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JAPAN HARVEST

The Magazine For Today's Japan Missionary



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FORTY YEARS IN RETROSPECT

The Official Organ of the Japan Evangelical Missionary Association

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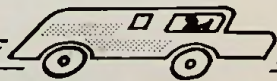
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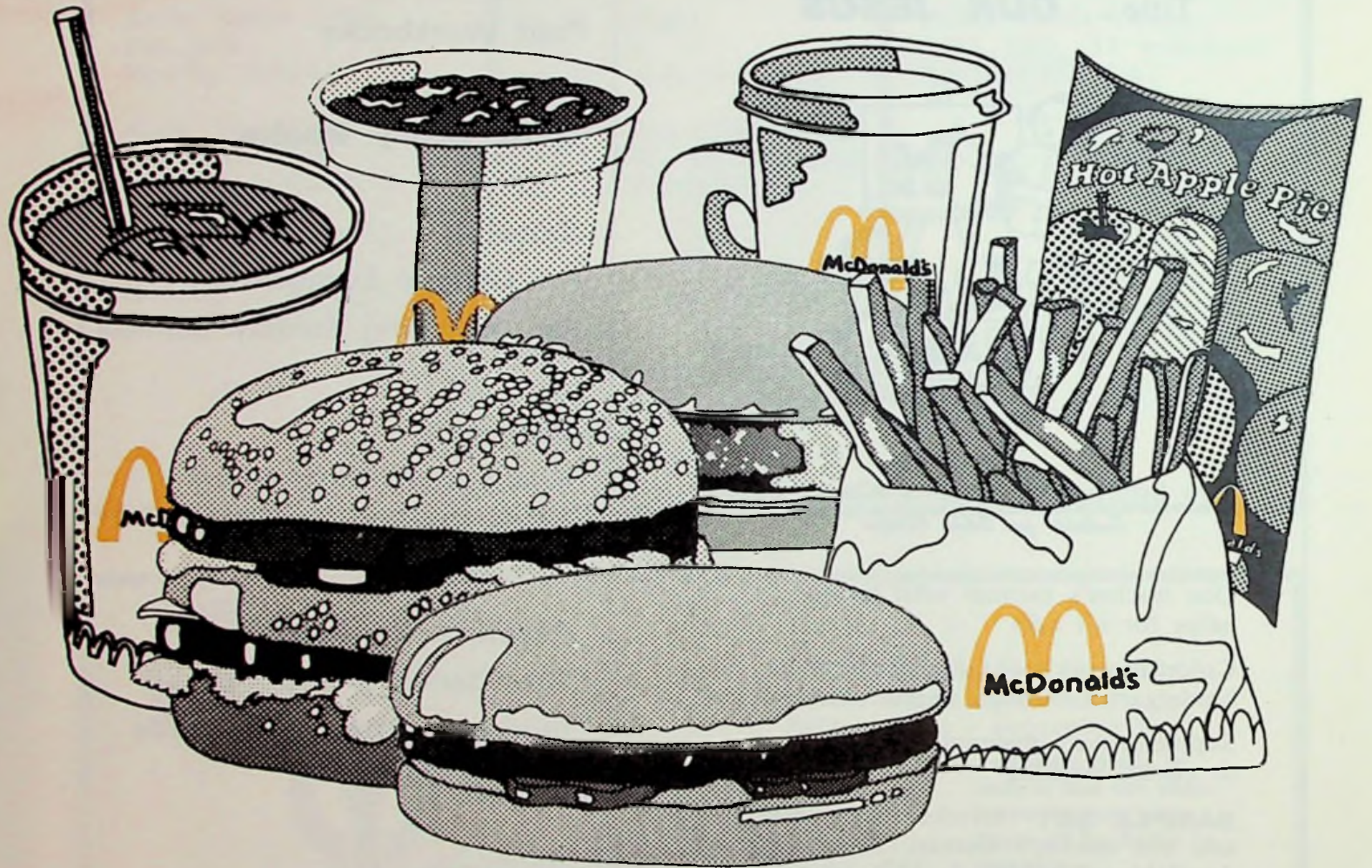
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JAPAN HARVEST

The Magazine For Today's Japan Missionary

Spring 1976, Volume 26, Number 2

TABLE OF CONTENTS:

2	Devotional	Harold Fife
3	Editorial	Siegfried Buss
4	JEMA President's Page	Harold Johnson
5	JEMA Plenary Session	Editor
7	Forty Years in Retrospect	Eric Gosden
9	Cherry Blossoms	Henry Ayabe
10	Continuous Education for Missionaries	
12	Gertrud Kuecklich 1897 - 1976	Siegfried Buss
13	Constructive Communication	Charles Lewis
20	Christian Hospitality	Jan Davies
22	I Believe in Sunday School	Dean Dalton
23	Made in Japan Missionaries	Neal Browning
26	Table Evangelism	Paul Fukue
28	English Evangelism	D. T. Dale
30	Hayama Report	Joe Gooden
36	Cartoon	Merrill Bennett

NEWS 27,33 - 36

BOOK REVIEWS 32

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Devotional

Spiritual Growth

Sometimes it appears as though statistical blindness has settled upon the church – a blindness caused by the dazzling mass of statistics with which many missionary addresses are studded and most appeals for money and effort are buttressed. We so easily forget that the Kingdom does not come with outward observations or outward show. (Luke 17:20)

Zechariah had been alerted to God's plan for the rebuilding of Jerusalem and then (ch. 2 verses 1-2) saw a man with a measuring line going to appraise the city. At this sight the angels erupted into activity and one said to another "Run, speak to the young man saying Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." (2:4-5)

When we try to measure spiritual growth we leave out the most important factors which are not susceptible to our tapes and slide rules. The impact of prayer, of service, of sacrifice of lives in the will of God, is limitless, reaching through families, communities, generations, and nations. Think of the abiding influence of the little group on the "Mayflower"; could that be measured in its still continuing and worldwide impact?

Faith sees the intangible behind and beneath the measurable. Let us never allow ourselves to be depressed by measuring our lives and service by a line which has to leave out of reckoning the most vital dimension of indestructible spiritual vitality. "Run, tell that young man ... Jerusalem shall be inhabited as towns without walls ... for ... the Lord will be unto her a wall of fire and the glory in the midst." We cannot measure that!

Harold W. Fife

Editorial

Cooperation

It has been said that one picture speaks louder than a thousand words. The imagery of Chinese characters adds a dimension that our alphabet cannot express.

The KANJI message goes one step further. The first part of this two character word represents the strength of three persons (協). It is evident that all three are engaged in a joint effort. The second character (力) simply means strength. Thus, a literal interpretation for cooperation would be, the strength derived through the involvement in a common purpose by at least three.

The word KYOORYOKU (協 力), meaning cooperation, is an excellent object lesson. Webster defines cooperation as "the joining of persons in an enterprise for mutual benefits or profits."

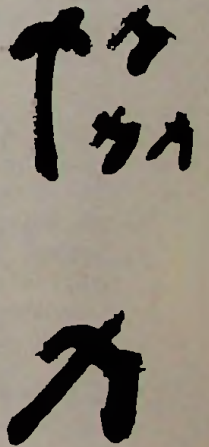
But what is the common purpose, the motivating force, the catalyst? IT IS THE CROSS!

Yes, herein lies the secret for meaningful and lasting cooperation. As we rally around the banner of the cross, as we join hands and hearts in obedience to His call, we lend credence to the words of the Apostle Paul who spoke of the glorious task of being "workers together with Him." There is no greater challenge.

KYOORYOKU: Cooperation plus!

Siegfried Buss

Calligraphy by Shinbei Nobata





JEMA

President's Page

"Are you a beaver, an eagle, or a mallard? According to the newly formed Fellowship of World Christians (FWC), a beaver is one who is heavily involved in the local task, but has little awareness. An eagle has some kind of a direct involvement in the task of world evangelization. A mallard is a world Christian and actually becomes a missionary for cross-cultural services."

(Taken from The Missions Advanced Research and Communications Center NEWSLETTER, Jan. 1976)

Out of the 2500 protestant missionaries assigned to Japan, just how many of us must confess that we are beavers? Of course we are deeply involved in our local task, but know little, and even care less, what God is doing in someone else's area of work.

While on furlough in the homeland, often our hearts are stunned to see pastors who work long hours daily and see fruit locally, but find it very difficult to be genuinely interested in what we have to share about our work on the "mission field". It seems all too natural for us to criticize such myopic vision displayed in the home churches.

But could it not be that we "on the foreign mission field" are no less nearsighted in our view of the needy world? If asked right now, could we relate even one special need for prayer in another missionary area of the globe? "Well, I think I read that one of our group's missionaries, Miss What's-Her-Name, some place in India, was asking prayer for rain for their crops at the orphanage. I just scanned the news sheet, so I don't remember the details. I guess they hadn't had rain for a long time. You see, I had to get to my study and prepare a Japanese message for the next week. I really didn't have time to think about her need or do anything about it."

