfill its goal expressed on the cornerstone: (picture) "To Know Christ and to Make Him Known."

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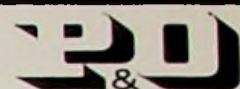


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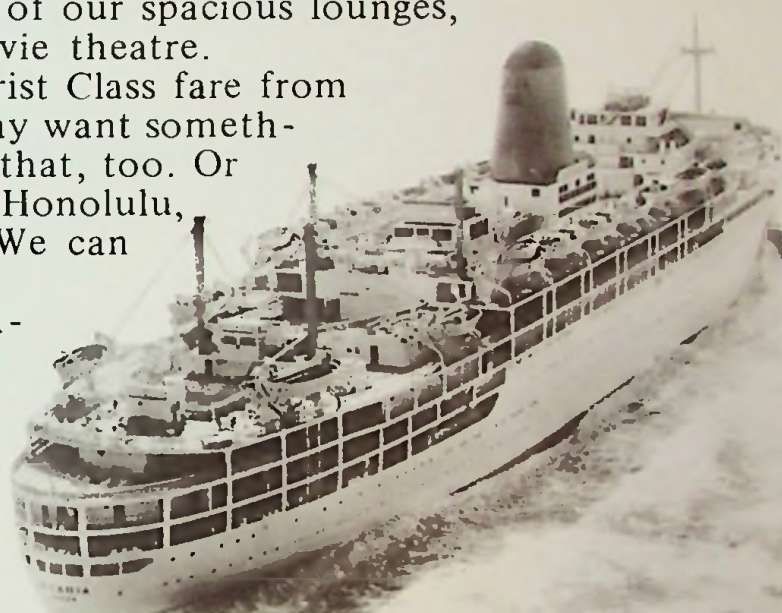
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ORONSAY	(28,000 tons) Kobe June 4, Yokohama June 7, thence Honolulu, Vancouver, San Francisco.
HIMALAYA	(28,000 tons) Yokohama July 7, Kobe July 9, Nagasaki July 10, thence Hongkong, Singapore, Fremantle, Melbourne, Sydney.
ORSOVA	(29,000 tons) Nagasaki July 31, Kobe Aug 2, Yokohama Aug 5, thence Honolulu, Los Angeles, San Francisco, Vancouver, Honolulu, Auckland, Australia and Southampton via Cape.
ARCADIA	(30,000 tons) Yokohama Sept 28, Kobe Oct 1, Nagasaki Oct 2, thence Hongkong, Manila, Sydney, Auckland, Honolulu, Vancouver, San Francisco, Los Angeles, Acapulco and Southampton via Panama.
CANBERRA	(45,000 tons) Yokohama Oct 24, Kobe Oct 28, Nagasaki Oct 29, thence Hongkong and Sydney.

Information on 1973 P & O sailings from Japan available on request.

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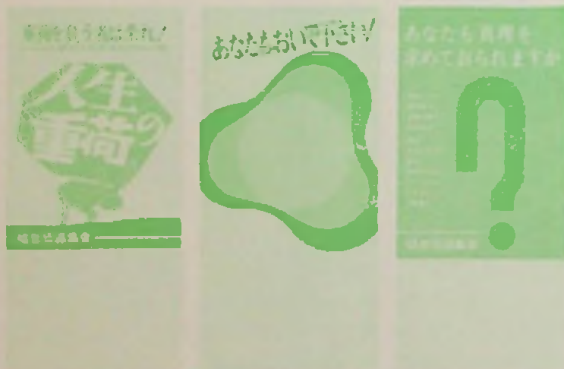
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