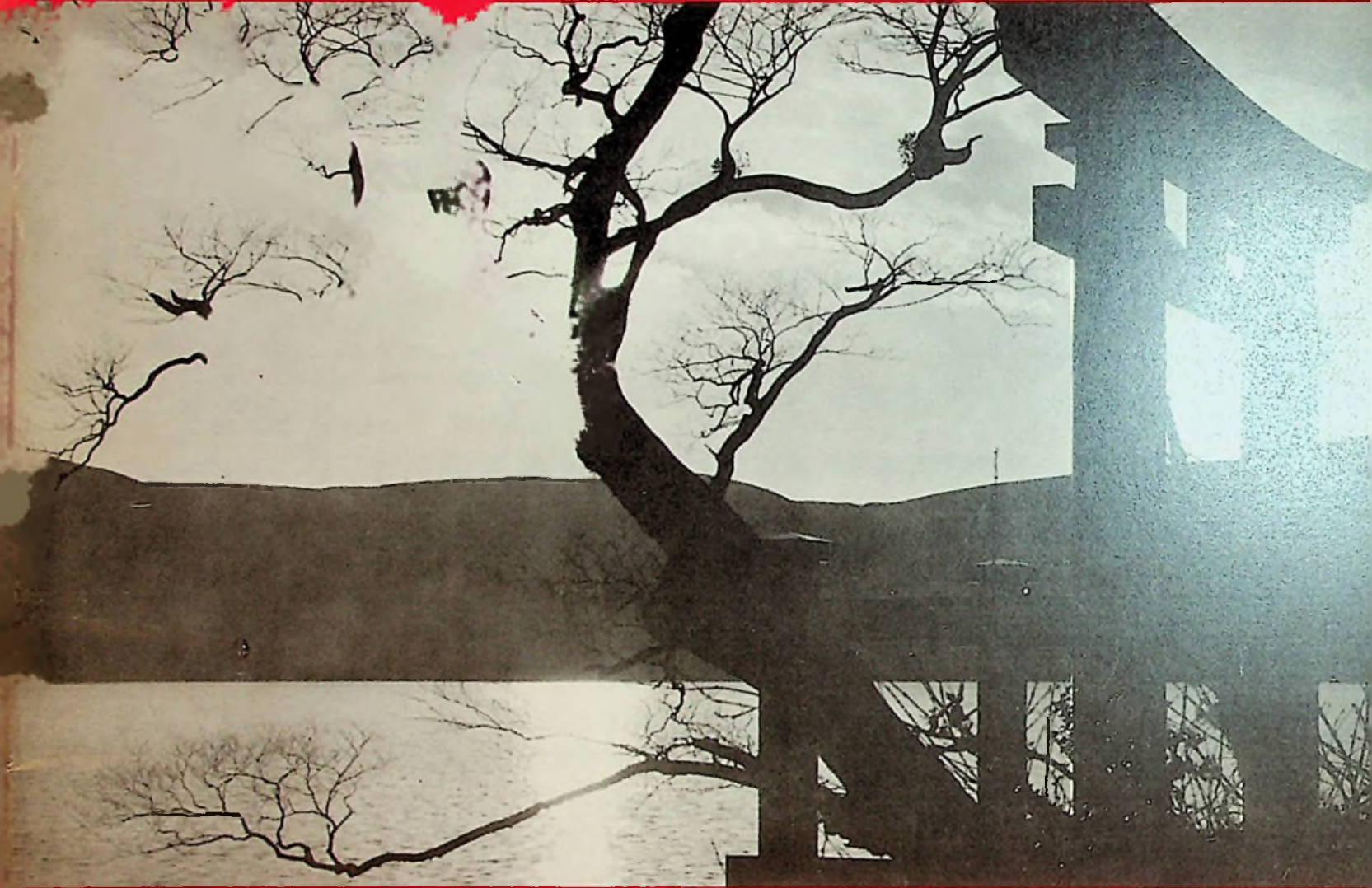


FALL 1975

JAPAN HARVEST

The Magazine For Today's Japan Missionary



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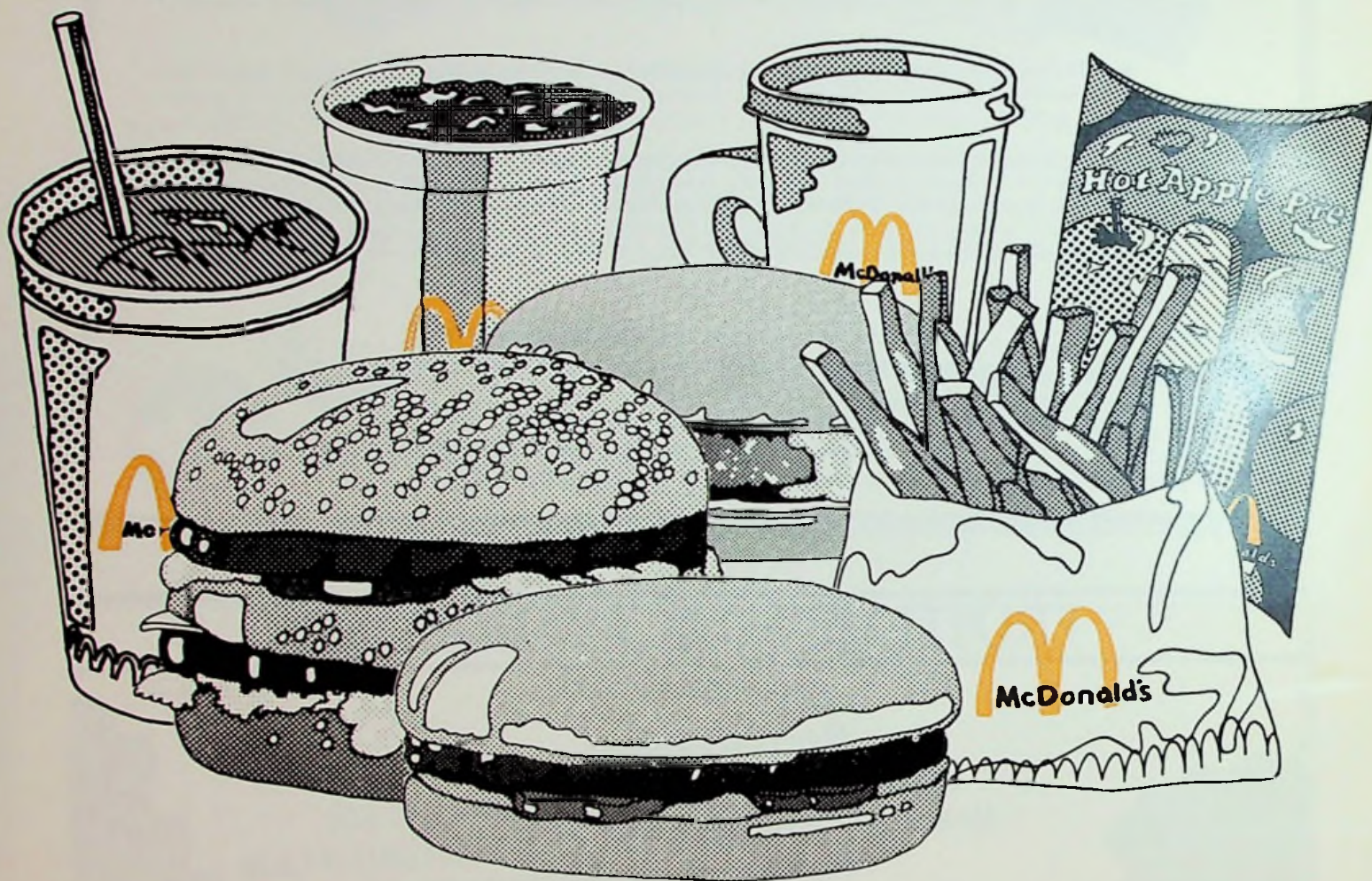
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JAPAN HARVEST

The Magazine For Today's Japan Missionary

Fall 1975, Volume 25, Number 4

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Devotional

A Leisured Heart

God does not expect us missionaries to be wringing our hands, frustrated, upset, full of tension and inner disturbance. He says, "I give My peace unto you!"

Isn't it wonderful that the book of Acts is the story of Christian workers who were concerned not with their own problems but with the problems of others?

A great missionary to India once said, "We look in vain through the whole of Acts to find one single inner, personal spiritual problem mentioned." All their problems were concerned with the people they were witnessing to. He continued, "Here is the most healthy-minded group of people that ever existed on earth. They had been freed from their own problems and so turned their energies and interests to witnessing!" They had a heart that was at leisure. They were not problem-centered but God-centered. So Acts reads like a dream. No wonder they could turn the world upside down. "Their problems were in their hands, not in their hearts. Their civil war was over. There was peace inside."¹

Isn't that what Hudson Taylor of China found? A leisured heart? Of him it was said, "He had been a toiling, burdened missionary, with not much rest of soul, but now he was joyous man. It was resting in Jesus now, and letting Him do the work which made all the difference. After that, whenever he spoke, a new power seemed to flow from him. A new peace possessed him. Troubles did not worry him as before. He cast everything on God in a new way, and gave more time to prayer." It was said he enjoyed "an exchanged life." His heart was at leisure. "The weight and the strain were all gone." And "instead of working late at night, he began to go to bed earlier, rising at 5 a.m. to give two hours before the work of the day to Bible study and prayer. His own soul was fed and from his flowed living water to others."²

Isn't that what Mabel Francis of Japan found (and writes about in this issue)? She said, "I used to get so irritated and vexed and sore! I would fret and fret!" Then she describes how she found a rest, a leisured heart. She talked about "having a blessed home in the Lord where I can go in and shut the door, and kneel before Him in secret and be at peace in a deep sea of calm when all around is trouble." "Oh," she said, "troubles still come, but the fretting and the soreness are no longer there!"³ No wonder they call her book, ONE SHALL CHASE A THOUSAND.

Isn't that what we need in these days of turmoil in Japan – a leisured heart?

Joe Gooden
Editor

¹ Jones, E. S., MASTERY, p. 89; ² Taylor, H., HUDSON TAYLOR & CIM, p. 173;

³ Francis, M., ONE SHALL CHASE A THOUSAND, p. 51, 52)

Shall We Stay?

The rise in the cost of living in Japan has reached astronomical proportions which make it increasingly difficult for missionaries. Many have returned home, many at home are finding it difficult to get back with proper support for themselves and their work. In other cases God has worked miracle after miracle to bring missionaries back to their work at almost the last moment. And what about new recruits?

Many mainline denominations during the last number of years have curtailed their personnel and support for Japan while some evangelical agencies have swelled their ranks. Others again have said, "We are forced into a substantial cutback."

What are the facts?

1. Japan is an open country for the Gospel. There is complete freedom to teach and preach the Word of God. Japan is not closed or closing. And one does not have to teach them to read or write as in many mission lands, for their literacy rate is higher than most of ours.

2. Jesus Christ's command still stands, "... to the uttermost parts of the earth." This includes Japan. Most of us felt the call of God to come to Japan in the first place and if that call hasn't changed, we had better stay. We come and go at His command.

3. "Send us missionaries," many say. Of course, they mean the right kind. They mean missionaries who will (a) learn the language, (b) love the people, and (c) have something to contribute. Over and over again we hear the invitation, "Can you send us a missionary?" Rising national churches still say, "We need missionaries!"

Have something to contribute, we said. In evangelism, in Bible teaching, in conference work, in personal work, in home Bible classes, in coffees, in teas, in young people's work or women's work or men's work or children's work, or in the para-ministries such as literature or radio or television or films or journalism or student centers or coffee houses. Be a specialist. But no missionary should cut his "eye-teeth" on the Japanese. Learn to prove God at home and then with a good work experience come to the field and be a workman that "needs not be ashamed." Of course, it will take fire, love, vision, faith, determination, drive, daring, enthusiasm, courage, and a life of prayer. But it's worth it!

Shall we stay?

4. 111,000,000 people remain to be evangelized. Is that not answer enough in itself?

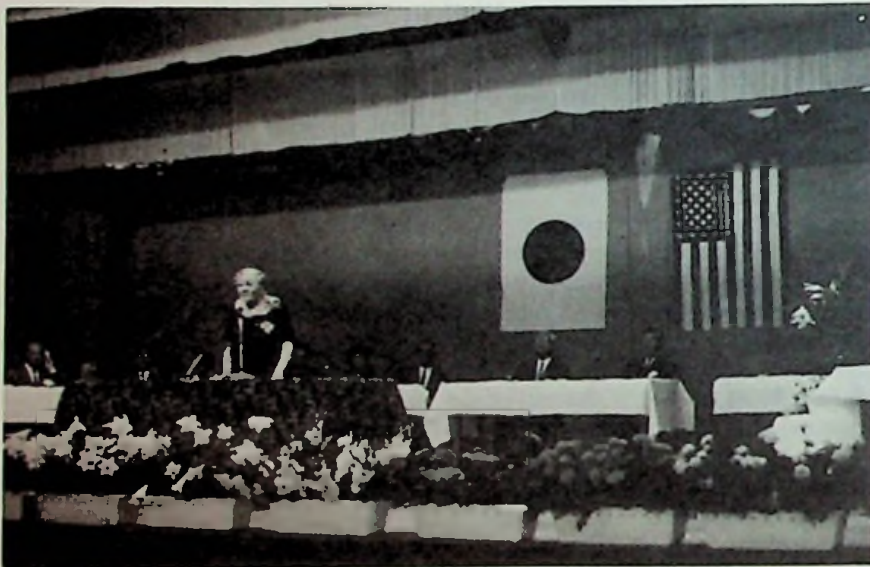
Harold Johnson
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KEY TO THE CITY OF MATSUYAMA



MABEL FRANCIS (right) & HER SISTER ANNE

Mabel Francis Of Japan

by Alvin Van Schooten

Alvin Van Schooten has served as a missionary in Japan for 20 years and is presently chairman of the C&MA work in Japan. His close relationship with Mabel Francis and his appreciation of her work make him well qualified to write some of the details of her wonderful life. Word of her homegoing reached us too late to do anything but put a notice in the last JAPAN HARVEST.

Condensing such a beautiful and active lifetime into one short article is not easy, so I will touch just the highlights.

1909

Mabel Francis landed at Yokohama Nov. 30, 1909, with her "outfit" consisting of three new gingham dresses and a knife, fork, and spoon! A small steamer trunk contained some books, pictures, and mementos of her family. With this meager "outfit" she intended to work for a lifetime, never expecting to return to the States. The Christian and Missionary Alliance work was small at that time with only a church

in Nagoya and another in Hiroshima.