Could it be that in a day when we can see man's first landing on the moon "live" on TV, the historical visit of the Imperial couple to the U.S., and the Innsbruck Winter Olympics, that practically, we see no farther than the perimeter of "our" work?

We want all of our supporters back home to show keen concern in what we are doing in Japan. If they do not read every syllable of our prayer letters, it's because they are not very "spiritual" or, at best, limited in their vision.

On the other hand, when Betty Jones of Mooers, N.Y. and Mary Willoughby of Melbourne, Australia, wrote in detail about their unsaved husbands and children and asked for our prayers, what did we do? File the letters under J and W in our correspondence folders? Or did we right then and there spend a few moments in intercession for these dear family members who so desperately needed spiritual help? A prayer partner in another part of the world asked our prayer backing. Did we take the time? I must confess that I have been guilty of cold unconcern for the needs of others more times than I find it easy to admit. God forgive us for being so provincial in our concern.

Those of us who attended the recent 9th Annual Meeting of JEMA were able to hear the testimonies of some of our brethren from out of Tokyo who testified to what the Lord is doing in various parts of Japan. Even the heartaches were shared with us and we were able to empathize with these co-laborers and help carry their burdens. A joy. A privilege. And yet, what a responsibility!

We all want revival. At least we all need it. But how do we get it? We must love the world and that world begins first with our brethren, even though it may take real effort. It must start there.

Beavers and eagles are everywhere. But where are the mallards? Enlarging on this illustration, it is easy to gnaw down the trees of others or fly over their problems, swooping down only when we spy a tasty spiritual morsel. But where are the crying mallards who traverse the world sharing the good news of the Gospel?

Lord, make me one.

— Harold Johnson

1976

JEMA PLENARY SESSION
1976 - 1977 EXECUTIVE

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JEMA PRESIDENT'S
ANNUAL REPORT

Harold Johnson gave a very optimistic outlook. He stated that cooperation is encouraging, membership good, finances are excellent and there is anticipation of a great work of the Holy Spirit in the very near future in Japan.

In reviewing the past year, delegates were reminded of the 1975 Summer Conference at Karuizawa with one of the largest attendances ever. The dynamic messages of Dr. James Cook and the deep insights of Dr. Paul Sundstrom, psychologist, left a lasting challenge.

The Annual Report also touched on the "Church Behind the Iron Curtain" Seminar held at the Swedish School in Aichi Ken, September 25, 26, the Management Seminar with Ken Hansen and Don Chase in November and the Annual Retreat of the Okinawa Missionary Fellowship during January of this year to which President Johnson was invited. In January, there was the Accelerated Christian Education Seminar at the Osaka Christian Center, dealing with problems and possibilities for missionary children in Japan who cannot get to major Christian schools.

The Japan Evangelical Missionary Association which represents 1251 missionaries in Japan met for its annual Plenary Session at Ochanomizu Student Christian Center in Tokyo, February 16 and 17, 1976. In attendance were delegates and observers of forty-six evangelical missions and a large number of independent JEMA

missionaries. A copy of the various commission reports, detailing activities and statistics for the past twelve months, was available for each participant.

The devotional time was led by Rev. Harold Fife, father of David Fife who was last year's speaker. Rev. Fife is Minister at large of the Far Eastern Gospel Crusade and serves as pastor of the Kurume Bible Fellowship at CAJ. He challenged delegates with two messages from Colossians, chapter one, entitled, "Who is Christ in Himself and what is His relation to creation."

World Opportunities and the Finnish Lutheran Mission were welcomed as member missions.

The two-day sessions concentrated heavily on various commission reports. Refreshing was the interspersing of testimonies and special numbers in music. Delegates were challenged by what God is doing in various parts of the archipelago from Hokkaido to Okinawa. Hearts were also joined in prayer for CAJ Junior Becky Yoder stricken with cancer.

In reference to future plans, it was reported that a Church Growth Workshop under the Sponsorship of *SODOIN DENDO* will convene in June. The lecturers will be Dr. Donald McGavran and Dr. Virgil Gerber. The JEMA Annual Summer Conference this year will be from August 1 to 4 with Dr. Robertson McQuilkin, President of Columbia Bible College and Dr. Charles Lewis of Bradley University as speakers. In October, the Greater Tokyo Crusade is scheduled with Evangelist Koji Honda as speaker. Plans for 1977 include an Institute in Basic Youth Conflicts.

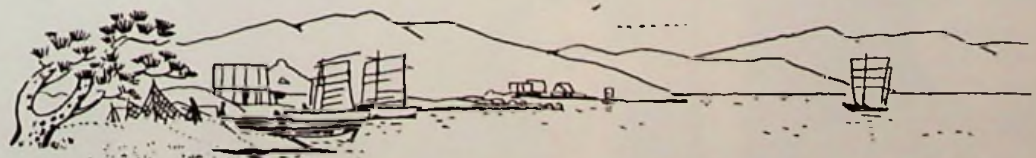
Harold Johnson concluded, "May I say that I feel there are even greater days ahead for JEMA as we band together in a united front to proclaim Christ."

J

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ANNUAL PLENARY SESSION

**OVER 5,000 ATTENDED
JEMA LADIES LUNCHEONS**

Chairman Carol Shelton reported the following:

KYOTO: Two luncheons were held with a total attendance of 520. 38 decision cards were signed; 40 wanted to be counseled and 27 indicated an interest in knowing more about Christ. Mrs. Yun Sun Sha spoke at both luncheons.

MATSUMOTO: Mrs. Pat Junker reported that about 70 attended with ten decisions. Mrs. Yun Sun Sha was the speaker.

MORIOKA: Mrs. James Olson was in charge of their first luncheon. 114 attended and Mrs. Izumi Masuda spoke.

NAGOYA: Two luncheons attracted 657 with decisions listed as 5, and 14 expressed a desire to believe. Speakers were Mrs. Yun Sun Sha and Rev. David Martin.

OSAKA: According to Mary Barthold, 2768 attended two luncheons. There were 155 decisions. 146 wanted to take a correspondence course and 123 expressed interest in Bible study. In order to accommodate the crowd the luncheons were held two days in a row!

SAYAMA: Six churches cooperated. The Yoneko film was shown and Mrs. Tahara gave her testimony.

TOKYO: Carol Shelton and Olive McVety, co-chairmen, reported that 100 attended the Easter coffee with 10 decisions. A Mother's Day luncheon brought 227 ladies together and 11 decisions were recorded. Mrs. Sundstrom spoke to 182 ladies in Karuizawa during the JEMA Conference. A coffee for English speaking women to hear Mrs. Norma Alloway brought together 50 ladies. The Christmas luncheon was held in spite of a railway strike and 424 were able to attend. Rev. Honda's powerful message led 101 women to make decisions.

TAKAMATSU: Mrs. Stella Cox reported two luncheons with a total attendance of 380. Speakers were Mrs. Sayoko Sasaki and Mrs. Izumi Masuda.

**JAPAN MISSIONARY
LANGUAGE INSTITUTE**

Acting Director Reasoner reported total attendance for 1975 was 261. Of this number 217 were missionaries; 140 enrolled as full time students. The average per term was 65 students. 32 different mission boards and 10 nationalities were represented. 14 short term missionaries availed themselves of JMLI. *JAPANESE BY THE TOTAL METHOD*, vol. I, is now available.

PIONEER EVANGELISM

Chairman Kelvington reported that the commission sponsored three seminars in Osaka. This was a joint effort with the Nihon Mission. The themes were, "Cooperative Church Mission Church Planting," "Management Training Seminar for Pastors," and "The Initiative Approach." Some of this information was published in the *JAPAN HARVEST*.

DISASTER RELIEF

Chairman Beck gave a report on JEMA assistance in two major areas. At the time of the Vietnam evacuation, an appeal for aid was made. A total of ¥450,590 (\$1,500) was received through church and mission channels. About half of this was distributed through C&MA. The balance was sent to the Mennonite Central Committee.

A second opportunity to serve came in the wake of the destructive typhoon in the Hachijojima area. Response to an appeal was ¥286,114 (\$950). Of this ¥100,000 (\$330) was contributed to the Japan Times drive. The balance was held for future use.

Other commission reports were as follows: Travel, Publications, Liaison and Membership, Japan Evangelical Association, Fellowship and Conferences. A limited number of all reports is available through the JEMA Office.



PLENARY SESSIONS AT OCHANOMIZU
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FORTY

Years in Retrospect

Forty years ago there were two ways of approaching Japan, from Europe by way of the Suez Canal, or from the North American continent across the Pacific. The former way the newcomer was given a gradual introduction to the Orient, the latter way he would inevitably experience "cultural shock", though the word was seldom heard in those days. We arrived by the latter route, and soon found we needed to learn something of the culture of Japan.

1. *EARLY DAYS.* Three months after our arrival in Japan the Crown Prince was born, the heir of the Imperial Family. So we can say that we arrived in Japan the same year as the Crown Prince! We soon found that missionaries need to —

a. *Learn something of the culture.* We are glad that we were able to study at the School of Oriental Language and Culture which operated in the Kanda YMCA in those days. Together with learning Japanese we were also introduced to Japanese History, and heard lectures on the Place of Women in Japan, the Political and Police Systems, and so on. We were able to visit places here and there and thus became acquainted with the background culture of the land in which we were to live and work. This is still a must. We need this background for the understanding both of the language and of the people.

b. *Forget your own nationality* "Forget also thine own people and thy father's house" (Ps. 45:10). The Japanese bride on leaving her father's house expects to return there no more. She wears a white kimono as at a funeral, and breaks the rice bowl she has hitherto used. This is the spirit that should mark those of us who are missionaries. We should forget that we are westerners. Let us avoid phrases like, "This is the way we do it back home!", and when we talk of finance let us talk in terms of yen, not of pound, dollars and so on. Ruth had something to teach us here. "Whither thou goest I will go, and where thou lodgest I will lodge: thy people shall be my people ..." We'll stop there!

c. *Identify with the people.* How are we going to do this? In dress? Years ago the Salvation Army adopted the "sari" in India, and the China Inland Mission (O.M.F.) used Chinese dress. We do not need to do this. Here in Japan food and living methods present no problem, the Japanese are adopting western ways. We should learn to eat Japanese food, — and like it. What does it mean to identify? This is not a definition, but it means to live unobtrusively, so as not to stand out as a foreigner, to make Japanese feel at home with us. In this women should not be noisy, forward, but decorous. The men should not be effeminate, not too polite in language, and take the place men do in Japan. Most of all we identify by love, by genuine love that knows no barriers. Let us mix with Japanese at our mission meetings, instead of gathering together in a group of missionaries only at one end of the room.

d. *Be aware of differences of emphases.* There is a phrase that runs something like this, "In essentials firmness, in non essentials tolerance, and in all things charity." We soon find that our points of emphasis are different from the Japanese. Like the brother who said to me, "You think keeping Sunday is important, and we think having early morning prayer meetings is important." At home ladies wear hats to church, in Japan it would be quite unusual if they did. Many of our emphases are part of our background culture, and not essential. We need to find out what biblical principle is involved. One of the hardest words for me to hear in Japan has been, "Oh, but you are a foreigner", and that in face of a clear biblical statement.

e. *Get down to fundamentals.* That brings us to the fact that our presentation of the Gospel is coloured by our cultural background. Can we get away from this? I was surprised when a fellow off the ship, "Logos", last summer who came from Borneo spoke in our Kobe Mission Hall, — just like a Westerner! I had hoped for an Oriental approach to the Gospel, but he had evidently had western training and re-

Eric Gosden

produced that colour. Possibly those of us from non-denominational missions are at an advantage here. We are not obligated to produce a Baptist, Mennonite, Presbyterian and so on type of church. In JEB we have worked on the policy of renting houses and letting the Christians build. If we had to build, we would build a residence/meeting-place building that could later be sold if necessary. Yet when a group is formed they say, "We want a building like a church," that is, with a steeple and curved windows. Who taught them that?

II. *COMMUNICATION.* It is quite obvious that our major task is one of communication, and for that reason we must first —

a. *Learn the language.* You cannot get near to the Japanese or any people unless you learn their language. Interpretation is not good enough. If at all possible take two full years language study without outside mission responsibility. This will give you a good foundation, and on that you build. How? Converse, listen — to radio, T.V. and so on, — and copy. Continually add to your vocabulary. It is better to preach from notes from the beginning. If you have to write your messages out you will find your time more than full. It may be halting at first, but keep at it. We had one missionary who whenever he got stuck said, "Tonikaku, Hareruya — Anyhow, Hallelujah!" and gave a wonderful smile. Everybody loved him, and he communicated.

b. *The indirect approach.* Japanese like all Orientals do not like the direct approach which characterizes those of us from the west. Committee work is by consensus, all ideas are batted around until somehow the answer becomes evident. There is also much lobbying outside the committee, with members arriving with a plan already under their hats. Rules and regulations are not strictly adhered to, and are regarded as a sort of framework within

which to move. Your suggestions may be turned down, but come up later dressed in a kimono and therefore acceptable. Even if you get your ideas passed, you may find that nobody works at them or implements them; their acceptance did not represent the consensus.

c. *Recognition of standing.* Standing or "tachiba" is very important to the Japanese. They can function best when they know where they fit into the scheme of things. Once they know their standing they know where to pay deference and honour, essential for the smooth operation of things. Frank Gibney in his book "Japan, the Fragile Superpower" suggests that society in Japan is modelled on the village system. Just as in a small village under the headman everyone knows where he fits and what is expected of him, so he sees the same pattern in company life, and in political life. This produces a sense of security, and things run well. The same is evidently true in church and mission matters. A matter will go round a committee again and again until the nod of approval comes from the top man, then all are happy. You cannot pass over seniors in favour of juniors, there has to be order. Sometimes one wonders where the leading of the Holy Spirit fits in there.

d. *The giving of gifts.* This is still an important part of the Japanese scheme of things. You must be able to read the signs. On one occasion a father brought us a gift of eggs. His daughter had been attending our meetings, but she came no more after that. The eggs were a gift to terminate the relationship neatly, the daughter was to be married. You give, and are given gifts according to the depth of the relationship, so you must read the signs aright and reciprocate suitably. If it is a gift for services rendered to you as a minister of the Gospel no return gift is needed. The thinking is that no debt or obligation should remain undischarged, and also no gift received should be forgotten, — "Thank you for the other day."

III. *THE WORK.* In the Japan Evangelistic Band we have a three-fold thrust and it has been my privilege to work in each sector.

a. *Church planting.* We used to call it Forward Evangelism. Hold tent meetings for ten days to two weeks in a country town and at the end you would have a small group of believers.

A pastor was left to care for them, and in five years the group aimed to be self-supporting. Strangely enough, though we do not use the tent much these days, it takes about ten years to reach self-support. Why is this so in affluent Japan? In spite of the trend to urban areas, which by the way the recent census indicated is tapering off, there is still call for evangelism in the provinces. It seems as if the missionaries must bear this burden. Here are some tips.

i. Watch the pattern of social life. If people go to a certain town to school, to shop, to work, that is a good place for your church. They are used to going that way.

ii. Working out to out-stations from the central station in a wheel pattern, self-supporting churches are possible in rural areas.

iii. If workers can remain as permanent as possible that is a help. The priest has been in the local temple for years!

The missionary family is a great help in evangelism, the children inspire confidence and are good missionaries. Don't worry about educational expenses, the Lord has met the needs of many of us in the past, and will do the same for you!

b. *Bible College.* Out at the JEB Kansai Bible College there are almost eighty students and it has been a privilege to work among them. How come that there is such a good enrolment? Possibly for these reasons:—

i. The principal and staff are all Japanese and the missionary is out of sight, though we teach there.

ii. The time-table is Japanese compiled, it is not a superimposed system of units and credits. Arrangements are settled by consensus in the Directorate, which means that often one's own ideas are shelved!

iii. The emphasis is on prayer. There is a daily 6 a.m. prayer meeting and other prayer times. There is also practical work for every student at churches in the Kobe area.

iv. The college alumni over six hundred of them are the best advertisement for the school.

c. *Convention ministry.* How often one's heart has cried out for power, for authority. In that country *kokaido* hall telling those who have never heard. Oh, that God would show that He is the living and true God. On the box in Theater Street, Kobe, preaching to the passers by. Authority! And God

has given it by His Holy Spirit. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." That is why we emphasize so called deeper life teaching in the JEB. Not only we who are workers but the Japanese Christians need the Holy Spirit to live and witness in a heathen environment. It has been a privilege to minister in many Japanese conventions, and one is humbled at the way one has been accepted as a brother in Christ.

IV. *PERSONAL LIFE.* Probably the most important consideration for the missionary is the maintenance of his own spiritual life.

a. *Keep the Quiet Time.* On the day I landed in Japan my reading was in Psalm 91. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty". Through the years one has sought to keep the morning watch with God. "See the face of God before you see the face of man", someone has said and the principle is right. From those early days of language study when you have little spiritual activity, to the pressing days of a full schedule, start the day with God. For mothers, it is difficult, but try to make the time during the day.

b. *Keep Studying.* Become a specialist in some field of study. Why not study deeply some book of the Bible, or ethics, or church history, or some such subject. Make it a study that will engage your interest through life. Possibly mothers could study (when the children are sleeping?) with a view to using the material at a later date.

c. *Keep fit.* My first field leader James Cuthbertson would shout out "Health and the Holy Ghost!" as he whammed in his service on the court in Karuizawa. That is good advice, "mens sana in corpore sano" — a sound mind in a sound body. Many a time classical music has helped relieve the strain as far as I am concerned. Have a good hobby, something you can do while chatting with your wife, you haven't seen her all day!

d. *"Keep spiritual"*. That is written in quotes because it is a piece of advice that was given to me. Not to keep orthodox or theologically correct. Not to be technically and legally correct. But to be spiritual, to be deeply in love with our Lord and Saviour Jesus Christ. This is the ultimate. "Maintain your spiritual glow," as one version renders Romans 12:11.