Life was not easy during those early days, but she adapted to the life-style of those she sought to win — futon (Japanese style bedding on the floor), tatami (straw mat floors), hibachi (small charcoal burners), and bicycle travel.

The language was another problem. She found no Naganuma School of the Japanese Language, or Japan Missionary Language Institute. Through a tutor she learned to speak and communicate the love of Christ. She never learned to read Japanese kanji (characters). Even in her later years she used the "Bungotai" Romaji New Testament, or had a Japanese helper read to her so she could get the modern translation meaning and nuances.

Return?

The depression years during the '30's and Japan's preparation of war caused the mission to withdraw from Japan in 1934. She was told to prepare to return to the U.S., but while packing, a deep sense of God's presence came over her. She related, "It was then that I heard a voice in my soul, but at the time it was so vivid that I thought I was hearing it with my natural ears: 'You know that I have called you to Japan — that is even before the Board's call. And the work I wanted you to do is not yet finished. I want you to stay here.'"¹ She remained.

Then again in the '40's friends wrote urging her to return to the U.S.

The American Consul advised her to do the same, but again God spoke, "War cannot break out until I permit it, and when I do permit it, I will take care of you, there is no need to fear."²

Again they said, "No, we aren't going back." They sensed the spiritual vacuum in the lives of the people. They knew that only the message of the indwelling Christ could really meet the heart's need. Knowing the language, they could readily communicate the love of God. God had prepared them for this hour.

Her Greatest Years

Miss Francis was just 65 then. *Her greatest ministry was during the next twenty years.* For several months they remained in Tokyo. Much of the time was spent interpreting at the G.I. Gospel Hour with the Japanese, as well as G.I.'s who attended. God used her to call G.I.'s back to Japan as missionaries. They were instrumental also in helping to formulate the Far Eastern Gospel Crusade.

Miss Francis returned to Shikoku in February of 1946. The church and her home had been completely destroyed and the believers scattered. Her indomitable faith made her press on in extensive relief work and the rebuilding of the Matsuyama Church.

In 1950 she went to Hiroshima, gathered the pastors together and encouraged them to purchase land and rebuild from the rubble left by the atomic blast, trusting the Lord for the finances. These pastors even today pay tribute to her strong faith and believing prayer. It was during this time that the Alliance Bible School was begun in Hiroshima under her guidance and counsel.

For 20 years she and her sister lived and labored without the support of a mission board. Then, in 1952, the C. & M.A. re-entered Japan. Rev. A. Paul McGarvey came to direct the work that was "reborn" through "the Ladies" untiring efforts and persevering faith.

Until her retreat at 85, she continued to live in Matsuyama. When she was not out in evangelistic work or deeper life meetings she ministered to the many who visited her personally. Many Japanese Christians and missionaries alike were blessed and helped through her messages on the Spirit-filled life.

On September 6, 1965 a host of friends, both Japanese and missionary bid "the Ladies" sayonara; Miss Francis, after 55 years of labor, and her sister Anne, after 42 years.

The Japan Alliance Church invited her back for their 20th anniversary in 1969. She stayed for 10 months and ministered from Tokyo to Shikoku and Kyushu, age 89!

Internment

After Pearl Harbor she was permitted to stay in her home in Matsuyama, Ehime Prefecture, under house arrest for about a year. "Tomorrow you will be taken by train to Yokohama." She learned later there was to be an exchange of prisoners, but this was never realized. From that time she was interned in the Tokyo area. One bright spot was the reunion with her sister, Mrs. Anne Dievendorf, who had come to Japan in 1922 and had also felt led to stay. At the war's end in August of 1945, weak and emaciated, "The Ladies," as they were affectionately called, were told by the American liberation forces that a ship awaited them in the harbor to take them back to America.

Honored

Many honors were awarded her during her lifetime. In 1962, at the age of 81 she was honored by the Japanese National Government. Standing in the presence of a representative of the Emperor, she was presented with a beautiful parchment scroll bearing the Emperor's seal and a summary of her



service to the Japanese people. Conferred upon her was the unique honor of membership in the highly exclusive *Fifth Order of the Sacred Treasure*; unique because she was the *only* person in Japanese history to receive this medal while still alive. The Honorable Governor Sadatake Hisamitsu of Ehime Prefecture was the one who initiated this recognition. He took into account the example of her Christian faith when presenting her for the high honor bestowed by the Emperor. He said, "She gave both materially and spiritually to the welfare of the Japanese people, especially at the close of the war in our time of defeat when the Japanese people were in extreme distress and bewilderment. She traveled widely and gave unprecedented assistance and encouragement to our people by her Christian faith."³

What did this mean? It meant that the Japanese Government inferred that Miss Francis could consider herself a Japanese citizen, and from that time, in special functions of state, a place of honor was reserved for her as a member of the order.

She also received an honorary Citizenship from Matsuyama City, Ehime Prefecture, in 1965 and was presented the "Keys to the City" in a special ceremony. Over one thousand people gathered in the City auditorium on that occasion. When asked to address the crowd she gratefully thanked everyone; then with the unction of the Holy Spirit she related that the Living God of heaven, through Christ the Savior, was her source of love and everyone present could experience the same, "For God so loved the world. . ."

Last Days

Those who knew her will be interested to learn the details of her last days.

She has been living at Shell Point Village for the past five years; a retreat center of the C & M A in Fort Meyers, Florida. Even as a semi-convalescent Miss Francis continued her spiritual ministry to anyone she came in contact with. For instance, she visited many patients in the Nursing Pavilion where she lived. There were several very ill persons whom she visited every day. Then on Monday, May 12, 1975, just four weeks before her passing, after leaving the room of a patient, she was holding the rail along the hall when she felt something snap in her right hip. She couldn't move her foot and slowly sank to the floor. The resident doctor realized what had happened and she was taken to the Lee County Memorial Hospital in Fort Meyers where a metal pin was fitted into her broken hip. The day following surgery she was up walking in her hospital room. Ten days later she was dismissed and returned to the nursing pavilion.

After Miss Francis' returned from the hospital, there was no time that she was left alone. Many of her friends took turns sitting beside her and ministered to her every need. Each day these ladies would see that she did some walking. On June 6, she had taken two walks and seemed much stronger than any time since her fall. Early on the morning of June 7th her breathing changed. Oxygen was administered. By 11 o'clock her heart was weakening.

Then on June 7, 1975, at 12:55 p.m. and 95 years of age Mabel Francis looked up, smiled, waved her hand, and with a radiant countenance entered Christ's Presence! Hers was 55 years of service in Japan to present to her Lord!

1. R. M. Francis, *ONE SHALL CHASE A THOUSAND* (Harrisburg, Pa.: Christian Publications, 1968). p. 24.
2. *Ibid.* p. 17.
3. *Ibid.* p. 117.

Dealing With Myself

by Mabel Francis

Before I came to Japan, I had many wonderful experiences in the Lord. I believed in heart cleansing. I thought I knew the meaning of the filling of the Holy Spirit. I thought I was dead, as far as the old life of self was concerned.

And then I came to the field.

After the newness and excitement was over, I found myself with many problems. The greatest of these was self. Many times I got "down in the dumps," and I began to realize that "I" was not dead yet. The corpse was still very active. What should I do? I knew I had to go deeper with God, and about that time I heard a song filled with deep meaning for me and I've never forgotten it. The title was: "I cannot live unless I die". How true it was — but then the question came, "How can I die?" Hungry of heart, I cried out to God for help. Then *He* took me into great trials and difficulties that I had never dreamed of before. As I sought His face in these problems He revealed to me the depth of my self-life.

Deep Longings

Single women have many longings. Many of these are natural and legitimate. However, if these longings within are left unconquered, they often manifest themselves in the self-life.

I had one great problem. It seemed that the people among whom I worked soon became so very selfish. I sought the Lord about this and He showed me that it was because I myself was so self-indulgent. Like a mother who spoils her child by giving it all it desires because it brings satisfaction to her own heart, so I was doing the same to the people with whom I worked. I had to meet God on this issue and He delivered me.

Self-Pity

Another of my problems was self-pity. One hot summer day as I was riding over a dusty, bumpy road on my bicycle on the way to take the Gospel to a distant village, I became very tired and discouraged. It was a hard job I had to do. I felt sorry for myself.

Soon I found myself sitting by the side of the road, crying. I was *not* crying for the souls of the lost. I was crying because I pitied poor *me*. I was sorry for myself. Since I allowed the Lord to deal with this sin within my heart, there have been less problems.

To be a single missionary is not a natural thing. It is not natural to live this life alone. I, too, found a longing for companionship.

And then God taught me a lesson along this line. One of the wonderful scriptures He gave me is found in Ps. 87:7, "All my springs are in Thee." "All my springs" were to be not in self, not in circumstances, not even in friends or companions, but in *Him!* We must love Him more than anyone or anything. He must be absolutely first in our lives. Our own little springs are not sufficient. They will fail.

One day when I was very troubled about a matter, I heard Mrs. Bee tell a story that illustrated this verse and helped me much. A certain little town was lacking greatly in its water supply. People, animals, everyone was thirsty. Then one day someone discovered a small boy coming down the hillside carrying a bucket of sparkling water. "Where did you get that water?" they asked. "Up yonder at a spring," he replied. "It's full of water." "Doesn't it ever run dry?" they inquired. "Yes, sometimes it does, but then I know of another spring a bit farther up — and that spring never runs dry."

The Answer

Oh what a lesson I learned. Our Lord Jesus is the spring that never runs dry. He is indeed wonderful. He is our

Friend, our Helper, our Husband. He is our all in all. "All our springs are in Him."

It's true that all of us face difficulties and problems, but we do *not* have to settle them ourselves. He will settle them for us. Let's put Him first in all, and let Him be our all in all. He'll solve every problem for us if we let Him.

Hudson Taylor said, "I'm so glad that I have a wife to whom the Lord Jesus is more precious than even her husband."

He must be more than anyone or anything if we are to be victorious. Real happiness only comes when all our springs are found in Him.

I've proved it now in Japan for many, many years!

He is the answer!

The Challenge

When I was seventeen God called me to give up my position and enter evangelistic work. At that time I was teaching in a small country school in Tamworth, New Hampshire (USA). God laid on my heart a burden for the people of that town. I had taken the exam and had been asked to teach, but one night when I was there later than usual, God spoke to me, "You are the only one in this village who knows my love and who has tasted my salvation. Why do you sit here? I want you to go to all the people and tell them of My love."

So I sent a notice by the children saying, "There will be a service in the school house at 3:00p.m. next Sunday. All are cordially invited." They came. And before the school term finished nearly everyone in that town had found Christ as their Savior!

The news of this spread and the pastor from the neighboring village invited me to come to his church. Here again God poured out His Spirit and many were saved. Then many calls came for meetings to share Christ and I was never able to go back to my teaching again..

Dealing With God

by Mabel Francis

Miss Francis constantly emphasized God's dealing in her life and shared these experiences with others. Here are some selections shared with missionaries twenty years ago from the pages of the JAPAN HARVEST, as well as from later issues also. Her fountain never ran dry!

My Call To Japan

When I was nineteen God definitely called me to go to Japan. I was alone in my room praying when suddenly I became aware of the Presence of God in a very special way. As I listened He spoke to my inner heart. "You know that I love you."

"Yes," I answered, "I know that

You love me." And then He spoke a word that changed my whole life.

"Just as I love you," He said, "I love the people of Japan." At that moment the whole nation of Japan seemed to be standing before me and Jesus was in the midst of them. He said, "I know their sorrows; I have seen their tears; but I cannot help them for they do not know Me. I have

no lips with which to speak, no hands with which to minister."

At that moment I sensed the awful yearning of Jesus over the lost. He said, "Will you give Me your life to tell them of my love?"

Of course I would!

The clear sense of the suffering of Christ over these precious souls in Japan for whom He died, has never

left me. It has been the motivating power in my life ever since. It has been the longing even in some small way to relieve *His* suffering as I saw it that day, that has kept me here all these years. It is for Jesus' sake that I have remained in Japan.

The call was so clear that I began at once to prepare. I entered Gordon College, then known as Gordon Training College in Boston, Mass. While studying there the terrible moral conditions of factory life in Brockton, a nearby city, were brought to my attention. I felt that God would have me open a rescue mission there, trusting Him alone for the needs. For two



years I was there in this school of faith when God led me to go to Nyack, N.Y., and there God taught me many lessons too.

Preparation

After graduation I went to Defiance College in Ohio to continue my education, but the burden to give my witness to those to whom God had called me (i.e., the Japanese) became so great that I was unable to complete my course there. I returned home and wrote the Board of The Christian and Missionary Alliance in New York that I would be ready to leave for Japan in the fall.

In those days every missionary candidate was responsible for his own transportation, outfit and first year's support. At the time I wrote the New York office that I had nothing, but that I believed God would supply. Soon the Brockton Olivet Memorial Church pledged my first year's support. Then daily, as though an unseen hand was moving, money came until I had the full amount for my passage. I did not have a very big outfit, but things meant nothing when I felt such a longing in my heart to begin to tell the Japanese of Jesus' love and in some small measure at least to relieve His heart of the pain I sensed He had for them. I sailed for Japan late in 1909.

Adjustments

Upon my arrival in Japan everything changed. I had to sit quietly and study the language. The exhilaration of the public ministry I had carried on in America was gone. The work seemed so vast with millions in heathen darkness all around me. What

could one little person like me do?

Not only did I feel my absolute insufficiency for the work, but whereas I had thought I had experienced victory over self, I now felt its uprisings. I felt the subtle desire for appreciation and understanding *from* the Japanese for whom I was giving my life. At that time God made very real to me the meaning of Matthew 20:28.

"Your attitude must be like my own, for I, the Messiah, did not come to be served, but to serve, and to give my life as a ransom for many."

By this time we had gathered some very fine educated men who seemed dedicated to the Lord, and we decided we should organize a purely Japanese Alliance Church. It was an occasion of great joy when we could give the work over to the Japanese, but after it was all over I began to feel very lonely. I could not understand my loneliness. Little by little I saw that I wanted them to come to me for advice. I wanted them to say, "We know that *we* are now responsible, but we must have *your* opinion. It was so nice to have you here today." I wanted some words of appreciation. Then Jesus spoke to me again through Matthew 20:28. Jesus said, "I ministered and no one said, 'Thank you.' They gave me a crown of thorns. And a cross."