Cherry Blossoms

Rev. Henry Ayabe first came to Japan with the occupation forces with which he served as interpreter. He returned to Japan as missionary in 1955 with the Far East Gospel Crusade. In addition to his teaching responsibilities at the Japan Bible Seminary and Tokyo Christian College Mr. Ayabe is much in demand as a conference speaker.

Once again spring has ushered in the cherry blossoms. The symbol of the emperor is a fall flower, the sixteen double-petaled chrysanthemum, but the symbol of Japan and its people is a spring flower, the cherry blossom.

Since ancient times the belief that there is life-giving forces in nature has drawn the Japanese to relate to nature in such forms as the landscaped garden, flower arrangements, and *bonsai*. By being in direct physical contact with flowers, they hoped to absorb in some way these life-giving forces. In some areas of Japan, they even raise flowers which are edible.

The Japanese realize that nature can teach them a way to live and for this the cherry flower is the best teacher, *Yo no naka wa mikka minuma no sakura ka na*, is the most well known proverb. "Life is as short as the three-day viewing span of the cherry blossoms."

The meaning of this saying can be understood by looking at two distinct philosophical views of life, the Buddhist and the *Bushido*.

Buddhist View

The Buddhistic meaning of this proverb views life as short and ever changing. This idea is carried in another saying dealing with the cherry blossoms. *Tsuki wa muragumo; hana ni kaze*. The full moon can be shaded from view by the clouds just as cherry blossoms are blown to the ground by the winds. The word *hana* can only mean the cherry flower, for only it can be spoiled by the wind.

The Buddhistic philosophy is evident here teaching that all life's good things can easily be upset by the changing fickleness of clouds and wind over which man has no power. This results in *akirameru*, to give up and forget, a basic Buddhistic way of life.

Bushido View

The second philosophical view of life is *Bushido*, the way of the warrior, roughly equivalent to chivalry. *Hana wa sakuragi; hito wa bushi*. "The best tree is the cherry; the best man is the warrior." In feudal days, the samurai was a man of letters, self-possessed and trained in martial arts, an ideal man. He should be as brave in death as in life. The cherry blossom is a good illustration of this. Though its lifespan is for only a few days, it remains pure and unstained. When its time to die comes, it does not cling to life but falls gently to the ground still beautiful to behold. It remains clean and pure in life and death.

These two concepts of life still remain in modern Japan. There is a patient striving for life but suddenly for some almost imperceptible reason an abrupt abandonment. What wind or cloud caused this failure? There are others who like warriors protest their innocence by suicide or resignation from an office.

Biblical View

May we as Christian missionaries live a different way.

"For what is your life? It is even as a vapour, that appeareth for a little time, and then vanisheth away."

"For all flesh is as grass, and all the glory of man as flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever."

"For that ye ought to say, If the Lord will, we shall live, and do this, or that."

"So teach us to number our days, that we may apply our hearts unto wisdom."

(James 4: 14, 15; 1 Peter 1: 24, 25; Psalm 90: 12)

Henry Ayabe

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Continuous Education for MISSIONARIES

The editor has asked three busy missionaries to share the joys and challenges of continuous education on the mission field.

Mrs. Anne Kwantes came to Japan in 1969 with the Christian Reformed Japan Mission. A busy housewife and mother of four, she, nevertheless, has found time to serve on the Board at CAJ.

Missionary Don Wright has been in Japan since 1969 and works with the Baptist General Conference. He has just been appointed to the Board of JMLI.

Rev. Robert Boardman is director of the Navigators in the Far East. He has served in Japan since 1952.

BACK TO COLLEGE

"When I studied Japanese pottery I gained a new understanding of the Japanese personality." "Knowing a people's history is important in understanding that people's character." Occasionally professors say these things, thereby reminding the students how valuable their Far East Area Studies can be.

Some people are born readers; others enjoy action and experience more. Looking at the varied reactions of missionaries in Japanese language training is enough proof of that. And we try not to think too much of certain word drills and exercise sessions, and continue studying, even if we do not enjoy it much. "As a tool," we say, "to evangelism." How true.

Most of us would never have come to Japan, except for missionary service. We all remember our experiences when we first arrived — holding up fingers to show numbers; paying in thousand-yen bills because we were unsure just how much we owed the shopkeeper; or not even being able to sing in church. After much effort one learns to speak Japanese more or less fluently, but that is only the tool to communicate.

Learning the language opens the door to a better understanding of the people to whom the Good News is to be given. Knowing a little of Japan's rich culture and fascinating history will help us to build bridges where language and background alienate.

Do you know something about the business world? Have you heard people talk about the Friday night TV

program? Are you familiar with the development of religions in Japan? This not only helps you to understand and appreciate, it also means that your acquaintances know that you are serious about your mission. They will respect you for your efforts; they will be more prepared to listen to your message.

Oh, to be a housewife! Not everyone has the opportunity to follow a course of study, and of course much is to be gained by home study. Yet, when our family situation made it possible for me to attend the International College of Sophia University in Tokyo on a part-time basis, I gladly enrolled in the Far East Area Studies. Among the courses available there are courses in art, economics, history, literature, religious studies, sociology, and others.

To write term papers and to study for tests require concentrated effort, but it is a rewarding experience. My husband's support has meant much. Our four children are all of school age, and my studies have changed our family routine very little.

If I had to make the choice again, would I think the time and effort of enough value to begin this type of study? For me, certainly. During my time at Sophia University I have met other missionaries who chose this way of learning more about the Far East. And if, at times, the material seems unrelated to the goal, one only has to remember a statement such as, "When I studied Japanese pottery I gained a new understanding of the Japanese personality."

Anne Kwantes (CRJM)

FOR THE NEXT 104 YEARS

My goal is to speak Japanese like a Japanese. And now when you stop laughing we will continue with this article. Here I use the word "goal" like Paul did when he was seeking to master the language and culture of Heaven, "I press on toward the goal for the prize of the upward call..." (Phil. 3:14). It is a goal to which I dare not attach a measurable date, in case someone might check me on it, but the goal to speak Japanese as a Japanese should be challenging enough to push me on for the next 104 years or so.

My wife, JoAnn, and I started our language study at J.M.L.I. in January, 1970, and so all winter my vocal cords felt like they had been worked over by a rough handed chiropractor. But after two years, 2000 kanji, and 1850 throat lozenges I "graduated" from the school. We really enjoyed the school with its strong emphasis on good pronunciation, reading, and religious language help. The sore throats were not part of the program.

Language highlights during the rest of our first term included understanding one whole verse of a *Sambika*; being able to finish one line of the *Bungotai* responsive reading at approximately the same time as the rest of the congregation; and not passing out, when my sermon notes blew all over the church, leaving me standing in my noteless nude, to finish the remaining 30 minute conclusion.

We left Japan for our first furlough realizing that our 104-year long-range goal of "Japanese like the Japanese" was not quite fulfilled. Our Baptist

General Conference Mission now allows us to have an extra year of language study after our first furlough, so we returned to Japan, thankful to the Lord for further training opportunities in Japanese. I regret to report that our mission was not willing to pay for the freight on the extra barrel of throat lozenges for the study.

Both JoAnn and I are back at J.M.L.I. right now, and enjoying it very much. I am in the advanced course (Who invented that word "Refresher Course"? We don't want to be refreshed, but to advance!). JoAnn is working on the Kanji as she reviews some of the basic lessons.

I have three areas that I am trying to work on. One is to get rid of many of my bad pronunciation and accent problems. For example, I never dreamed that I was putting the wrong accent on such easy words as "do" and "is." My *SUru*, and *Iru* must have sounded very impressive.

Vocabulary and reading are the two other areas that I am working on. "Japanese like the Japanese" certainly must mean better command of words, and a better exposure to the literature, than I have had up until now.

So two days a week my class is reading Chie Nakane's *Tekiō no Joken*. Two days we work through a newspaper editorial. One day we tackle Oyama Sensei's *Ichimon Ittō*. And then just to keep us humble, every week we take a chapter or so of Romans in the Bible.

I only have 98 years left in my 104 year long-range goal, but I pray that in the mean time, by God's grace I might be making progress to be a better listener and communicator for Him.

Don Wright (BGC)

WRITE ON!

Have you ever had a deep down secret, or not so secret desire to write? But you hold back because of a lack of time, training, or opportunity? Because I felt this way before returning to the US for our last furlough, one of my objectives was to enter a writing seminar. In June of last year this door opened and along with 64 others I was involved for four days at the Fourth Annual Forest Home School of Christian Writing.