Deep Probing

I had often read this verse and had thought that I did not want to be ministered unto. I did not like to have people wait on me. It annoyed me. But the Spirit said, "You do not want them to minister to you physically, but you do want them to minister to your self life. You want words of appreciation. When I saw this horrible display of my self life, I took this to Jesus asking Him to give me deliverance. It is impossible to express the sweet release and freedom that followed. "Whom the Son makes free is free indeed." I could serve or not serve with equal joy. I was oblivious to their attitude toward me.

I had followed Him, but I had felt bewildered and frustrated. In my deep distress I had cried out to the Lord, "What can I do?" Then He said so clearly, "It is not for what *you* can do that I brought you here, but for what you will let *Me* do through you." It seemed so simple then just to let Him take over, but I found that the old self would not recede so easily. It was at this time God revealed to me that deliverance from the Adamic nature must be by death. I must die. But how could I die? The consciousness of this nature which "is not subject to the law of God, neither indeed can be" became so terrible that finally my health broke from the strain.

Help

Daily I sought and expected that God would send a fresh anointing of the Spirit; but only more severe trials and a deeper revelation of the awful depth and subtlety of the self life followed until one day as I walked into the wood a voice ever so clear rang through my being, "*I will dwell in them and walk in them*" (2 Cor. 6:16). At that moment I realized that it was not that I should have a new blessing, but that the Blessor Himself had come in and taken over. Galatians 2:20 became a glorious reality, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me."

The sixth chapter of Romans, verse 5 was wonderfully opened up to me, "Do you not know that you are dead by virtue of oneness with Him in His death?" "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." I saw that I was made one with Him in His death and that the living resurrected Christ had come in and taken the throne of my heart.

All sense of defeat and sadness was gone. He had come and shed His light and love through every part of my being. I did not need to struggle to be better. He, the Perfect One, had come. I was just to surrender to Him and let Him live out His life in me. I did not need to struggle for victory; the Victor was within. He had come to live His life in me.

"You came to live your life in me; I lost myself in finding Thee!"

Oh, the joy that came as I experienced the reality of this truth! "I, dead, past, gone!" Crucified with Christ! Now Christ lives in me!



As I write this my heart thrills afresh. What a wonderful salvation! I was not only saved from sin but saved from myself. Now His Presence within is a glorious reality. I never dreamed that such a life of victory and peace was possible.

A Being more real than hands or feet has come into my heart, and as I obey Him, I realize more and more that I am fused into Him, made one with Him, taken up into Him, a joint heir with Him, seated with Him.

The more we know of this wondrous One, the greater the marvel becomes.

Our Experiences In Church Planting

Lea Little has served in Japan for 22 years, has been chairman of JEMA'S Pioneer Evangelism Committee, and has served as chairman of his Evangelical Free Church Mission in Japan. This paper given in outline form was presented at one of JEMA's Church Planting Seminars in Osaka in May 1975. It is the desire of JAPAN HARVEST to bring the experiences of those engaged in church planting to the attention of its readers.

by Lea Little

The following represents the cooperative endeavor between the Evangelical Free Church Mission in Japan and its related National churches in the work of opening and pioneering new churches.

As a mission we have held certain convictions and on the basis of these have experimented in pioneer church planting. We are a small group and our experience is limited; however, we are encouraged by a measure of success. The word *experiment* implies that we do not claim to have found the perfect plan. It also implies flexibility and a willingness to adjust to new situations or better methods.

We gladly share these experiences with others with the prayer that we might help one another become more efficient in the ministry of establishing his church in this needy land.

OUR CONVICTIONS

Some Basic Convictions which need to be held if we are to succeed in church planting. There are of course other basic convictions besides these listed here.

1. Extension Evangelism

Extension evangelism (evangelism which produces new congregations) is the mandate of the missionary. Matthew 16:18; 28:19-20

a. The missionary must have the strong conviction that he is com-

mitted to a ministry of preaching and teaching the message culminating in the formation of new congregations of disciplined Christians banded together for worship, teaching, fellowship and witness.

There are missionaries and pastors who do not hold this view but we must not waver in this conviction.

b. For the missionary, church planting involves a close cross-cultural relationship requiring:

a. A certain degree of language acquisition.

b. A certain degree of accultura-

tion.

Both of these have a bearing upon the success of a church planter's ministry.

The national church must also hold the conviction that extension evangelism is the mandate of the established local church as well as the mission.

2. Cooperation

Cooperation is the fastest way to start pioneer churches.

a. Definition of cooperation as used here: The voluntary pooling of re-

sources (men and money) and efforts in church planting by missionaries and nationals of like mind and vision.

- b. Cooperation is biblical.
 - 1) Early in the christian church "evangelistic teams" of mixed nationalities and professions are evident.
 - 2) Inter-church fellowship, offerings, problem solving are also evident in the early church.
- c. EFC Statistics indicate that close cooperation produces new churches faster.

- 1) Comparison of 3rd year growth figures of 12 of our youngest churches:

3 CEC churches:

Average AM attendance per church 35.6 people.

Average annual offerings per church ¥3,956,145 (\$13,410).

9 other churches:

Average AM attendance per church 15.5 people.

Average annual offerings per church ¥669,692 (\$2,270).

- d. Cooperation must be viewed in the context of the Japanese culture.
 - 1) There will be a lot of "tea drinking." Japanese committee procedures and decision making procedures must be recognized and accommodated.
 - 2) Cooperation probably means "following largely the lead of the national, yet maintaining the right to stand on important issues in the areas of advice and decision making."
- e. The basis of cooperation must be continually strengthened.
 - 1) All must hold to the authenticity and authority of the Word.
 - 2) True christian fellowship must be fostered practically by meeting together, sharing together, praying together and working together.

3. Lay Participation

Lay participation is essential in a pioneer church planting program.

- a. The more definite the return to the principle of lay ministry in Ephesians 4:11, 12, the more successful will be our church planting program. Missionaries and pastors must train and lead laymen into active participation in starting new churches.
- b. EFC experience indicates clearly that where there has been a strong emphasis on lay training and participation there has been faster growth.

4. Flexibility

Flexibility must be maintained in our programs.

- a. Changes both within and without

the church are coming rapidly. We must be willing to adjust. The dollar shock and inflation are examples. Does the Cambodian and Vietnam situation indicate future changes to which the church must adjust?

- b. Flexibility must be built into our organizational planning, constitutions, etc.
- c. The need for flexibility has been hard for the missionary to accept, but it has been much harder for the national.

OUR PLANS

Following are the plans for planting new churches.

General outline of the EFC Cooperative Evangelism Committee program.

Through prayer, discussion, surveys and the pooling of resources a new pioneer church project is decided upon. 45-50 tsubo (36 sq. ft. per tsubo) of land is purchased in a growing urban residential area with population potential for becoming a central church. Cooperating churches purchase the land through revolving fund or other loans. The mission



erects a church/house building through money advanced from a missionary housing revolving fund. A C/H is a compact 2 story building of 40-42 tsubo size with the missionary residence upstairs and the church meeting place downstairs.

The cooperating churches provide christian laymen and advisory pastors to work *with* the missionary in the pioneer church. Through witnessing, preaching, teaching, fellowship and the training of new christians a group of believers is won, disciplined, and established into a local congregation. When the missionary moves out, the first pastor takes up residence to continue the work of church expansion and eventually extension.

The missionary moves on to another cooperative program to start another new church.

1. Organization

- a. A joint committee of 3 Japanese and 3 missionaries administer the program and carry most of the basic planning. Our mission and church are organizationally separate. We cooperate

on various joint-committee levels.

- b. In order to gain a broad cooperative spirit, both the National church's District Committee and the Mission's District Committee discuss major issues. Pastors and laymen are represented on these District Committees.
- c. General guiding principles are spelled out in a constitution *which* needs to be broad enough for a good deal of flexibility in operation.
- d. Basic operational procedures are spelled out in by-laws. This is *extremely* important in areas of finances where quite a large sum of money is handled in revolving funds. Good business principles must be adhered to.
- e. Local "Pioneer Evangelism Committees" or working committees give oversight to the new project until the new congregation is organized. As the temporary local church organization is formed, the work of the "Pioneer Evangelism Committee" is gradually turned over to the local committee, *but* basic oversight is maintained until an official constitution and organization is maintained. The missionary serving in the new project is a member of both the "working committee" giving oversight *and* the local church committee.
- f. This broad type of organization takes much time and effort to develop and maintain. If it can be done, however, we believe it pays off. If it is not possible, a cooperative church planting project can be started in fellowship with only one church.

2. Cooperating church(es) commitment.

- a. Cooperating churches can be one church, several churches in a given area, district churches or all the churches in the denomination (such as the National Church's Home Missions Committee).
- b. Commitment includes the following:
 - 1) Financial Commitment. They promise to buy the land thru revolving funds or bank loans - generally on 5 years repayment contracts.
 - 2) Personnel Commitment. 5-10 *mature christian laymen* are commissioned to the new work. They give their time, service and offerings to the new work and become members when the new group is organized. They serve in many capacities in the new work and are further trained by the missionary when necessary. The strength of this team of lay workers greatly determines the

rate of growth in the initial stages of the new work.

In most cases an *advisory pastor* works with the missionary to help with difficult problems, marriages, funerals, etc.

3. Mission Commitment

a. Financial Commitment.

1) Missionary support and housing. In the C/H the missionary's housing is provided on the second floor.

2) Financing the C/H. The mission advances funds from Missionary Housing Funds when available. If not available, the cooperating churches sometimes help with bank loans. The missions total contribution becomes the building loan plus a monthly "rental" contribution during the period of residency of the missionary. When the missionary leaves, the amount of the cost of the building over and above the "rental" contribution is repaid to the mission Housing Fund by the new congregation.

Note: Mission "rental" contribution from April 1975 is \$275 per month. Average period of residency of missionary thus far in the CEC program has been 2½ years.

3) Local evangelism funds are carried largely by the new group with limited help from mission or the cooperating churches.

b. Personnel Commitment.

A missionary "church planter" and family move into the C/H in the new area. This must be a missionary with a certain ability

- 1) in the language and
- 2) some church experience.

4. Revolving Funds

Land site revolving fund.

a. The mission contributed to the *land site revolving fund*. The church has made a loan to the fund available.

- 1) This fund now totals approximately ¥28,000,000 (\$93,333).
- 2) For the use of the fund "contributions" (interest) are made at 6.5% 1-5 years; over 5 years 8.5%.
- 3) January 1975 estimate for 45-50 tsubo of land ¥10,000,000. (\$33,333)

Missionary housing revolving fund.

b. The mission has provided a missionary housing revolving fund for the C/H building. When funds are not available here some churches have added funds from bank loans.

- 1) This fund now totals approximately ¥25,000,000 (\$83,333)
- 2) January 1975 estimate for 40-42 tsubo size building ¥10,000,000 (\$33,333). (equals app.

¥250,000 per tsubo)

5. Meeting Place

In the C/H plan the meeting place is provided from the beginning of the work. These 20-21 tsubo ground floor facilities will seat approximately 70 plus toilets, entrance, kitchen and office/baby room.

6. Pastor's Salary

a. During the missionary's residency a pastor, in principle, is not called. The missionary (with lay help and advisory pastor in special cases) serves as a pastor during this initial stage.



b. When the missionary leaves, the first pastor enters and lives in the second story and is fully supported by the new congregation.

c. For interest, our philosophy concerning the role of the missionary in relation to the local church is as follows:

1) Missionary as Pastor.

By virtue of the fact that the missionary is commissioned, sent and supported by EFCA churches for the ministry of evangelism and initial "church planting" he shall not fill the office of a *permanent* national pastor. His ministry in any local church is *temporary* and at a certain stage of development he shall relinquish his ministry to a national pastor called by the newly organized church. Because of this distinction between missionary and pastor a missionary shall not be called pastor.

During the pioneer stages of the church and by virtue of his position as a member of the E.F.C. Mission and of the E.F.C. ministry, he has every right to preach, teach, administer the ordinances, perform church ceremonies, and exercise discipline in the new churches he is founding. During this period we encourage an advisory pastor relationship with an experienced Japanese pastor. In cases where the missionary may cooperate in an organized church with a national pastor the missionary's ministry shall not be pastoral but basically evangelistic.

2) Missionary as local church member.

By virtue of the fact that a missionary is a member of his sending church and that in his function as a missionary he is *temporary* in his residency, he shall not become a full member of a national local church.

A missionary may, however, if he so desires, become an *associate* member of a national local church, provided this status excludes the right to vote and to hold office in the church.

Until a pastor is called by the newly organized church the missionary shall carry the basic leadership responsibilities of the pioneer church irrespective of any membership status.

7. Alternate C/H Plan

a. Need for an alternate to the C/H plan.

1) The C/H program is a wise use of funds in helping a new congregation obtain a church building facility. It also serves the dual purpose of housing the missionary in the center of his work. However, it is dependent upon the availability of revolving funds and the strength for repayments.

2) We have started 6 new churches in the past 5 years. This *pace* has become a financial burden to the small number of churches who carry the major load of repayments. Our revolving funds are also shrinking because of inflation.

Land and building costs have increased approximately 150% in 5 years!

3) *Rather than slow down our church planting program and procede only as funds are available for the C/H situation, we are introducing alternate plans where C/Hs will not be used.*

b. *The alternate to a C/H.*

1) Mission/church cooperation continues as usual.

2) If there are funds and cooperating churches available to buy *land only*, we will do so. The mission will provide a missionary residence in the area (probably rentals). A *temporary* meeting place will be provided thru a cheap pre-fab erected on the land. A permanent building will not be considered until later.

3) If funds are not available for land we will launch a church planting project using *rentals or believers' homes* for meeting places.

Neither land nor buildings will be considered initially.

OUR METHODS

THE CHURCH PLANTING PROCESSES are patterned, we feel, on Paul's Missionary Methods.

1. Workers commissioned.

- a. Workers: missionary, laymen, assisting pastors.
- b. The commission: starting new congregations.
- c. Commissioned with a plan: planning process, plan accepted by all, details flexible.

2. Audience contacted.

- a. Official contacts: mayor, local district leaders.
- b. Courtesy contacts: nearby pastors, immediate neighbors.
- c. Local routine contacts: shops, businesses.
- d. Advertising: handbills on streets and at homes, signs, posters, newspaper ads and inserts, public address system used before meetings, hanging signs, etc.
- e. Home visitation: widespread tracting with teams, concentrated tracting in small area followed by visits at the door, story cartoons, church life-and-activity photo album presentations.
- f. Other: contacts thru joining sports clubs, hobby clubs, judo classes, Rotary Club, Lions Club, etc.