The faculty included Sherwood Wirt, author and editor of Decision

magazine; Norman Rohrer, director of the Christian Writers' Guild; Margaret Anderson, author & markets specialist; Lee Roddy, free lance, TV and radio writer plus several others.

The objective of the seminar was to challenge writers and potential writers to expose their basic loyalty to JESUS CHRIST and implement this through the medium of writing. One of the encouraging things to me about the seminar was that the people involved were from every walk of life: housewives, students, business people, teachers and a few missionaries. Each person was treated as though his or her potential was going to make a significant impact upon the world through the written page.

Throughout the seminar there were three keys that if properly put together by any person would see that person's writings published. These three keys must blend into one in order to make an impact for the Gospel:

1. Your unique personal experience
2. The WORD of the living GOD
3. Ability to hit today's issues of real need.

Russ Chandler, religion writer for the Los Angeles Times feels that some of the top issues where the Gospel meets the world are: The role, authority and trustworthiness of the Bible; Role of Women; Post-Watergate issues; Economics; World hunger; The Family; Cults; and Mental health.

Another area that Mr. Chandler brought into sharp focus was that of Bio-ethics which is the science of applying ethics to the field of science. This covers such matters as genetic-engineering; how to handle death and grief; who has the right to die; changing cell-structures, etc.

What a vast market in books there is for women! Of all books bought in the approximately 4000 Christian bookstores across the U.S., 70 to 75% are bought by women. This also ought to challenge men to reach men. Where are the men who will concentrate their GOD-given talents on this untapped market?

Missions, and especially books on missionaries, is becoming passe because of the declining interest in world missions especially in North America. This, coupled with a world wide recession and rising national leadership in various countries, offers a tremendous challenge to the Great Commission. There are new ways and

forms with which we can, through the printed page, share the concept of world vision. Why not let GOD capture some of the talent lying dormant right here in Japan and share this with the outer world?

In many cases, perhaps the missionary housewife behind the scenes, is the one who will score a significant breakthrough with the written word. But as someone has aptly said, "the greatest waste of time is the waste of time in getting started."

Now you may be saying, "How do I know if there is a possibility of my being able to write?" Mildred Tengbom, free-lance writer from Anaheim, California gives this test to potential writers:

1. Do you dream of writing even when writing a letter?
2. Do you love to write? Would you write without reward?
3. Do you love to be alone — in solitude?
4. Do you continually see stories in yourself and others?
5. Do you have an innate story sense? Do you love a story naturally?
6. Does the recording of life's events seem vital to you?

If you can answer "yes," to most of the above questions the future is unlimited.

The next question is, how do I get started? There are several good basic writing courses available. Earlier in the article the name of Norman Rohrer, director of the Christian Writers Guild was mentioned. I like his approach and am involved in his course which is geared to a person's busy schedule. Norm says:

I FIRE WRITERS!

Fire them with enthusiasm for developing GOD-given writing talent and extending their ministry in this exciting progression. You can get fired too!

If you're interested in Norm's personalized guidance and his help in getting your articles published write for his free starter kit to:

Norman Rohrer
Christian Writers Guild
La Canada, Calif. 9011 USA

Do you really want to write? Then do it! Someone has well said: "You always do what you want to do and make excuses for the rest."

Write on!

Robert Boardman (NAVS)

Gertrud Kuecklich 1897 - 1976

Siegfried Buss



ROYAL VISITORS



MADE HONORARY CITIZEN OF KAZO

"I welcome you, beloved New Year. Gladly shall I follow your path. Thank you, Lord, for everything." Gertrud Kuecklich stopped writing. A distant temple bell began to toll the year, 1976. On January second she was in the presence of her Lord.

Gertrud Kuecklich was born in Stuttgart, Germany, on Christmas Day, 1897. As a child she lost her mother and this experience had a great influence on her future ministry. Early in life she showed an interest in pedagogy, especially Froebel, whose educational methods she was to introduce to thousands of Japan's kindergarten teachers.

In 1922, the Evangelical United Brethren Church (USA) commissioned her as missionary to Japan. Life was not always easy. While working in a Tokyo slum district, she contracted an incurable eye disease. Her vision dimmed, she was never to see the starry sky again. But instead of groping in the darkness of night, her eyes of faith reached out beyond the heavens in even greater dependence on God.

Miss Kuecklich had an extraordinary gift of teaching. Her Japanese was impeccable; her lectures captivated students at Izumo College, where she was professor of pedagogy. Her deeply spiritual messages stirred hearts, but Miss Kuecklich was at her best when surrounded by children.

She shared with the Japanese nation the trials and sorrows of World War II. Out of the still smoldering ashes in 1945, like a phoenix, rose *AI NO IZUMI* (Spring of Love) where war orphans found a refuge. This work was later expanded to include a child-care center, a kindergarten, and a home for the aged. Today a staff of seventy ministers to the needs of three hundred individuals.

In recent years a major construction project has replaced wooden structures with attractive ferro-concrete buildings. When the floor plans were presented, Miss Kuecklich insisted that the aged home be modified to include a *tatami* room and a *Tokonoma*, a place to display a scroll and flower arrangement. She had become more Japanese than her co-workers!

Many were the honors bestowed upon her. In 1964, she was visited by Prince Takamatsu as well as the Crown Prince and Princess. The same year the Japanese Government conferred the Fourth Class Order of the Sacred Treasury. West Germany decorated her with the First Class Order of Merit in 1968. Her greatest joy, however, was becoming an honorary citizen of Kazo in 1970, and receiving permanent resident status. In 1971, she was winner of the coveted Mainichi Daily Distinguished Service Award. Miss Kuecklich also was a member of the Council for Social Welfare of Saitama Prefecture.

A few years ago in Berlin the Gertrud Kuecklich Home for the Aged was dedicated. A room was left vacant for her use, but Gertrud Kuecklich knew no retirement and thankfully declined this offer.

The funeral service was jointly directed by the City of Kazo and *AI NO IZUMI*. The huge modern city hall could not contain the overflow crowd. The Crown Prince along with many other leaders sent flowers and a personal message. Over three hundred telegrams were received. It was a silent tribute to a little lady from Germany who knew no better than to trust God implicitly in child-like faith. "Rejoice, and again I say, rejoice," was a verse she often quoted and daily lived.

Constructive Communication

Charles Lewis

The topic of communication has charisma. It draws a crowd. It turns people on. My guess is that the appeal is predicated on our awareness of how poorly we generally communicate and a longing to do better. Each of us has an inborn craving to reach out to others and really be understood. However, this is an all too rare and illusive experience. More frequently, intentions are misread, meanings garbled, feelings hurt, relationships marred, and progress stifled.

Unfortunately for Christians, communication skills are *not* a fringe benefit of salvation. As a group we are no better or worse than our non-Christian associates. Our day to day interactions and conversations are in as much need of improvement as theirs. However, given the ultimate importance of the Gospel message and our individual responsibilities for communicating it to others clearly, increased competency in communication skills takes on added dimensions of relevance for the believer.

The purpose of this article is to share three very common errors in our efforts to make ourselves understood and some practical tools for reversing these counter-productive behaviors. To make the errors and remedies easier to remember I've selected some key words. The difficulties begin with the prefix, "over:" overloading, overstating, and overpowering. The solutions involve focusing on three "r's:" the relevant, the real, and the relationship.

Overloading: Focus on the Relevant

Overloading is nothing more than a sincere effort to get our point across clearly. If one word is good, two must be better, and three still more effective. It is typically an erroneous

assumption that the hearer shares our enthusiasm for the exacting detail and precision our message merits. Overloading the topic with detail forces the listener to work harder than he wants to or actually will. Besides that, he is working on his own response. From his point of view, he has already allotted us more time than we deserve. Instead of doing him a favor by sharing our verbal treasures so freely, we wear him out. He has to take a mental "time-out" in order to survive the ordeal. This scene becomes catastrophic when a non-believer labels the Gospel message "boring" simply because a sincere Christian overloaded the person verbally.



Once we notice the listener mentally checking out of the conversation — and most of us are aware when that happens — it's time for us to *focus on the relevant*. The reference point for relevancy is the listener, not us. How much can he take right at this moment? What is the essence, the gem, that will present our point best? Practice Proverbs 17:27. "He that hath knowledge spareth his words." Challenge yourself to cover a point succinctly. Your listener wants his fair chance to communicate, too.

Overstating: Focus on the Real

Overstating is a natural attempt to communicate in a dynamic way. What a thrill when our listener hangs on every word, shares the zenith of our joy or the depths of our disappointment. In the total scope of world events, what we are trying to share may not really be all that big, but in

our world there is nothing more important at the moment. Frequently, that which we most want to communicate are feelings and emotions — the very areas most susceptible to overstating. How can we make our feelings as vivid to someone else as they are to us?