3. Gospel communicated.

- a. Message: pre-evangelism literature; Gospel presentation following classes in English, in cooking, in flower arranging, in art flowers, in undokais (athletic events for children), etc. Regular evangelistic preaching: (content and presentation important!)
- b. Messengers: missionary, laymen, pastors and evangelists invited to speak. Both person-to-person witnessing and preaching.
- c. Media and methods of use: literature, films, tapes, radio, TV, evangelistic Bible studies, overhead projectors, etc.
- d. Types of meetings:
 - 1) C.S: usual Church School (Sunday School), home CS, Dorm CS, park CS.
Literature and tools important.
 - 2) Youth: usual type church meetings, Bible classes, rallies, camps, hiking, cycling, skiing, etc.
Literature and tools important.
 - 3) University students: on-campus Bible studies, youth centers, EBC, "coffee dendo" (informal fellowship approach) for evangelism.
Literature and tools important.
 - 4) Men: personal evangelism thru friends and fellow workers, English Bible Classes, men's

suppers, lay-led evangelistic Bible studies in homes and factories, films in factories, CS parents to Christmas programs. Literature important.

- 5) Wives: lay-led evangelistic Bible studies in homes, churches, etc., English BC, cooking/Bible class, art flower/Bible class, luncheons and teas, "family life" lecture series.
Literature important.
- 6) Family: Christmas family fellowship, family picnics and hikes, family films, undokais, missionaries invite families to home for meal and fellowship.

4. Hearers converted.

- a. Appeal: motivation.
- b. Decision: invitation, decision cards and use, "progressive decision" in Japan problem.
- c. Confession of faith: encouraging first confessions, evidence of conversion.
- d. Initial follow-up: immediate, person to person by trained laymen, group follow-up.
Materials: Sodoiin Dendo, Campus Crusade, Navigators, PBA courses, etc.
- e. Baptism preparation: materials.

5. Believers congregated.

- a. Meeting places: church/house, church, rented rooms, buildings, missionary home, believer's home, etc.
- b. Meetings for believers: worship, teaching, fellowship, prayer. Cell groups, larger groups.



6. Church confirmed (Strengthened)

- a. Preliminary organization: temporary constitution, officers, committees.
- b. Church functions taught and organized:
 - 1) worship
 - 2) teaching
 - 3) fellowship
 - 4) witness and service
 - 5) stewardship
 - 6) discipline

7. Leadership consecrated (Trained and Appointed)

- a. The ministry: types and functions.
- b. The missionary: ministry of preaching and teaching, temporary.
- c. Full time workers: training, appointment, ministry, support.
- d. Lay workers; teaching concerning lay ministry, encouraging participation, training program, providing specific practice and ministry opportunity, official church recognition and appointment, ministry supervision by church.
Providing lay personal workers and counsellors, leaders for home bible studies, teachers for church and home Bible studies, lay preachers, street preachers, church administrative leaders.
Local church training, cooperative laymen Bible schools, theological extension programs, seminary lay courses.

8. Autonomous church organization consummated

- a. Constitution: provision of sample or suggested constitutions, providing guidance for statement of faith, membership, leaders, pastor, etc.
- b. Property:
- c. Legal incorporation (shukyohojin)
- d. Exit of missionary - except in 10.B (cooperation in church planting extension program of the newly organized church)

9. Inter-church relationships continued

- a. Parent church (or mission) relationship: locally autonomous but relationship of fellowship and cooperation continues.
- b. Denominational or larger group relationship: district level relationship, national level relationship, inter-church fellowship at camps and conferences; specific age group inter-church fellowship (youth, woman's); exchange of laymen to give testimonies etc.; pastor pulpit exchange.
- c. Inter-denominational level: JEA, JOMA, Crusades, Congresses, etc.
- d. International level: fellowship and membership in such groups (generally on denominational level)

10. Church expansion and extension continued

- a. Local expansion: church leaders using laymen and all evangelism methods continue local evangelism enlarging their congregations.
- b. Church extension: branch church outreach (sometimes begun thru homes meetings network), church planting in cooperation with other area churches, with the mission, etc.
Overseas missions vision and participation maintained and expanded.



DEBUT OF "LIVING" JAPANESE TESTAMENT

Announcement has been made of the publication of the "Living" Japanese New Testament on October 17th by the Word of Life Press.

It is written in a rather "free translation" (jiyuyaku) to appeal to non-church young people and for the secular market. It is distinctly geared to the younger generation.

The Gospels are called "The Life of Christ;" Acts is called "The Birth of the Church;" the Epistles are called "Letters to the Christians;" and Revelation is called "The End of the World."

It will appear in B6 Size with 600 pages, selling for ¥1,000 and will include 12 pages of colored photos of the Holy Land and 3 colored maps.

This is a completely different level of the use of the Japanese language and many of the reviewers have been highly complimentary of the flow and beauty and descriptive quality. The very selection of the Japanese words to express New Testament concepts is most interesting.

"Three stages often found in God's work: Impossible - difficult - done!" - J. Hudson Taylor.



HIROSHIMA PRAYER- CHAPEL DEDICATED

A retreat center for individuals and small groups for prayer has been dedicated on one of the hills overlooking Hiroshima in Saeki town, sponsored by the Peace Church ("Heiwa Kyokai") of Hiroshima. Rev. Uetake is its pastor and Mr. Nagatani, the many-talented minister of music.

The steep-roofed chapel overlooking Hiroshima was built from special used materials gathered by the people of the church. There was much praise and thanksgiving to God the afternoon of the dedication. Young people from this church have been especially challenged and are committed to helping spread the good news wherever they can.

- Mary McMillan

Need A Tonic?

For draggy days try reading two pages in the Living Psalms out loud and continue for several days. You will hear God speaking to you!

NAGASAKI AFTER THIRTY YEARS

Thirty years ago as a young American marine, Dr. Buckner Fanning landed in Nagasaki. His soul was stabbed with the destruction and misery he saw everywhere and it made him start thinking seriously about the meaning of life. Shortly after his return to the U.S. he found the answer to life in Jesus Christ. Presently he is pastor of the large Trinity Baptist Church in San Antonio.

Returning to Nagasaki after thirty years, he led the "Bridges of Love" Crusade during the month of July. It had been a long-cherished desire to revisit Nagasaki for a people-to-people experience of sharing friendship and the love of Christ. Thirty Members from Dr. Fanning's church in Texas those from the Nagasaki Baptist Church worked together to bring this about. School teachers from Texas met with Japanese school teachers and visited local schools. Other members of the visiting party were paired off with their Japanese equivalents.

One of the outcomes of the Crusade was that when Mayor and Mrs. Morotani and eleven other Nagasaki citizens visited America in August, the city of San Antonio was included in their itinerary. While in America Mayor Morotani and Dr. Fanning taped an interview for the NBC TODAY SHOW which was aired to an audience of 60 million people August 11th.

A special documentary film on Nagasaki is being made and will be aired over one hundred TV stations in the U.S. during Easter, 1976. Dr. Fanning has never been able to get over the experience of living in Nagasaki for many months and seeing the devastation and horror in the lives of the people. It changed his life and turned him to Christ. His whole life has been redirected to service and he is doing everything he can to help on a people-to-people basis.

- Pratt Dean (S. B.)

Japanese National Pension Plan

USA MISSIONARIES – LAST CHANCE!

Opportunity Closes Dec. 31, 1975

It has come to my attention that the NICHIBEI YUUKOO TSUUSHOO JOOYAKU which dates from 1959 has a provision which permits citizens of the U.S.A. (and citizens of the U.S.A. only) to be included in the Japanese National Pension Plan (Kokumin Nenkin). *Until December 31, 1975* it is possible to enter this plan by paying up past dues for up to 14 years, if we have been in residence here that long. Those dues would be ¥10,800 a year (¥900/month) or ¥150,400. Dues would be paid *until* age 60 at a current rate of ¥1,100 per month. (This will soon be increased to ¥1,400). There will be no payments after age 60.

The main benefit of the plan is a pension from age 65 (it is possible to draw 58% from age 60) but there are also minor benefits which include payments to widows, dependents under eighteen years of age, disability aid and a small death benefit. According to the current scale of benefits a person entering the plan this year at 50 years of age, paying 14 years of back dues and continuing payments until age 60 would be eligible for an annual pension of ¥264,708 at 65 years of age. This is regularly adjusted according to the cost of living and a 22% increase is anticipated in September of this year. Since the dues will also be increased it is not possible to say what the cost of the plan would be until dues stop at age 60.

But it appears that at age 65 the annual pension would be as much as the total investment. It will not be necessary to be in Japan to receive the benefits but one needs to be in Japan to age 56 to entitle him (security) to receive benefit payments if living out of Japan after that age.

In addition to a possible breakdown of international relations, the main

risk seems to be that a minimum number of years' dues must be paid up for the plan to give us security, if we return to the States. A person 50 years of age this year would need 20 years of paid up dues to give security in the system. Those older would need one year less for each year of their age and those younger one year more. In the event that we were to return to the States before that time we would forfeit our rights in the plan. It is not possible to pay up more than 14 years past dues because the plan is not older than that. It also seems possible for a person over 60 years of age also to enter the plan, depending on local administration.

If you are interested please check on how this would apply to your case with your friendly local pension office (Nenkin Gakari) in the "Shiyakusho". Husbands and wives are equally eligible for this plan. If you should find any of this information inaccurate, please let me know.

— Oliver Bergh

To be eligible, pay up back dues, depending on date of birthday:	
Birth date:	Period To pay Back Dues:
before April 1, '16	10 years or more
" " , '17	11 years or more
" " , '18	12 years or more
" " , '19	13 years or more
" " , '20	14 years or more
" " , '21	15 years or more
" " , '22	16 years or more
" " , '23	17 years or more
" " , '24	18 years or more
" " , '25	19 years or more
" " , '26	20 years or more

JEMA SUMMER CONFERENCE



"REALLY?"



DR. JAMES COOK



CHATTING



DR. PAUL SUNDSTROM



FELLOWSHIP



THEME: GOD'S WORKMEN



HAROLD JOHNSON



JUDY SUNDSTROM



GOSDEN LEADING PRAYERS



MARGARET HALBERG



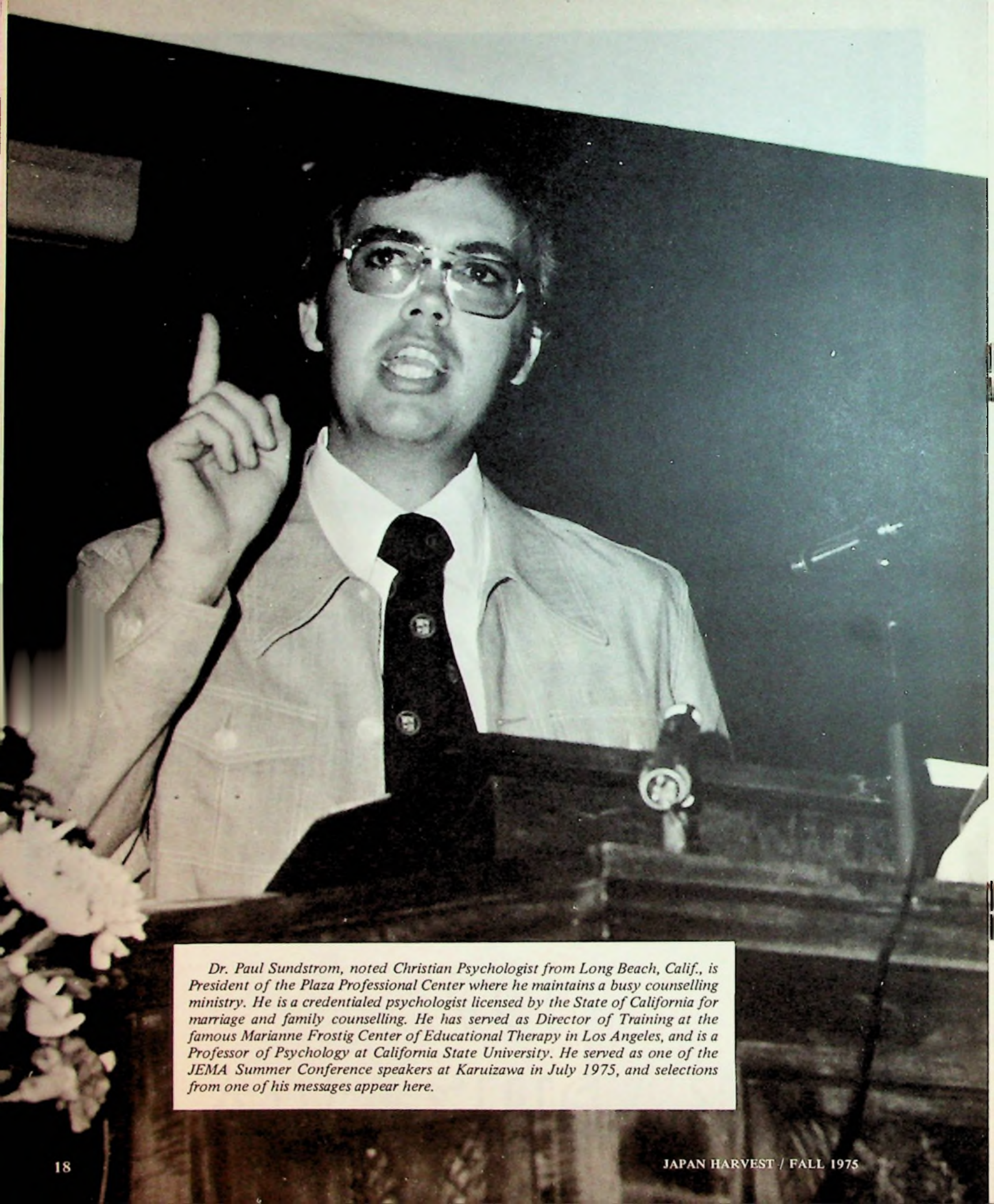
"BUT, LISTEN ..."



HALBERG, "LET'S SING!"

1975

KARUIZAWA



Dr. Paul Sundstrom, noted Christian Psychologist from Long Beach, Calif., is President of the Plaza Professional Center where he maintains a busy counselling ministry. He is a credentialed psychologist licensed by the State of California for marriage and family counselling. He has served as Director of Training at the famous Marianne Frostig Center of Educational Therapy in Los Angeles, and is a Professor of Psychology at California State University. He served as one of the JEMA Summer Conference speakers at Karuizawa in July 1975, and selections from one of his messages appear here.

God

Stripped

Me !

by Paul Sundstrom

“Then God often just lets us go our own way until we are brought to our knees”

God knows our needs! I know that He knows our needs.

In my work as a psychologist I have never met a person that did not have some kind of a need, but I have found that God is able to meet those needs and change the person so that he might become what God wants him to become.

But we are not honest about these things. I mean, totally honest, and that is a real problem. I come from a large church, the First Baptist Church of Lakewood, Calif., with 3000 members. Just my married adults Sunday School class averages 130 attendants. I am proud of my church but realize it has many needs and one of these is that it often tends to be im personal. It is so big it is easy for it to be impersonal. This means people are not open and honest with one another as they should be, nor are they willing to bear one another's burdens. Maybe it is just too big!

Only 1/10th of one's personality is ever exposed to the public, so there are many areas of one's life which no

one ever sees! But when they come for help, it is my privilege to share in that other 9/10ths of the personality that is generally shut off to the outside world, but which is so much a part of them. And we all have needs! I have never met a person — minister, or missionary, or anyone — who did not have some need!

Before coming to Japan I wrote several out here asking what the needs of the missionary community were. The reply came back, "Paul, they are just people — talk to them like people!" Yes, missionaries are people. And God wants to do something through them.

And that obedience greatly concerns us and our families and the relationships involved.

The Family

Many come to my office for counselling and they are lonely and depressed, often quite fearful, and many with marital problems. The wife would not dare tell her husband how she really felt because it would not be Christian. If she said what she really thought and really felt, it might indicate she was not the kind of Christian she ought to be. And when finally, out of desperation, she does attempt to tell him, his remark is such

self. When our work gets in the way of our worship and our fellowship and we spend more and more time trying to get the job done in reaching 110,000,000 people, the pressure increases. We push more and more, push, push, work, work, work and the intensity increases until finally our worship is abandoned. Fellowship with our heavenly Father is cut off. Then He often just lets us go our own way, until we are brought to our knees.

The Time Test

God often lets time test us. Abraham had to undergo the test of time and I sense that among many of you

"Not me! At first I couldn't believe it. Then anger set in. "God, why don't You listen to me?"

"Then one night in my study near 11:00 p.m. I collapsed!"

The Scripture says, "God is at work within you, helping you want to obey Him and then helping you do what He wants." Phil.2:13 (Lv.). God works so that we are: (1) Motivated to do His will, and (2) Helped to do His will. It is *God* that does this.

Abraham

If we carefully study the lives of Abraham, Isaac, and Jacob, we can get some idea of God's purpose in a human life and how He worked *in* them and *through* them. God wanted to create a people for His name. God wanted to do something great through Abraham. He wanted through him to call out a people that would be outstanding in their caliber and who would have an attraction about them. God found a response in the heart of Abraham.

And that is the way it is with us. God wants to create a people in Japan for His name. And He wants to do that through you. As missionaries! There is a place for you here. You already have some idea of that wonderful purpose or you would not be here in Japan representing the Gospel. Just as God had a plan for Abraham, so He has a plan for you and your life and that of your family. God wants to find a response in your heart to do His will. He wants to find a "yes" there.

Abraham was not a righteous man for he was a pagan, but he responded to the will of God and that is what God expects us to do. He expects us to obey. And that is the message of Scripture — obedience to the will of God.

that it shuts off any further communication! There are real needs! And we should realize that our families are very much involved in God's calling out a people for His name here in Japan. The worker is not separate from his family. Our families should be the first ones to take His name and to be identified with Him. It is tremendously important how our family functions here in Japan.

Japan is worried about its family life! The Japanese family is beginning to be owned by the company for which the father works. He leaves the family home and goes into the company and works and spends long hours there, returning home late at night and many times the children are already in bed. In fact, it is often only on the weekends that the father really sees his children, and the children are beginning to feel the effect of this kind of living. There is building up also some resentment within the heart of the father for having to spend so many long hours away from his children and his wife.

I believe that if the missionaries had a good, attractive family life, the Japanese would knock on their doors to see and learn more about it. They would want to know, What makes them so different?

We often feel that our calling as missionaries to spread the Gospel throughout the earth is our primary service, but No!, that is not our *primary* service! That is not why God created us! God, first of all, created us for worship and fellowship with Him-

missionaries here in Japan. Some of you have been here for five years, ten years, fifteen years, twenty years, twentyfive years and yet (!) you are not seeing this "baby" born in Japan! You are undergoing the test of time.

I sense the frustration of one missionary who had gone out and attempted to evangelize, knocking on doors and communicating with the people face-to-face, yet it brought no new people to the meetings. Just the same ones! No growth. What a feeling of despair! I remind you that Abraham had to wait and wait and wait and then one day God brought the answer, just when it seemed the most impossible. It was as if God was saying to Abraham, "You're going to have to wait until you realize you can claim nothing *by yourself!* It is not going to be by your own efforts! You're over the hill. *You* can't get the job done." Sarah chuckled! When God said, "Now I am going to do My work!" she just laughed.

Japan is in turmoil. These are critical times for her. She is in torment in terms of the direction of her industrial society. The family is breaking down, but she still wants a strong family with loving ties.

Is this the time then for missionaries to give up, to pull out, to leave Japan, to despair? No! No! Japan needs you and need you *now*. Mission boards say it costs too much to continue in Japan — we'll send you to another field, they say, and so we take matters into our own hands and plan to leave. But God expects us to stick it

out and wait for *His* action. And He will work for us even as He did for Abraham. God will do His work.

Worship

It is time for us to return to a real worship of the Lord. And this worship must begin in the home. The home must be the center of this worship. It should be a place of psalms, and hymns, and joyful noises unto the Lord. It should be a place of radiance.

But have you ever noticed that in Eph. 5:18,19 that *immediately* after talking about singing, worship, and thanks that it talks about husband and wife relationships? And that is followed *immediately* in chap. 6 with the parent and child relationships? I repeat, worship is in the home.

And yet the father so often is not there! He's gone. He has other priorities. The wife is left then to carry on. She may find herself at times working against the goals or the leading of the husband. The home is weakened. I received several letters from missionaries before I came to Japan, and I am receiving a consistent message, and it is a message that usually comes from the wife.

She is saying, "My children have problems, and I don't know what to do about them. I don't have the resources out here in Japan that you have in the States for dealing with them. Could you please advise me?" Underneath that statement, "Could you please advise me?" and to properly understand the problem, there is something basic we need to realize. It

they ought to be here in Japan! It keeps Japanese from saying, "I want what they have." "Look at the love they have for one another."

Where is the father? He's doing his work. He's achieving his goals. He's setting up his campaigns. He's canvassing the neighborhood. He's meeting with the nationals. He's coming home after twelve or fifteen hours of work, to find his wife dragged out!

Is there not something we can learn from Jacob and his wrestling with God? God had to put him out of commission to make him realize that *God* wanted to do the work! And God may so deal with us. He wants to work through us in His ways and priorities. God dealt with Jacob by His chastening.

I know what I am talking about. It happened to me!

Childhood Frustrations

During wartime my parents had to go to work when I was a young child. I had an older brother and an older sister but because I was quite young, I alone was sent to live with my grandparents, so I began to resent my brother and sister since they could always be with mom and dad. My parents would come to see me every other Sunday afternoon, bringing along with them my brother and sister to play with me as a little child, and I loved it so much! I was six years of age and we had such fun. But then when mom and dad left, of course, my brother and sister left with them. I had to say goodbye. I heard them all say,

Even when living at home on occasions when mom and dad would go out for the evening, my older brother and sister would put me to bed and say, "Go to sleep. You *have* to go to bed now!" Boy, that just made me boil. "I hate 'em," I said to myself. I got so frustrated that I began to hate them even more.

And then the thought came, "Some day when I'm big, I'll get even with you for all these things!" This was an intense feeling within me. "I'll get even. I'll get even!"

When I went into high school, my brother was graduating and had received some special honors from the school for service to the school. He had been an outstanding athlete, he had been involved in student government and had been such an outstanding student that for the first time in the history of the school, they presented him with a "Service Award." It had never been given before. But when we returned home, he said to me, "You'll never be as good as your old brother!" Oh, Oh...how I boiled inside! You just don't say those kind of things to a fourteen year old! That's waving a red flag! I got sooo mad I could hardly stand it.

I thought, "What shall I do?" I'm not strong enough to beat him up. I'm not big enough to do that. I had tried it, but failed. It didn't work. And I got beaten up in the process and this just made me the madder. So I decided that since I was not strong enough to beat him up that I would show him up!

"I had not given up that bitterness and resentment that was deep within me"

"I plead with God, 'Oh God, No! Please - I don't want to die!'"

is an obvious flaw. That is, dad isn't there! Dad isn't helping! Dad has other priorities! But according to the Bible, dad is to be a minister to her, and to the home! Just as Christ ministers to the church, so a husband is to minister to his wife. And to his children. But dad isn't there, because he is God's servant! He's off elsewhere! "I am God's servant; I don't have time for my family," he thinks. What a subtlety! What a subtle, devious message from Satan to weaken our homes!! To keep our homes from being a testimony to the power and might of Christ and to keep them from being the attraction for the Lord that

"We'll see you again." Man, I hated that! It became a deep resentment. Why could my brother and sister go with my parents, but not me? What an impact this had on my life! It has always been hard ever since then to say goodbye. And I didn't realize then the awful resentment that was building in my heart towards my brother and sister!

My brother was four years older and my sister five years older than I was and that four years difference seemed like a lot to me then. I felt puny. I felt bad. How can they treat me this way? "I hate them!" I said to myself.

Wrong Motivations

So I started out to show my brother up! That was my goal. I would surpass him. I decided to get on student government as much as I could. I decided to letter in four major sports - football, basketball, baseball and track - since my brother had lettered in only two! I would be on top! I worked and worked and worked. Then I learned my brother in college was not doing so well as a student. But neither was I because I was spending so much time on the athletic field that I didn't give proper attention to my studies.

Ahh! I thought, "This is it! I'll become a scholar. I'll surpass my brother scholastically." So I studied harder and harder and got on the scholarship society. I made straight "A's." My parents were dumb-founded! "We didn't know you had it in you, Paul. We thought you were just an average student."

Later my brother quit college. He went into engineering for a while and had good ability in these lines, but eventually gave that up and went into business for himself. Then one day my father suggested I do the same – quit college and go to work. I again boiled inside. Quit college? Never! I worked

people who are depressed, who are frustrated and upset, and some even on the verge of suicide, it is the Lord's work! I am God's servant." Finally, communication between Judy and me was practically stopped!

A typical day saw me off to work at 8:00 a.m., not eating lunch but seeing people straight through to 5:00 p.m., then dash for the university where I was teaching and teach for three hours. And sometimes I would even then return to my office to counsel someone and then eat at 10:00 or 10:30 p.m. at night.

Then one night near 11:00 p.m. in my study at home I collapsed!

me? I said I would do all the things for You, so I expect You to cooperate!" Then it happened again. Within three months – four times this hit me!

Yes, God stripped me! God wanted desperately to teach me something – to teach me that I myself had no strength, that I couldn't serve Him in my own strength, with my own resources, just on my own. "Paul, you must recognize *Me* in your life. You didn't get those degrees all by yourself. You didn't get your house all by yourself. You didn't become a college professor at 28 all by yourself. You've got to start recognizing *Me* in your

"Is this the time for missionaries to give up, to pull out, to leave Japan?"

"Underneath the problem is an obvious flaw – dad just isn't there!"

harder than ever to get the grades I wanted. I studied more and more. After my B.A. I went on for my M.A. But after that I decided to go ahead for my doctoral degree! I'd show him!

I decided to show up my brother in my house. He had a good house, but I decided I would have a bigger one! My brother was making a good living, but I decided to make more than he did. I'd show him!

I would work longer hours. I would work harder. I'd see more people in my office. I'd speak more and more, giving lectures here and there. I began to work twelve to fifteen hours a day in my counselling practice. I'd show him up!

Bitterness

Even though I was a Christian and had given myself to the Lord, I had not given up that bitterness and resentment that was deep within me! Yes, I would love the Lord and serve the Lord, but I did not bring my bitterness before the Lord and say, "Lord, here it is – all of it." And make confession. I didn't do this! I didn't ask God to balance my life and straighten it all up. I didn't ask God to give me *His* priorities for my life. I just pushed on – work, work, work. I pushed on to the frustration of my wife and my home. Judy would wonder more and more, "Where is my husband? Work, work, work. Is this my life? Him – constantly gone?" "Is he a week-end father?" I would justify my going – going – going and busyness by saying, "After all when you are dealing with

Collapse

I fell on the floor! I couldn't breathe! I couldn't believe it. Not to *me!* Yet there I was – flat on the floor! I faced death.

Judy was scared! She didn't know what was happening. I was rushed to the hospital and tests were taken but the tests did not show anything. After the initial tests they said it was fatigue. Then later they thought it was a tumor of the brain. I couldn't understand it at all. I had never had any problems before in all my life like this.

I pleaded with God, "Oh God, No! No! Please – I don't want to die! And in that hospital bed God reached down and said, "Jacob – you are working out *your* plans for *your* life with your own resources, your own power, your own time schedule, and you are not doing it *My* way!"

Bang! It all hit like a ton of brick! God stripped me!

That was in December – but I did not get the message! I kept trying to find anything that would explain it! Think of it. I had faced death but I still did not get the message!

"If fatigue – then I'll realign my priorities, I'll eat right, I'll come home earlier, I'll give up part of my work, I'll . . ." But then the next month – in January – boom!

Stubbornness

Another attack! Down I went! At first I couldn't believe it. Then anger set in! "God, why don't you listen to

life. Whether you are in front of the church serving communion, or in front of your Sunday School class teaching, or in your office counselling, you must realize that your very consciousness depends on *Me!* You can't even breathe without *Me*. You've got to start living in intimacy with *Me*. You've got to depend on *Me*."

He had to put my "thigh" out of joint like Jacob. He chastened me. And it was for my good.

Laying there on the floor of my study I heard the voice of God! It was saying, "Paul, you've got to depend on *Me*. Then I'll work through you."

God At Work

The Bible says, "It is *God* which works in you." *You* don't really work for God! It is *God* Who works through you. There is a vast difference.