Unconsciously, we seek impact. We embellish our emotions, magnify them, dramatize them, accentuate them. Unfortunately, the strategy generally backfires. It works to our disadvantage. We go too far. Accentuation becomes exaggeration. The unpleasant becomes catastrophic. For example, understandable frustration with a language lesson might result in an overstatement such as, "I never could learn a foreign language. I'll never be any good as a missionary." A particularly disappointing day from the standpoint of non-recognition for a job well done results in: "Everything I do is wrong. Nobody appreciates my ministry."

Exaggeration is perceived by the hearer as nothing more than a ploy to dramatize the insignificant. He refuses to let himself be taken in by the obvious overstatement. To do otherwise would be an open admission of ignorance. The net effect is that our credibility suffers. He misses the very message we hoped to make clear.

Whatever the original emotion was that we wanted so much to share, at this point we can add another — rejection. We will have the feeling of not being heard — and rightly so. If we are already in the overstating frame of mind, how easy it will be to lash out with another: "You never pay attention to what I say. Don't you ever care what I feel?" The cycle can be explosive, but the situation can be prevented.

Dr. Charles Lewis will be one of the speakers at the 1976 JEMA Summer Conference.

The way out of this pattern is initially very difficult — but not impossible. We're so keyed into our emotion that identifying it at the same time we're experiencing it is a formidable assignment. Nevertheless, to manage our tendency to overstate, we need to know fact from fantasy. Perhaps a practical way to begin is by estimating the real feelings of others who overstate. As you notice yourself cueing more and more into their feelings rather than the statement itself, you may begin to note some absolutistic terms in your own conversations also. At these very moments try *restating* the same message realistically. It takes courage to say: "What I meant was, I really feel rotten now because I'm not getting this language lesson." Or for the second example mentioned earlier: "Sorry! What I wanted to say was that I'm really mad because I worked hard all day and not one person said, 'Thanks.'"

The real may not be spectacular — but it can be communicated. People respond to genuineness. We still can and should use our best talents of expression. In fact, to be realistic and vibrant is more of a verbal challenge than overstating. The effort is worthwhile when we notice others really understanding and accepting the feelings we want to communicate.

Overpowering: Focus on the Relationship

Overpowering is often a misdirected attempt to help someone in need. We want to reach out, communicate our caring, and take part in alleviating the agony. We really have good intentions, but something goes awry. Most of us have had experiences when we felt like saying: "I really want to help, but I can't seem to get through to him. He just won't listen." Words like these signal potential overpowering.

Job's three friends illustrate overpowering in its three most typical forms and sequence. Their actions are as current as tomorrows news. Notice how well the patterns apply to us.

When Job's friends heard of his affliction, they were moved to immediate action. They set out to console him. They had worthy intentions.

The severity of the actual situation was more than they could have anticipated. They were overwhelmed at the devastation and despair. For seven

days and nights they sat silently at Job's side — because the situation was too much for words. They were true friends then. They were really sharing his grief. Communication was superb. But it didn't last. That level of intense communication is tough to maintain. They fell right into the overpowering trap.

Eventually, the first friend could stand the silence no longer. With misguided zeal he overpowered Job with Strategy A — Give advice. In typical style the suggestions were both premature and inappropriate. "My advice to you, Job, is to confess your sins. If I were you, I'd get right with God. Obviously, that is what you need to do!"

How easy it is to see the solution to another's dilemma. The remedy seems so obvious. To delay intervention seems unkind and unfair. But Job's response merits attention. To the hasty advice he so aptly replied, "Yes, — but you don't understand!" There's a message there: understand, then advise.

Understanding requires us to *focus on the relationship* between us and the one we hope to console. Had Job's friend really gotten in touch with the despair, the loneliness, and Job's enduring trust in God despite the circumstances, he would have delayed, modified, or abandoned his recommendations. Premature advice overpowers — and is resisted.

The second friend, sensing the lack of progress in alleviating Job's suffering, fell victim to Strategy B — He made promises he couldn't guarantee: "Don't worry, Job; everything will be better tomorrow. Get a good night's sleep. You've done everything you can. God isn't going to let this continue. Forget about it. You'll feel better tomorrow."

Of course, such predictions are seen as hollow. There is precious little to support their validity. Tomorrow might be better — but, on the other hand, it might be even worse. Either way, the one who is hurting is convinced of the latter. Job's reply was so typical. In essence he said, "Yes — but you don't understand how bad it really is. You don't know how bad I really am." The friend's excellent intention — to give encouragement and hope — backfired. Instead, his shallow promises reemphasized the gravity of the situation and its apparent hopelessness. Job was overpowered.

Again, focusing on the relationship may have been more productive. People in situations that seem hopeless fear abandonment. They want someone near by to share the grief. It's the relationship that counts. If only the friend had kept up that relationship he had communicated so well for a whole week — to let Job know that he'll be at his side tonight, tomorrow, and as many tomorrows as it takes.

The third friend resorted to Strategy C — If advice and phony promises are rejected — shame them! "Job, you ought to be ashamed of yourself. God is doubtless punishing you far less than you deserve. Cut out the nonsense. Get up and get busy."

This genuine attempt to remedy a bad scene is another example of overpowering. The hearer experiences a "put-down." He hears the message: "You could get better if you really wanted to, but you don't want to bad enough." Job's reaction is understandable in this situation. He lashed back. "Who are you to talk. You're no better than I am."

Job's point is well taken. If we really want to help a friend by removing the speck from his eye, remove the stick from our own first. We might damage his eye if we can't see properly while removing his speck. Our relationship is too important to jeopardize by an overpowering put-down. Do we have enough respect for him to help him feel important and worthy as we work patiently together toward a lasting solution. Let's focus on the relationship to communicate our love.

Improving communication skills is not easy, but neither is it impossible. First steps are the hardest. Inertia has to be overcome. Old patterns reversed; new ones established. Please don't be afraid to take the risk of trying out some new behaviors.

Overloading? Focus on the relevant.
Overstating? Focus on the real.
Overpowering? Focus on the relationship.

Should you want to work on all three areas of improved communication, you might start by working on one for a week or two before attacking the others. Challenge yourself to look back one week from today and identify at least one instance when you really communicated.

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The Ladies Page

Who could more capably speak on this subject than the wife of Coach Davies, at Christian Academy in Tokyo? A host of people, many of them students, have found her to be a gracious hostess. Those thus honored come away knowing that Jan's inner strength comes from a Power outside herself.

Christian Hospitality

Jan Davies

I. HEART

A mother's position is a significant one and a strategic one in helping make her family what God wants it to be. It demands a total life involvement. It can be a draining experience physically and emotionally, especially if we fail to take care of our own spiritual needs. In order to "give out", as mothers do, we must have something to give, and that something comes from the overflow of our own personal relationship and daily communication with the Lord Jesus Christ! We *must* and we *need* to feed on His Word and depend on Him for His wisdom, strength and abilities that sometimes are not naturally ours.

Many women fail to realize the far-reaching influence of the home. For instance, Dave and I married and have been blessed with four children. So if each of our children marries, that becomes eight people we have directly influenced from our home. Then if each of them marries and has four children, and they each marry and have four children, after just four generations, we will have directly influenced six-hundred and eighty people from our home. Do we dare minimize our worth as mothers?



II. HOME

The family was God's idea, and He designed the home to provide joy and happiness where a husband, wife and children can be supremely happy. Apart from your personal relationship with God, there is nothing that should afford you more happiness than your home life. That puts a pretty heavy responsibility on a wife and mother. I'm sure we're all well aware of the fact that our moods, attitudes, anxieties, etc., affect the whole family, but just remember, God is our burden-bearer!

Home should be many things:

A Dwelling Place...

1. You feel "at home" there
2. It's where you're understood by others
3. It's where you're at one with each other
4. It's where you want to bring your friends
5. It's a "home-base"
6. It's where you feel safe and at ease from outside conflicts
7. It's "home" because you sense people and things belong to you.

A Prepared Place...

It should be a prepared place for the husband, as well as for the children; but it should also be a prepared place for guests. Our homes should clearly indicate that our husbands and children really belong there, and that we look forward to their homecoming and that when they come home we are free to give of our time and attention. Guests need to realize they are welcome, and we should be cheerful hostesses and not give of our time and efforts grudgingly. Hospitality may cost us time and money, but it is clearly Biblical and God's way for the Christian woman. We should make our guests a part of what's going on in our family.

III. HOSPITALITY

The following verses clearly indicate some of the areas in which hospitality is expected of us as Christian women:

(All Living paraphrase)

- 1) I Peter 4:9 "Cheerfully share your home with those who need a meal or a place to stay for the night."
- 2) Romans 12:13 "When God's children are in need, you be the one to help them out. And get into the habit of inviting guests home for dinner or, if they need lodging, for the night."
- 3) Luke 14:12-14 "When you put on a dinner," He said, "don't invite friends, brothers, relatives, and rich neighbors! For they will return the invitation. Instead, invite the poor, the crippled, the lame, and the blind. Then at the resurrection of the godly, God will reward you for inviting those who can't repay you."
- 4) Hebrews 13:2 "Don't forget to be kind to strangers, for some who have done this have entertained angels without realizing it."