So God lets problems come into our lives and it is His way of teaching us, it is His way of bringing us to the place where we recognize *His* hand in our lives. It is so easy to go on our own way and forget God wants to work *through* us to call out a people for His name here in Japan.

We must learn to love Him and trust Him and most of all to *obey* Him. And we must learn to *not* rely on our own resources.

What I really wonder today is: Is *God* at work in you?

Or, like I was, are you just running, running, running? Busy, busy, busy?

God had to strip me and bring me to the point of death to teach me this lesson! But it was worth it.



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The Ladies Page



OLIVE McVETY



CELLOIST YOSHIDA



MRS. SAOSHIRO

Ladies' Luncheon Ministry

What woman doesn't revel in "oshare" (dressing up) and socializing with her peers? So ladies luncheons offer a wonderful opportunity for a woman-oriented type of evangelism.

Because of the structure of the Japanese society, the woman is not often free to attend a Sunday service, but a luncheon could help meet her spiritual need!

JEMA Ladies Luncheons began in 1969 in Osaka and Nagoya and Tokyo and have been increasing in number and effectiveness since that time.

Perhaps many of you have considered having a luncheon and just haven't had the confidence to launch out, but it is really not so difficult. All of us have personal friends — contacts

from English classes, cooking classes, and churches. Start with these and be sure to involve your lay women from the beginning so they will receive a burden to reach their lost friends through this avenue.

Before the last luncheon in Takamatsu, I was beginning to wonder if all the effort and all the energy expended for the luncheon was worth it. Let me assure you it is! Your reward will be great in *visible* results.

For instance, in the providence and leading of the Lord I met a lady for the first time, invited her and she bought a ticket immediately! At the luncheon she gave her heart to Christ with many tears. One year previously when her mother who had been a


Christian for fifty years had gone to heaven, her dying words to her daughter were, "Have faith, have faith!" For one year Mrs. Akagawa had been seeking for faith but in much despondency. Now her husband says she is a very changed person, and she boldly tells everyone "I'm saved!"

Your greatest thrill will be your confidence in the seed sown by the Word of God; it *will* take root and come up in due season.

Why not try it?

(For further information and "Guidelines For Ladies Luncheons", contact Stella Cox, 23-5, Miyawaki Cho 1 chome, Takamatsu Shi, Kagawa Ken 760. Tel. (0878) 62-1648)

— Stella Cox



To Missionary Wives

by Judy Sundstrom

Judy Sundstrom, Long Beach, Calif., is chairman of the Seminar Workshop For Women for southern California, and is a registered nurse. She is a real asset to her husband in his work as a Christian psychologist, and often assists him in counselling with couples. She has conducted neighborhood Bible studies in her home and often counsels personally many women who come to her there. Her words to ladies in this issue contain selections from her message to missionary women at the JEMA Summer Conference at Karuzawa, July 1975.

I was raised in a Christian home and attended a Christian school. I accepted Christ at an early age and grew in many ways ... but as the years went on, I felt there had to be something more — I wanted to know God in a more intimate and deep way. It wasn't until early in my married life that I really found out about the ministry of the Holy Spirit and what that could mean in my life. I actually experienced the power of God in my life.

"I have put aside all else ... in order that I can have Christ. I have found it to be the only way to really know Christ and to experience the mighty power that brought Him back to life again." (Phil. 3:8, 10 Liv.)

Clutter

We must eliminate from our lives the clutter that comes into them so we can really concentrate on God and begin to know Him in a very special way! Eliminate to concentrate! I believe as we live in our world today in these end times, we feel the excitement on one hand and yet the pressure on the other, and we become more and more active, more and more busy,

more and more burdened, more and more determined to do, do, do, so we do not take time to stay with Christ! We do not pause and wait before Him. We squeeze in our Bible study and squeeze in our prayer times and say, "I've got to hurry and do so-and-so."

Since being in Japan I've been impressed with the busyness of your schedules, the fastness of your pace. It is almost overwhelming and I know it must be difficult for you, as you feel the pressure of time. I know just from talking to many of you that you feel a tugging towards God, a deep feeling that you want more time with God, and you don't understand why you don't have it. I feel we need to STOP! You will hear me use this word many times. Stop! *Eliminate in order to concentrate!* Eliminate from your schedules those things that are not important so you will be able to concentrate on what is important!

We must make a commitment right where we are—a commitment to have intimacy with God. Now this takes time, but we must decide it is worth it. We can start right where we are. Clutter and busyness can keep us from reaching that goal of intimacy with Him.

Depth

There is always room for more depth in our lives. We'll never "arrive" until we get to heaven. This is the most important thing, so that is where we need to begin. Do you use your times of loneliness, those times when your husband is absent, or your children are absent, or when you are cut off from your friends to draw close to God? Or do you allow yourself, as I have many times, to wallow in the luxury of self-pity? God never allows us that luxury! Our times of loneliness and depression are times for God to prove Himself to us, times for us to be strengthened and to grow. James says that if we draw near to God, He will draw near to us! We need to ask God's forgiveness for breaking that intimacy with Him. We need to come back to Him, tell Him we love Him and want to worship Him, and ask Him to deepen our intimacy with Him.

We must realize God is *within* us. If we feel He is always *up there* and we are always *down here*, we will feel forsaken and our problems will overwhelm us! Christ lives *in* us.

I've found it to be a real help to mark those passages in my Bible where

God has promised me His presence, so that when I feel moments of desertion or separation, I can turn to those texts. Sometimes when I feel that way, I don't like sitting down and reading long passages, but I go over and over these verses I've underlined in red. Going over them time after time gives me strength. They reveal *His* personal interest in me. I like to read the Psalms and especially those passages like Psalm 63 in those times when I'm hungering for God. Feel the emotion, "Oh God, my God, how I search for You. How I thirst for You in this parched and weary land where there is no water. How I long to find you. How I wish I could go into your sanctuary to see Your strength and glory. Your love and kindness are better to me than life itself. How I praise You. I will bless You as long as I live, lifting up my hands to You in

years without realizing it, but shortly after I began to realize how deeply it was bothering me, I attended the Seminar Workshop For Women (an outgrowth of the Basic Youth Conflict Seminars) and discovered how really bitter I was on the inside about his schedule! He was gone too much. But it was God's responsibility and not mine, so I began to pray, "Lord if that is what you want for Paul's life, if that is what you want for our marriage, then I'm willing to accept it, but Lord, You will have to take care of these feelings of loneliness I have. You're going to have to meet my needs in a special way, but that is Your responsibility, and I'm trusting You to do it!" And He did in many, many ways.

In the first place, I began to grow and began to know Him in a new way. And then not too long afterwards,

And we need to talk to our husbands! They cannot read our minds! I used to think Paul should be able to read all of my feelings and know how to respond to them. If he would ask me what was the matter, often I would say nothing. But obviously something was the matter. Desperately the matter! I might even say, "If you don't know, I'm sure not going to tell you!" But who else if going to tell him if I don't? Ladies, we need to communicate our feeling to our husbands.

But we need to watch and pray for the right time and place, and generally it is not when the emotion is the strongest. I don't believe that is what God wants. He wants us to stop and pray and wait for the right time and place — then we can communicate

"If she told her husband what she really felt, it might indicate
she was not the kind of a Christian she ought to be"

prayer. At last I shall be fully satisfied. I will praise You with great joy."

You know, women, we have to apply our will in these areas! *We have to determine that our feelings are not going to control us!* We are NOT to live our lives according to our feelings.

Think today of all the clutter in your life that you need to eliminate. If you're too busy with your family or with your work to spend time before the Lord, then you're too busy! Something must be eliminated! There's too much clutter somewhere. God created us for fellowship with Himself! Can we afford to neglect this priority?

Resentment

And there is another commitment I'd like to talk about — that is the commitment to our spouse and to our family. Do you realize that one of the main reasons God gave us our husbands and our children is to change us? That is the way God changes us — through living with them, growing with them, being involved with them, and helping to meet *their* needs.

But we can become resentful and bitter! I resented my husband's time schedule. He was gone too much. He was too busy, I thought. I grew more and more resentful. In fact, I let bitterness build up in me for several

Paul realized the need to make several changes in his schedule.

But you know how it is — before long you find yourself back in that same busy schedule. New pressures, new demands, new things creep in and you're back in the same old rut. It takes continual re-commitments to the Lord to allow Him to be responsible for our schedules! And particularly our husband's schedules!

Feelings

You know, God wants us to be happy! More than anything else in the world, He wants us to be happy. So we must be willing to accept our situation! We must believe He has placed us where we are, we must believe that we are married to the person He wants us to be married to; we must believe that if unmarried it's because He wants us unmarried; we must believe that we are working where He wants us to work! We have to leave our *feelings* with Him and tell Him we are willing to accept our situation.

This is where we women get into trouble, I think. We naturally operate much more on the *feeling level* than most men do. That can be a good thing because God has given us those feelings, but we need to let them be controlled by Him. We need to surrender them to Him.

those feelings. And for those who are unmarried, many of you, these same principles apply to the women you are rooming with, to your co-workers. Please try and ask God to help you relate to *your* situation.

I said that we need to stop and ask for God's directions, and many times it is the next day. I sit down when the emotion has left and *then* can tell Paul how I feel about a situation. That is important. Then I leave his response with God. Let God work in your partner. And if your husband doesn't see it your way, you need to accept that from God and be willing to accept it without resenting it. And that doesn't mean that it will never change, but that God has given you a 'wait!' at that time. The Bible says, "Wait patiently for Him to act." Sometimes that is not easy. *Psa, 37:34, (Lv.), "Don't be impatient for the Lord to act! Keep traveling steadily along His pathway and in due season He will honor you with every blessing."*

You know, if you're willing to turn around and respond to your husband with love and acceptance, although he is not doing it your way, you'll be amazed at the results. God will not fail you, and He will change the situation through your husband or through your own feelings.

Let's eliminate the clutter!

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OSAKA A CHALLENGE

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

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

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KARUIZAWA

Worth Remembering

She asked John Wesley, "If you were to die tomorrow evening, how would you spend the intervening time?" "How, madam?" He replied, "Why, I would spend it just as I intend to spend it now. I would preach this evening at Gloucester, and again at five tomorrow morning; after that I would ride to Tewkesbury and preach in the afternoon and meet the society in the evening. Then I would repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at 10 p.m., commend myself to my Heavenly Father, lie down to rest, and wake up in glory!"

Jonathan Goforth recorded in his diary: "Since the New Version of the New Testament came out in Chinese, I will in a few days have gone over it 35 times in the Chinese text, comparing it with the Authorized N.T. and the Revised N.T. My method is to go over each verse five times, endeavoring after the first time to repeat it from memory, and even though I am sure of the meaning, I still read for comparison both English versions. Going through the N.T. once this way, I reckon as having read it five times in Chinese, not counting the English. As a result of this method, when I preach to the Chinese, the Scripture comes readily to mind and the Holy Spirit is able through me to compare spiritual things with spiritual." On the fly-leaf of his Chinese N.T., "Oct. 18, 1932: Have read this Chinese N.T. 60 times!"



Selected From *The Giants*

The Real "If"

(The other side of Kipling's "IF")

If you can trust the Lord when those about you
Are going mad in search for gain and gold;
If you can look to Him when the World without you
Is swearing at the message He has told;
If you can feel His hand nor move without it,
Or led by Him don't murmur or reply;
Or believe His Word and never doubt it;
And lied about can pray for those who lie.

If you can make the Lord your only master;
If you can make His glory your only aim;
If you can meet with failure and disaster
And still sing praises to His blessed Name;
If you can set your heart on things above you,
And forgetting the things that are behind
Can run the race for Him who has loved you;
And let the mind of Him be, too, your mind.

If you can turn your back on all earth's treasure,
And count the world's rewards as filth and dross;
And let Him use you of His own good pleasure;
And find your glory only in His cross;
If you can give your heart and mind and sinew
To serve Him long after others are gone;
And hold to Him when there's nothing in you,
Except the faith which says to you, 'Hold on'.

If you can talk with the King of Glory;
Or walk with Him and feel His sacred touch;
If you can give your life to tell His story;
If you can hide your hopes and aims as such;
If you can fill every passing minute
With sixty seconds worth of service done,
Yours will be the earth and everything that's in it
And more – you'll reign with God's ETERNAL SON.

M. H. Duncan
Lubbock, Texas

NEW ENGLISH NEWS LETTER

The Total Mobilization Evangelism (Sodoin Dendo) has just informed us that they are now publishing an English news letter which will inform its readers of the various activities of this "evangelism-in-depth" organization in Japan. The general director is Kiichi Ariga. All missionaries will look forward to receiving such information, and if you wish to be placed on their mailing list, please send a post card request to their office at 2-1 Surugadai, Chiyoda-ku, Tokyo 101.

TOTAL MOBILIZATION REPORTS

The office of Sodoin Dendo (Total Mobilization Evangelism) reports that on one Sunday in May there were 3,200 decisions for Christ as a result of a planned effort in Japan's five western prefectures having simultaneous evangelistic meetings. Over four hundred churches cooperated. Many detailed inspirational and coordinating efforts had been made by the Sodoin Dendo office.

A recent report states that the major source of funds for the central office's inspirational and coordinating efforts to be continues from Japanese themselves giving for this effort. Missionary giving and special "seed" money from overseas has helped to trigger a large Japanese response.

A major effort will begin in the southern Tohoku area in 1976 in Fukushima, Yamagata, and Miyagi prefectures. The ratio of churches to population in those areas is the smallest in any area yet entered in Japan.

A simple brochure explaining what the Sodoin Dendo movement is all about and how it operates has been prepared by their office. It may be obtained by contacting the Total Mobilization Evangelization committee at 2-1 Surugadai, Chiyoda-ku, Tokyo 101. Tel. 291-5035.

"Wake up, sing up, preach up, pray up, pay up, but never give up, or back up, or let up, or shut up until the cause of Christ in the world is built up." - Sign in a colored church.

PARA-MINISTRIES

Recently in Tokyo many of those working with para-church organizations met to share their vision for reaching others by literature, films, radio, television, camps, student ministries, etc. It seemed to be the desire of the attendants to confer and coordinate and work together.

One of the main speakers, Sam Arai, director of the Ochanomizu Student Christian Center, emphasized that we should know the following seven things about one another:

1. Knowing each other as fellow workers personally.
2. Knowing each other's regional differences.
3. Knowing each other's field of endeavor.
4. Knowing each other's ministries' limit.
5. Knowing each other's financial patterns and needs.
6. Knowing each other's personal needs and burdens.
7. Knowing each other's materials.

A healthy spirit prevailed and periodic gatherings are planned for the future. We rejoice to see Japanese brethren working so closely together, bearing one another's burdens.



SERVICE MEN'S CENTER

Ben and Connie Cady, the directors of the Christian Hospitality Center at Misawa report progress in their work. Recently there was a progressive dinner held, the people going from house-to-house on bicycles, followed by an evening of military and dependents enjoying a skit and a time of fellowship under a christian influence in the Center.

SCHOOL EXPANDING

The Okinawan Laymen's Bible School that has been primarily an evening school will be expanded in April, 1976, to a full-time day Bible school and will be re-named the Okinawa Bible Seminary. The cooperation of Dr. Tagami, a psychiatrist, has provided added class room space, as he has added a third story to his rather large residence. At the present time prayers are being offered for funds for a dormitory.

- Edna Prinsell

JAPAN BIBLE SOCIETY CELEBRATES

Marking 100 years since the opening of Bible Society work in Japan, the Japan Bible Society celebrated its 100th birthday on Sept. 15th.

The first Protestant translation was the Gospel of John and was done by a Prussian doctor, Karl Gutzlaff, working for the Netherlands Bible Society. The American Bible Society published this translation in Singapore in 1837, though it was 22 years before Americans could land in Japan. It was to be 1887 before a complete Bible in Japanese would appear.

Shortly after Perry opened Japan in 1859 and the treaty was signed, the American Bible Society began Scripture distribution in Japan and was soon followed by the British and Foreign Bible Society and Scotland's National Bible Society. These three societies worked closely together until 1938 when the Japan Bible Society was officially organized.

The JBS says 6,000,000 copies of Scripture are distributed annually in Japan!

SERVICE IN OSAKA?

The Osaka Christian School reports that there are only 87 missionaries ministering to a population of 8,209,850 in Osaka province. For missionaries who may be interested in evangelizing in that area, the school announces that it has opened a boarding department, has instituted an accelerated program for grades 7-9, and is planning to expand the program through high school in the future.

WITH CHRIST

Many knew Japan missionary Rev. Adalbert Ettlting during his years in Japan.

He had formerly worked as a missionary in China in Hunan province from 1935 to 1950 when he first came to Japan, acting as field chairman of the Liebenzeller mission. During his second term of service he engaged in church planting work at Oiso, and when it came time for him to leave Japan, he left a considerable number of baptized christians who were able to support a Japanese pastor. Many of them had been won through the German and English Bible classes he had taught. For several years Rev. Ettlting acted as treasurer of the Deeper Life Convention of Karuizawa. During his latter years from 1970 to 75 he served as pastor of the guest house for the L.M. at Bad Liebenzell.

Word has only now reached us that after a bad attack of influenza, he died with a heart attack in March. Another saint with a lifetime of service to offer to his Lord!

— Arthur Kunz

HAYAMA MISSIONARY SEMINAR

The 17th annual men's Hayama Seminar will meet at Amagi Sanso from Jan. 5th thru 7th and the theme will be "Personal Evangelism — in the Social-Psychological Situation of Japan Today."

These annual seminars in a beautiful part of Japan in the Izu peninsula has been a source of refreshment and stimulation for many over the years. Your editor was one of the three founding members.

"Hayama" has been unique in bringing together missionary men from the widest possible range of Protestant theological traditions for Bible Study, theological discussion, and prayer regarding a vital issue affecting our work in Japan. A detailed seminar schedule, travel information and recommended reading will be sent to all registrants. Advance registration is required to make adequate meal and room arrangements. The food is excellent, the scenery is beautiful, the fellowship is great, and the study most beneficial.

Contact is Ray Hommes, 2-33-5, Fujimidai, Kunitachi Shi, Tokyo 186 or phone (0425) 75-7641).



WATER SKIING AT KINSHUKO

AMERICAN YOUNG PEOPLE BEING REACHED

Jim Weber, director of the Kinshuko Bible Camp in Akita Prefecture reports that in July 95 American young people attended special camps with Dr. James Cook from Hawaii as the main speaker. Beside some M.K.'s who attended there were a number from U.S. military homes here in Japan. Weber reports that Adult Bible conferences are scheduled for October and February, besides youth camps in July and February. Six feet of snow on the level at Kinshuko during February makes for a *great*, snow camp. These excellent facilities are also for rent to evangelical groups.

M. K.'s REACH OUT

Six students from CAJ in Tokyo helped at a Japanese high school camp. Kit Vreeland, Scott Takushi, Andrea and Nodine Ikenouye, Susan Bouman, and Linda Bouwman mixed with the Japanese young people and shared their testimonies and time and had a wonderful fellowship at the Hijirigaoka Bible Camp in Niigata Ken. It was a new venture in many ways and was a blessing to both the Japanese young people and those from CAJ

— Ikuye Uchida

CELEBRATING TWENTY-FIVE YEARS

The Kobe Lutheran Bible Institute celebrated its twenty-fifth anniversary, September, 1975. Founded in 1950, the Institute has graduated 498 students from their one year course, 130 from the two year course, and 315 from the short-term Bible course held annually.

From the very beginning the Institute has had the two-fold purpose of training laymen for better service in their local churches as well as training full-time workers who would later be able to enter seminary. Nils Boganes is the acting principal.

IT TOOK TWENTY YEARS!

The cottage meetings being held in different homes each Wednesday night have suddenly doubled in size and average twenty people per meeting. For twenty years the kindergarten work seemed to be only that of seed-sowing, but now there is fruit.

The parents of the kindergarten children have opened their homes to such meetings and the PTA officers are spear-heading the inviting and gathering of people together.

It has all been worth while and the Kyoto Lutheran Church is rejoicing.

— Peter Rasmussen (JLMA)

FUNERALS

IN

JAPAN

In his book, *A Japanese Village*, Dr. John F. Embree has this to say: "There are several common features running through the three great events of a man's life (birth, marriage, death). In the first place an intermediary is present at all three: at birth the mid-wife to bring one into the world and give one a name; at marriage the 'nakaudo' to bring two families together through their children; and at death the Buddhist priest to pave the way for one to enter paradise. At all three there is a party for relatives, and at the party the intermediary is always given a place of honor. All three are primarily family affairs."¹

Japanese funerals may be divided into several general categories. Most services for the dead are conducted according to Buddhist rites. There are, however, funerals according to Shinto and Christian traditions. In more recent history there has developed the non-religious service for the dead. There are perhaps other types of funeral services in this country but for our purposes here we will confine ourselves to a consideration of the above four general types.

Needless to say, "Let the dead bury their dead"² has never assumed a great deal of significance in Japan. Since time immemorial Japanese people have devoted a great deal of time and energy to the care and disposition of the dead and to the appeasing of the spirit of the deceased.

Before we look a bit more in detail at some of the factors involved in funerals in Japan, it should prove to be interesting at this point to mention the Chinese character or 'kanji' which is

Marion Moorhead (SB) has had an active 27 years of missionary life in Japan. He taught evangelism in the Japan Baptist Seminary in Fukuoka for four years and with his students helped to start several churches in that area. He volunteered as the first SB missionary to enter Hokkaido and for six years pioneered in church planting there. Returning to Tokyo for eight years he pastored the Tokyo Baptist Church in an attempt to reach the international community and is currently serving as interim pastor. At the present time he is chairman of the Southern Baptist Mission in Japan and represents 130 missionaries. His wide experience and background make him well qualified to speak on the subject of funerals in Japan. His paper was originally presented at the 1975 Hayama Missionary Seminar.

by Marion Moorhead

used for the word funeral. This kanji is composed of three elements or parts which seem significant in understanding the purpose of the funeral in Japan. The top part of the character is 'hana' or flower. The middle part is 'shi' or death. On the bottom there are two crosses or 'niju' which could stand for twenty. We might take an overview of the three parts and see the whole as meaning that flowers have been brought to honor the one taken by death with the prayer that he might have twenty good legs on which to proceed on his journey to paradise. The character is read 'So.' With it is used the character for ceremony or rite which is read 'shiki.'

The general word for funeral in Japanese, as noted above, is 'soshiki.'



There are other words, however, which are used to describe certain steps in and types of funerals. A 'kokubetsushiki' is a farewell service and may be conducted in addition to the regular funeral service and at a different place. A 'tsuitoshiki' is a memorial service which is usually conducted at a time somewhat later than the funeral.

The actual burial of the remains is called a 'maisoshiki.' This service may take on several forms. There is the 'doso' or burial in the ground. 'Kaso' is the cremation of the body. 'Suiso' is burial at sea. 'Kuso' refers to having the remains strewn in the air. 'Choso' is a custom in some lands and may

'Gakido' or reincarnation as a hungry child or devil; 3. 'Chikusodo' or reincarnation as a bird or beast; 4. 'Shurado' or reincarnation in a state of carnage or pandemonium; 5. 'Ningendo' or reincarnation as a human being; and 6. 'Gokudo' or paradise.

The time and date of death is very important since this time must be observed carefully. The dead must die seven times. These succeeding deaths occur every seven days until the seventh death or the forty-ninth day. Since the spirit is present for each of these recurring deaths and due to the rather strenuous schedule demanded of it during this trying time, food must

beings."³

The fate of the dead is in the hands of "The Great Judge." Dependent on the way the family and friends have faithfully observed various rituals and have followed the instructions of the priest, the final disposition will be made. Because of a desire for obtaining a good habitation for the spirit of the dead relative, most Buddhist adherents devote a great deal of time and money to carrying out the observances required of them.

Here we again quote from Joya: "The happiness of the spirit of the dead in the afterworld, according to Buddhists, depends largely upon the

"Services after death are very important for the happiness of the departed"

"These 'nenki' are important occasions"

have been practiced in Japan at times. It refers to abandoning the dead body to the ravages of nature—especially to birds which come and eat away the flesh.

A 'kinenkai' is a service for the dead which is conducted after the person has been dead for a long time. Families often observe these services of remembrance on the anniversary of the death for up to hundreds of years.

BUDDHIST FUNERALS

Services for the dead according to the rites of Buddhism are conducted by a priest in the home, a hall, or a temple. The body is always placed with the head towards the north. The service is usually characterized by the quoting of sutras by the priest, the burning of incense, and the giving of a Buddhist name, which is called 'kai-myō.' The purpose of the service is to appease the spirit of the dead and send it forth on its trip to paradise. Because of the belief that the spirit remains on the premises for forty-nine days there are many activities during that period.

After death the Buddhists hold that the spirit of the deceased is hovering between two worlds. This is called 'chūin.' It becomes the responsibility of the family to go through certain rituals in order to insure the very best possibilities on the future road.

There are six paths or 'rokudo no tsuji' which the departing spirit must confront on its way to nirvana. These are as follows: 1. 'Jigokudo' or hell; 2.

be provided for it every day.

The unseen problem involved in the 'rokudo no tsuji' is that it is seemingly an endless process. It may and probably does take thousands of years. It is never made clear how many times one may go around the cycle of these many existences. It could possibly be the last time but then it may not.

Before the seventh day or the forty-ninth day a special memorial service must be observed. This is called 'tsuizen kuyo' and is very significant in determining the future road to be trod by the spirit of the dead. In his book, *Japanese Things*, Mock Joya has this to say: 'Kuyo or tsuizen kuyo is a Buddhist service for the repose and salvation of the dead. It is held not only for ancestors and members of the family who have died but it is also observed popularly for fish, animals, and various inanimate objects.

The custom of burying fish, and animals, and setting up stone or wooden marks on the spot was followed by the people long before the introduction of Buddhism. This ancient habit must have been further encouraged by Buddhist principle. Today, though most of such 'kuyo' services are held with Buddhist rites, there are many which show no Buddhist influence.

"'Kuyo' is very commonly held for needles, fish, eels, and dolls. These services differ according to districts, but the idea is to pray for the salvation of those things that are sacrificed for the livelihood or comfort of human

prayers and offerings made by the family and friends left behind in this world.

"After 'shijuku-nichi' the spirit of the dead finally leaves this world and enters a new life, reincarnated. The departed might appear as another man, a woman, an animal, a bird, or an insect. And in this new reincarnation the happiness of the new soul is believed to be in proportion to the frequency and earnestness of the prayers offered and the religious services performed by those who are left behind. If a relative is leading a miserable life in his new existence, he can be saved and helped to a better existence.

"This shows why all Buddhists believe that the services after death are very important for the happiness of the departed. 'Nenki' (years service) are numerous. 'Ikkaiki' (first service) comes on the first anniversary of the death, and 'sankaiki' (third service) comes on the second. There is no 'second service' and the second anniversary is called 'third service.' This is because the Japanese way of counting years and ages is used, and all following services are also numbered according to the Japanese way of counting. The sixth anniversary is called 'shichi-caiki' (seventh service), twelfth anniversary 'jusankaiki' (thirteenth service) and the fiftieth service is celebrated on the forty-ninth anniversary.

"After the fiftieth service, a service is held every fiftieth year. These services are special occasions, observed by all Buddhist families wishing the

happiness of the dead. Some devout people observe every anniversary after death with some sort of a religious service. Generally, however, only the above mentioned 'nenki' are kept.

"These 'nenki' are important occasions, and people who do not hold such services for their ancestors are considered unfilial and dishonorable. And since filial piety is one of the greatest virtues taught by the Buddhist, many Japanese outdo themselves by meticulous observance of all these services.

"So even after death, a Japanese is feted and remembered by his descendants and friends for many

without incense or the excessive use of flowers. The main ornament is composed of the leaves of a tree called 'sakaki.' With these branches the priest ushers the departed spirit into the future place of abode called 'Kami no Kuni' or the 'Country of the gods.' In that place the deceased is to become a god in his or her own right.

The relaxed attitude of the Shintoist toward death and the practice of holding a celebration or congratulatory service could help to explain the high incidence of suicide in Japan. On one occasion I recall a Christian saying in the presence of a suicide, "That certainly takes courage. I wish I had

The purpose of the service is to honor the dead, commend the spirit to its creator and Heavenly Father, and to comfort the bereaved family. There is no specified position for the body or casket. Usually, the service is conducted after cremation.

At some funerals white flowers are placed in the coffin with the corpse when it is at the place of the funeral. This act of honoring the dead is not in general practice. Most Christian funerals have floral offerings, usually with the names of the donor, either an individual, a company, or an institution prominently displayed on a thin piece of wood.