5) Isaiah 58:7 "I want you to share your food with the hungry and bring right into your own homes those who are helpless, poor and destitute. Clothe those who are cold and don't hide from relatives who need your help."

6) Isaiah 58:10-11 "Feed the hungry! Help those in trouble! Then your light will shine out from the darkness, and the darkness around you shall be as bright as day. And the Lord will guide you continually, and satisfy you with all good things, and keep you healthy too; and you will be like a well-watered garden, like an everflowing spring."



IV. HINTS

1) CROCK-POT. This is not a commercial, BUT, I've personally found this item to be one of the most helpful inventions ever to reach a busy wife and mother. A delicious, well-balanced meal can be put in the Crock-Pot at 7 a.m. and you can be gone all day, or busy doing other work at home, then at dinner time all you do is set the table and sit down to a delectable meal. The slow-cooking improves flavor, sends delicious aromas throughout the house all during the day (which really appeals to husbands, children, guests and mothers) and really sets the pace for a relaxed evening with the family without the mother being utterly exhausted! Since we bought the large size, there is always extra for that unexpected guest! How can you beat that?

2) AIR-POT. That's the American name for the Japanese product that looks like a large, beautiful thermos bottle, which is made for hot drinks. If upon first arising you fill the air-pot with hot tap water, then fill your tea-kettle with water and let it boil,

then empty the air-pot of the tap water and refill it with the boiling water, you have boiling water from 6 a.m. to 8 p.m., or later. You could fill it with coffee, tea or whatever you like. It is a perfect hostess helper!

3) LARGE SIZE PICNIC THERMOS. I find that since I have people coming and going through my home any time day or night, it really helps to keep a thermos filled with cold drink, chilled with ice cubes. It stays cold all day long. The drink our family uses more than any other over here in Japan is "POW-WOW". It comes in several flavors, but the orange or the pineapple are excellent. All you add is water.

4) BISQUICK RECIPE. Probably most of you already have this, but in case you don't, we've found it invaluable for many different things, including all regular bisquick recipes:

Just mix these ingredients together until mealy, and presto, you have bisquick!

- 2 cups shortening
- 9 cups flour
- 1 tablespoon salt
- 1/4 cup baking powder

5) SYRUP. (Delicious and simple!)

- 1/2 cup mizuame*
 - 1 cup brown sugar
 - 1/3 cup water
 - Dash salt
 - 1/2 teaspoon vanilla
 - 1 teaspoon maple flavoring
- Mix all together and heat to boiling. (*Mizuame is a clear-colored substance that looks like white Karo syrup and can easily take Karo's place in all your recipes!)

WORDS TO THE WISE...

Wives ... Fix up for your husband's homecoming. Good grooming and cheerful attire are not a sin, but a real morale booster, and this pleases your husband immeasurably!

Mothers ... Always have a snack prepared for your school-age child upon his homecoming, and also make yourself available to share the day's activities. My mother did, and I'll never forget it!

Hostesses ... Always offer that "just-dropped-in-guest" or overnight guest a refreshment. It doesn't need to be fancy, but it makes him feel welcome! Let's reread Proverbs 31:10-31 and make it our prayer, as Christian women, to be God's kind of women!

I Believe In **SUNDAY SCHOOL**

Rev. Dalton, vice president of Gospel Light, visited Japan as part of a world tour for the purpose of stimulating interest in Sunday School work.

If there is a harvest waiting to be reaped in your community Jesus has the laborers. The secret is to find them. That is why you must build the adult department in your Sunday School.

There are critical times in the life of a person: graduation, marriage, birth of a child. We must have a strategy that aims at holding people at these critical periods in their lives.

The church is not fulfilling its mission unless it is gathering all the people together. Strong churches will be built when entire families are involved. We have been saying: gather the children; gather the women; then try to gather the men. This is not scriptural. It is the father who often makes the decision if the family will come or not. When we get the man we get the whole family.

The Sunday School is the greatest school in the world. It teaches the greatest book in the world. It has the greatest purpose in the world. This purpose is to lead people to Jesus Christ as Savior and Lord. It has the greatest results in the world. These results are lives transformed by God.

Dean Dalton

Made in

JAPAN

Missionaries

Neal Browning

Dr. Neal Browning came to Japan in 1954 to serve with TEAM. He works in Nishinomiya among students, conducting English classes in addition to the church planting ministry to which he has been assigned.

Having been asked by the editor of JAPAN HARVEST to write an article on Japanese missionaries and their sending agencies and thinking that I was fairly knowledgeable on the subject, I set out with confidence and enthusiasm to gather facts and figures. My enthusiasm for the subject remains, but the confidence I had in my knowledge of the subject has been considerably shaken. I have tried to gather information concerning the total missionary enterprise of Japanese churches, but it is too much to hope that what follows is a complete picture of that effort. Further infor-

mation, whether corrections, additions, or clarifications will be appreciated.

MISSIONARY VISION

In the Spring, 1975, issue of JAPAN HARVEST, there is a comment in the editorial that, "Japanese churches have caught the vision of sending out missionaries to the ends of the earth" (p.3). Though the number of those sent out is still not large, evidence that confirms the statement is not lacking.

It should be said that missionary vision is not something that is completely new in Japanese churches. In the March, 1974, issue of ASIAN OUTREACH (Ed., H.S. Williams, Worldwide Evangelization Crusade, Box A, Port Washington, Pa.), the Rev. Andrew Furuyama calls attention to the fact that pre-World War II missionaries went from Japan to China, Mongolia, South-east Asia, and South America.

In the post-war period there gradually developed talk among a number of evangelical church leaders concerning missionary responsibility on the part of Japanese churches. Before long several groups were prayerfully con-

sidering their obligation to preach the Gospel overseas, and by the 1960s a number of Japanese missionaries had gone out to Hong Kong, Thailand, India, Taiwan, Singapore Malaysia Indonesia, Philippines, Brazil, Bolivia, Peru and Ecuador.

JAPAN OVERSEAS MISSIONS ASSOCIATION

By this time there had developed among some of the churches and existing sending agencies a desire to coordinate their efforts. Thus it was that representatives of some of the missionary agencies in Japan, after having already met several times, finally met at Japan Biblical Seminary on June 2, 1971, and agreed to form what is now known as Japan Overseas Missions Association (JOMA).

JOMA's objectives are similar to those of IFMA (Interdenominational Foreign Missions Association) and EFMA (Evangelical Foreign Missions Association) in the U.S.A. According to Article 4 of its Constitution, the objective of the organization is: To seek among the missionary agencies with an evangelical background (both denominational and interdenominational) wholehearted cooperation in



order to achieve more effective overseas missionary endeavors.

JOMA was organized with ten charter member groups. One has become affiliated since then, and a couple of others are now considering membership. The following are JOMA-affiliated agencies and the number of their missionaries and candidates:

(The English equivalents of Japanese names appear here as they were supplied to me by JOMA.)

1. Asia Evangelical Fellowship (Asia Fukuin Senkyokai)
Field: Taiwan — one couple, and two ladies.
2. Indonesia Missionary Fellowship (Indonesia Senkyo Kyoryokukai)
Field: Indonesia — two couples.
3. Wycliffe Bible Translators (Wycliffe Seisho Honyaku Kyokai)
Fields: Nepal and Indonesia — one couple and one lady; two couples, candidates.
4. Kaigai Senkyo Koyukai (Overseas Missionary Fellowship)
Fields: Indonesia and Thailand — two couples.
5. Kaigai Denpa Senkyo o Sasaeru Kai (PBA Missionary Broadcast Association).
Fields: Ecuador, Brazil and Philippines — three couples; two couples, candidates.
6. Supporting Agency for Missionary Eiko Kanaoka
Field: was Somali; now Ethiopia.
7. Seisho Domei (Scripture Union)
Field: Indonesia and other S. E. Asian countries — no missionaries at present.
8. Chi no Hate Senkyokai (End of the Earth Mission)
Fields: Bolivia and Taiwan — one couple and one lady.
9. Toyo Roa Kirisuto Dendokai (Orient Deaf Mission)
Fields: Taiwan and Philippines — a couple is scheduled to leave for Taiwan soon.
10. Nanbei Senkyokai (South America Mission)
Field: Brazil — one couple; one couple, candidates.
11. Nihon Fukuin Jiyu Kyokai (Japan Evangelical Free Church)
No missionary at present.

This makes a total of thirty-nine missionaries and candidates serving with agencies that are affiliated with JOMA. Only candidates who have been officially accepted and expect to be going out soon are included. There are others not yet definitely accepted

and some few who are currently detained at home.

NON-JOMA AFFILIATED AGENCIES

Here there are more denominational agencies but also some that are interdenominational. Furthermore there are some denominations that have sent missionaries out under one or more of the interdenominational agencies that are affiliated with JOMA.