"A service for the dead conducted according to Shinto rites is much simpler"

"The purpose of the service is to honor the dead"

years."⁴

In her book, *A Daughter of the Samurai*, Etsu Inagaki Sugimoto has this to say about the observance of 'nenki' in her family: "But the memory of love and pity cannot die. For almost three hundred years my stern old ancestor has lain among his people in his extravagant bed of vermilion and charcoal; and for almost three hundred years the descendants of the name whose honor he upheld have, in respect for his unexpressed heart wish, held each year a sacred service in memory of 'The nameless.'"⁵

In the above quotation the word "The Nameless" was attached because the ancestor involved had committed 'harakiri' or ceremonial suicide under less than desirable circumstances.

The Buddhist's extreme caution and tremendous faithfulness in tending to the affairs of the dead explains why someone has remarked, "It is good to LIVE by Christian teachings, but it is good to DIE by Buddhist teachings."

SHINTO FUNERALS

A service for the dead conducted according to Shinto rites is much simpler and less involved than that of the Buddhist rites. The service is called 'norito' or service of celebration or congratulation. It is conducted by a Shinto priest or 'Kannushi' in the home of the deceased. The body is always placed with the head to the east.

The Shinto service is conducted

that kind of courage."

The above mentioned attitude, coupled with the Buddhist consistent and long suffering care of the dead, makes it easier to understand the concept of the worship of ancestors or 'sosen suhai' in Japan. This further explains why many people, especially the oldest son or 'chonon' in a family has a difficult time to become a Christian. The responsibility for continuing the observances for the ancestors falls on his shoulders. This involves filial piety and this is one of the strongest emotions in the breast of an oriental in general and in a Japanese in particular.

Again Mrs. Sugimoto shares with us in *The Daughter of the Samurai*: Speaking of the element of terror in religion she holds that Buddhism was softened and lost some of its fearfulness in "the goodly company of our jolly and helpful Shinto gods. Not one of these do we dread, for, in Shintoism even death is only a floating cloud through which we pass on our journey in the sunshine of nature's eternal life."⁶

CHRISTIAN FUNERALS

Funerals conducted in the Christian tradition in Japan are usually in a church or in a home and are conducted by a minister or pastor. The service is characterized by the singing of hymns concerning heaven, Scripture passages, of thanksgiving and praise, and a brief message of hope and comfort. In some instances eulogies are offered by friends and business associates.

NON-CHRISTIAN FUNERALS

There are some people who have embraced no religion at all in life who prefer that their funeral be conducted in the absence of any religious rites. These memorial services or 'tsuito-shiki' are usually presided over by a member of the family, a representative of the company where he worked, or a prominent person in government. Quite often this practice is observed by the people of the intelligentsia, such as art groups, or culture groups. In some cases a labor party or a political party may take charge of the funeral.

The trappings of funerals without any religious influence are about the same as other services conducted in temples and churches. The picture of the departed is prominently displayed. Elaborate floral pieces are arranged around the hall. Eulogies honoring the deceased are the central part of the service.

This type of funeral is practiced by communists since they decry religion. However, it has been reported that at some such services everyone present is requested to observe a period of 'mokuto' or silent prayer.

SUPERSTITITION & TRADITION

Just as funeral customs vary in different parts of the United States and in various countries, it is evident that there are many superstitions and traditions along this line in Japan. Naturally, we cannot cover a large number of these in this paper. However, it may be helpful to mention a few.

There are many superstitions related to the handling of the dead body. We note two in particular. When a corpse is moved into a building for a farewell or funeral service, it is considered a bad omen to move it from the building through the same door or passageway. Therefore, care must be exercised to ascertain that at least two doors are available in the room where the service is to be conducted.

Another superstition dictates that there should be two tombs for the deceased. One of these is for the urn containing the remains. This is usually in a temple. The other is for the placing of a marker on which the name of the departed one is placed. This is to confuse the evil spirits.

Almost everything about a funeral in Japan, as in the case of weddings, is within the limits of hard and fast tradition. For instance, the all night vigil or 'otsuya.' This corresponds to the wake in the western world. Again we turn to Joya: "'Otsuya' or all night watch is a very important part of the Japanese funeral or memorial service. It is indeed more important in many respects than rites performed at temples, shrines, or churches.

"When someone in a family dies, the following evening or a later evening is selected for holding 'otsuya' when relatives and friends of the deceased and neighbors assemble and stay until the next morning, keeping watch by the remains of the dead.

"It is a religious rite that has been observed since early days equally by all the people, whether their faith be

the more satisfied is the family of the deceased, as it is an indication of respect paid by friends and neighbors to his memory."⁸

Another tradition has to do with the division of the valuables of the deceased. Called 'katami-wake,' this is when the keepsakes of the one who has died are distributed. These are usually such things as watches, jewelry, clothing, ornaments, pipes, or walking sticks which were used by the dead one. 'Katami-wake' takes place after the 'shijijukaiki' or after the spirit has departed the premises.

Sometimes problems arise in the 'katami-wake.' It is not always possible to distribute the items according to the wishes of all concerned. This is especially true with reference to clothing since there is the belief that the spirit of the person remains therein for a time.

Along with 'otsuya' and 'katami-wake' there are certain other traditions. Some of these are the reversing of the standing screens, the inverting of the hanging scrolls, leaving off fish at the feast, and the turning of the deceased person's clothing wrong side out for airing out of doors.

POINTS OF CONFLICT

When the various aspects of funerals in Japan are considered there soon develops some problem areas for Christians. These are chiefly in relation to what Christians should do when attending funerals which are conducted according to other religious traditions

of attention in a funeral in Japan is an enlarged picture of the deceased one. It is usually flanked by profuse floral offerings which are sometimes all white. Black crepe is draped around one side of the picture.

The use of the picture in the funeral need not necessarily be an undesirable thing. In some cases it would be preferable to an unembalmed body. (Embalming is not practiced in Japan and there is no equivalent word in Japanese to describe the process). In the case of mangling accidents and prolonged illnesses the picture might be preferable.

However, the use of the picture of the deceased in a healthy and happy pose is not the problem. The problem lies in the addressing of eulogies and remarks to the picture and bowing before it as if indeed it was the actual person. This practice concurs with the Buddhist belief in 'chuin' or hovering between two worlds.

The all night vigil is in keeping with Buddhist teaching that the spirit of the departed remains on the premises for a time. This practice in more recent times has seemed to degenerate into an all night feast and party that has not too much relationship to the one who has died. This must add a great deal to the burden of an already bereaved family to say nothing of the expense.

The burning of incense in religious services has a long history. It is first mentioned in the Bible in Exodus 30. In verse one is the command, "Make an altar on which to burn incense." In verses 34-38 are detailed instructions

"Japanese funerals may be divided into several categories"

"For 49 days there are many activities during this period"

Shinto, Buddhist, or Christian. During the night the assembled people join in offering prayers, burning incense, or reciting Buddhist sutras, led by Buddhist priests who are always in attendance on the occasion. They have gathered in memory of the deceased, and so they talk of his or her virtues, faults, mistakes, success, habits and manners. It is an evening to visualize and remember the deceased."⁷

Originally, 'otsuya' was observed in temples and at shrines but in more recent years it is conducted in the home. It has become an occasion for feasting and Joya has this to say: "The more joyful and merrier the 'otsuya'

and to what influence non-Christian funeral customs have on Christian services for the dead. Some of these may only be surface matters of little significance while others may be of a more serious nature. Some may relate only to tradition and local custom while others take on a deeper significance. In other words, the problem is related to remaining true to Christian theology in a non-Christian culture.

In this connection I propose to discuss briefly the matter of the use of the picture of the 'otsuya' or vigil, the burning of incense, eulogies, putting flowers in the coffin, and cremation.

The thing which is the focal point

for the making of incense. In Psalm 144:2 reference is made to incense in relation to prayer: "Let my prayer be like incense duly set before thee." In Revelation 8:4 we find these words, "The perfume of the incense mixed with prayers ascended up to God from the altar where the angel had poured them out."

The use of incense in funerals is thought by some to have been begun as a fragrance to offset the odor of an unembalmed, decaying body. This may be true. However, it has become a part of the ritual at the time of the funeral even when the body is not present. The concept is that it is pleas-

ing to the spirit of the one who has died and whose spirit is still present. It becomes an act of worship.

The practice of eulogies in funerals in Japan is almost universal. Sometimes these take the form of lengthy apologies for wrongs done, acknowledgment of weakness in not having done more for the deceased, or elaborate promises to work hard for the furtherance of a cause which was dear to the departed friend. These are given, except in some Christian services, while facing the picture and are usually addressed in the first person. In this form it becomes an act of worship.

When the casket is in the place of the service quite often flowers are prepared in advance so that each person present can come and place one on or in the coffin. In some cases these flowers placed within the coffin completely surround the body and cover

Johnson Fleming, Professor Emeritus of Union Theological Seminary in New York. The subtitle is *What Would You Do When Christian Ethics Conflict with Standards of Non-Christian Cultures?*⁹ That is the matter which confronts the Christian in Japan today. I am sure Dr. Hays will enlighten us on this important subject later on.

Any act of worship toward anyone or anything other than God becomes a problem to a Christian. To compromise at this point runs counter to the teaching of the Bible and to one's Christian conscience. For that reason I personally refrain from participating in those parts of a funeral service which I consider to be acts of worship toward the spirit of the deceased I believe this can be done without becoming offensive provided that there is a genuine desire to express one's love and concern to the bereaved family. It is possible to show respect without worship.

Japan is any criteria.

As already mentioned, I do not object to the use of a picture in a funeral service in which I may be involved. I do not prefer it, and, if asked, would recommend in love that it not be used. However, it is a deep seated custom of long standing and most families and friends would feel that something important were missing if the picture were not used.

I do not personally bow to pictures, burn incense before them, or present flowers in a ceremonial way to them. These assume acts of worship which are basically not acceptable to me. For that reason, I feel that it would be better to omit the picture and incense from the funeral service if possible.

To speak of one's good qualities is in good taste at the funeral. However, an excessive use of eulogies seems out of place. The life a person has lived and the acts of kindness they have

"The body is always placed with the head towards the north"

"Before the 7th day or the 49th day a special memorial service must be observed"

the face of the corpse. This is especially true when the deceased happens to be a woman.

In some cases the flowers are placed before the picture. This use of flowers seems to relate to the Shinto practice of using a small branch of the 'sakaki' tree or 'tamagushi.' As one approaches the Shinto altar he places the leafy spring in a reverse position to the way he received it from the priest. If the use of flowers in a funeral is in that spirit, it becomes an act of worship.

The last thing we consider in this section is cremation or the burning of the remains of the person who had died. Japanese are required by law to practice cremation. Facilities are available in most communities. Whereas formerly it took many hours the process can now be accomplished in a short time. In most crematories there are facilities set up for conducting religious rites but these are usually prepared for non-Christian services. Foreigners can get a permit for the burial of the body. However, there are not many cemeteries which are especially designed for the burial of bodies.

Observations and Conclusions

What Would You Do? is the title of a book written in 1949 by Daniel

When requested by the family involved, I see no problem in inculcating local customs and traditions in funeral services so long as they do not compromise basic Christian teachings.

Dr. Fleming, in a chapter on "Helps in Making Decisions" says, "Many feel that they must make a distinction between fundamental and secondary issues. There is a Lutheran principle that in matters nonessential to the salvation of the soul, the church should refrain from repressive interference; though warnings in such things might be necessary. There are ceremonial and ritualistic observances that are neither forbidden nor enjoined in the Scriptures, and on that account are held to be matters for the individual conscience."¹⁰

I have no difficulty with the cremation of the body. In fact, I prefer this method of disposing of my own remains unless some use could be made of it which would prove helpful to medical science. It is a clean, quick, and inexpensive way to dispose of something which is no longer needed. Since God created and gave to me the body which I have, I am perfectly willing to trust to Him the creation of the body which shall be mine in eternity. Cremation is certainly preferable to burying bodies if my experience in

shown speak louder than any eulogy at the final service. To me the most important things are those which indicate what God has done through him or her with the ultimate praise going to God. I personally refrain from lengthy reference to the departed person except to give important facts from the life history.

One final word. The Gospel of Christ is not a system of do's and don'ts but is the message of the love of God expressed in Christ for the salvation of all mankind. Our business is to share that love everywhere and with everyone we can.

FOOTNOTES:

1. John F. Embree, "A Japanese Village," London, Broadway House. 1946. P. 163.
2. Matthew 8:22.
3. Mock Joya, "Things Japanese." Tokyo. Tokyo News Service, Ltd. P. 347.
4. *Ibid.* P. 350.
5. Etsu Inagaki Sugimoto, "A Daughter of the Samurai," London, Hurst and Blackett, Ltd. 1950. P. 258.
6. *Ibid.* P. 215.
7. Joya. P. 352.
8. *Ibid.* P. 352.
9. Daniel Johnson Fleming, "What Would You Do?" New York, Friendship Press. 1949. P. 158.
10. *Ibid.*



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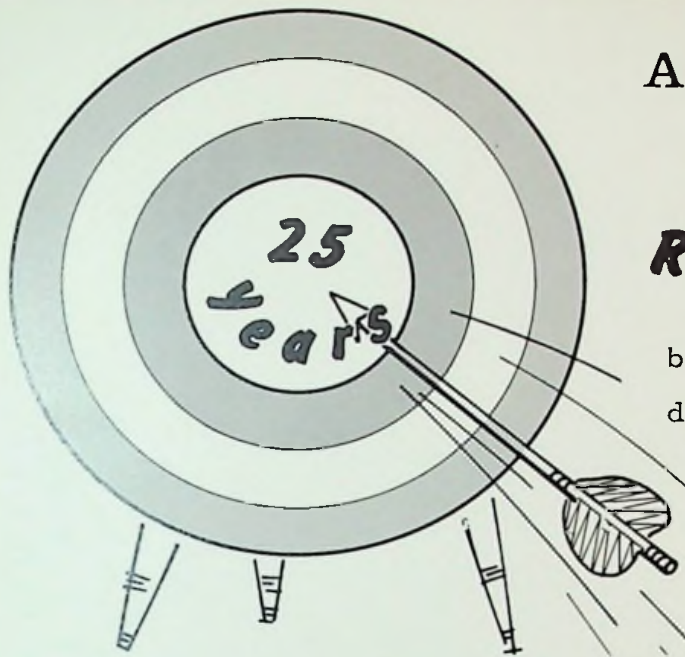
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