For example, Nihon Iesu Kirisuto Kyodan (JEB) with two fields, Taiwan and Indonesia, has sent one couple through an interdenominational agency, and has another couple (candidates) who will be sent out the same way. Also, Nippon Kirisuto Kaikakuha Kyokai (Reformed Church in Japan) has one couple in Indonesia who is under Indonesia Senkyo Kyoryokukai.

Under the sponsorship of Karuizawa Christian Center, one couple and two ladies are serving in Brazil. Nihon Kaigai Senkyokai (Japan Overseas Mission Association) has one missionary, a lady, in Taiwan, and Unevangelized People Mission has a single lady in Afganistan. Under an Independent Supporting Agency, Miss Katsuko Ishida is serving in Zaire.



Rev. David T. Tsutada was one of the evangelical church leaders of post-war Japan who had a concern for missions, and under his leadership the Immanuel General Mission put forth much effort on behalf of overseas evangelism. The Immanuel Mission now has three fields (India, Kenya and Jamaica) with four couples serving under its sponsorship.

The Nihon Alliance Kyodan (C & MA) has a single lady in Brazil, and the Nihon Assembly Kyokai (Assemblies of God) has a lady in Taiwan. Nihon Domei Kirisuto Kyodan (TEAM) has two fields, Taiwan and Indonesia, with a single lady in Taiwan and a couple to go to Indonesia soon.

Miss Kaoru (Lydia) Goeku, Domei's missionary to Taiwan, is fully supported by the Domei but is working in Taiwan with TEAM missionaries from the U.S.A. This arrangement came about after she and six Japanese pastors went to Taiwan late in 1974 to survey the possibilities of Domei opening work there.

The Nihon Baptist Renmei (SB) has one couple in Brazil. The arrangement there is the same as in the above case. The Japanese missionary couple works with Southern Baptist missionaries from the U.S.A. This couple has been on the field for ten or twelve years, and there is much interest in opening new fields in S. E. Asian countries. A committee has already visited several countries to survey the possibilities. Until now, in lieu of sending out more missionaries, the Japanese churches have cooperated with their parent organization in Christmas offerings for foreign missions. Also, there has been an exchange of evangelism teams with S. B. churches in the U.S.A. and with sister churches in Taiwan. It is interesting that TEAM and TEAM-related churches are also cooperating in a similar movement. Teams from TEAM work in Taiwan and Indonesia are scheduled to visit churches in the U.S.A., and the Taiwan team is coming to Japan. The TEAM-related churches in Japan, at their own expense, are sending teams to Taiwan, Indonesia and Pakistan.

Nihon Baptist Domei (ABFMS) has no missionary on the field at present, but it has a missionary organization and is giving to foreign mission work. Dr. Haruo Hasegawa served for three years in India and is now back in Japan doing further study and medical work. He may go back to India, but there is a possibility he will go to Thailand. The Japanese churches are continuing to give regularly in support of the work he was doing, which is now being carried on by nationals. Also, Nihon Baptist Renmei has been asked by a Thai Baptist organization to send someone to work in an agricultural institute which is related to evangelism. A qualified man is available and is under consideration, but has not yet been appointed.

Many readers of JAPAN HARVEST, especially those in the Kansai area, know of the Lutheran Bible Institute and Seminary in Kobe. The school is related to the West Japan Evangelical Lutheran Church and the Kinki Evangelical Lutheran Church. The former plans to send a missionary family to Indonesia next year. Mr. Hirano is now studying at the seminary, and he and a Japanese pastor have already made a survey trip to Indonesia. The Kinki Evangelical Lutheran Church has had a missionary, a single lady, in Brazil for the past seven or eight years.

The Japan Evangelical Lutheran Church, which is related to both the American Lutheran Church, Japan Mission (ALCJM) and Japan Lutheran Missionaries Association — JLMA (LCA), has one couple and one single man in Brazil, one exchange pastor in West Germany, and one going to the U.S.A. soon.

The Nippon Sei Ko Kai (NSKK), Japan Episcopal Church, has a missionary man in Guam, sent out last year, who is supported from Japan. There is also a Japanese man in Australia who works with Mission to Seamen, but he is not supported from Japan and is not considered a missionary of NSKK.

The Nippon Kirisuto Kyodan (United Church of Christ in Japan) has workers in various countries sent from Japan. Most of these are supported partially or fully by the receiving church or ministry. I was told that only one is fully supported from Japan, a missionary in Korea who teaches in a theological school. The correct term for Kyodan-related, overseas workers is not missionary but, in Japanese, "zaigai kyoshi" (overseas teacher). These number twenty-eight and the breakdown by country and number is: S.A. 4; N.A. 14; Europe 3 (2 in Geneva — one with W.C.C. and one with World University Service — and one in West Germany); Asia 7. Of these seven, two are in theological education, one is in an agricultural institute and one is with the United Mission to Nepal. I do not know the nature of the work of the remaining three.

The Nihon Kirisutokyo Kaigai Iryo Kyoryokukai (Japan Overseas Christian Medical Society) has six or eight medical doctors and nurses in Nepal, Indonesia and Bangladesh. Most, if not all, of these are from Kyodan churches.

PROSPECTS

The number of Japanese Christians serving as overseas missionaries is significant in itself. Close to one hundred are now, or soon will be on the field. This is an encouraging number out of Japan's small Christian population. Another factor that augurs well for the future of the movement is its momentum. Most of those now on the field have gone out within the past ten years. The movement is alive and growing. Japan was well represented at the All-Asia Missions Consultation held in Seoul at the end of August, 1973. The Consultation Planning Committee was composed of three members, one of whom was Dr. Akira Hatori, and Rev. Andrew Furuyama was one of the participants.

In September of the same year, the second JOMA-sponsored Seminar on Overseas Missions was held in Osaka. Total attendance was between fifty and sixty and included pastors, seminarians, college students, teachers and missionaries, representing some twenty



denominations. Many of the students who attended this seminar went on to the First Asia Student Missionary Convention which was held in Baguio, Philippines, the last week of the year. This is not surprising in view of the fact that foreign missions are receiving more attention in Japan's Christian colleges, Bible schools and seminaries. Also, many Bible camps are having missionary speakers and providing more time in their programs for mis-

One of the most encouraging

aspects of this concern for foreign missions is the response of Japanese Christians to the support needs of the missionary volunteers. More and more churches are opening their doors to candidates, taking special offerings for equipment and transportation, and assuming responsibility for their support on the field. In the previously-quoted editorial of JAPAN HARVEST (Spring, 1975) mention is made of a group of churches in Shikoku recently raising the support of their missionary in Africa from ¥75,000 (\$250) to ¥90,000 (\$300). After spending a rather turbulent four years in Somali and Ethiopia, that missionary returned to Japan for several months of furlough this past summer, and left in January for the U.S.A. to spend a period of time in further study before returning to the field. The expenses and additional support needs are being cared for by the supporters' increase in giving.

Most of these missionaries from Japan, as well as their supporting churches, subscribe to a philosophy of missions which is thoroughly Scriptural. They believe that all men are lost and need to be saved; that the salvation man is so desperately in need of is salvation from the penalty and the power of sin; that Jesus Christ is "the way, the truth and the life," and that "there is no other name under heaven given to men by which we must be saved" (Acts 4:12, NIV). They have gone out in obedience to the Great Commission to preach that God was in Christ reconciling the world to Himself, and to call men to repentance and to faith in Christ as Savior. Here again is cause for optimism in considering the prospects for the missionary enterprise in Japanese churches. A Scriptural philosophy of missions, of course, does not guarantee the success of every missionary effort, but it provides a solid base for missionary motivation, and this is crucial for missions.

The Executive Secretary of JOMA, Reverend Andrew Furuyama, is looking forward to the day when there will be 1000 Japanese missionaries proclaiming the Gospel overseas. He and his colleagues in JOMA, as well as others who have caught the vision of sending out missionaries from Japan, are not just sitting idle waiting for the miracle to happen. While "expecting great things from God", they are at the same time "attempting great things for God."

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Table Evangelism

The following is another in the series of reports by the Pioneer Evangelism Commission.

At a recent Practical Evangelism Seminar, jointly sponsored by Nihon Mission and JEMA, Pastor Ojiro* presented a method of evangelism which has proved very effective. This approach, called "Table Evangelism", has seen 48 decisions made for Christ in the past 14 months.

These meetings are held one week each month on Thursday, Friday, and Saturday evenings. Preliminary planning includes the distribution of posters and leaflets.

The program consists of three parts, beginning with informal talk and singing while seated in groups of eight or ten at several attractive tables, each of which has a table master. The songs are chosen from *Tomoyo Utao*, often sung to guitar accompaniment. It is important to seat Christians near new people, and groups coming together are separated. During this period, refreshments are served.

The second part is given to a speaker for the purpose of presenting an evangelistic message. This may be the pastor of the local congregation but more often is a minister from one of the neighboring churches. In the arrangement of tables, it is important that everyone can see the speaker. No

invitation is given at this time.

In the last thirty minutes the Christians begin conversations with the new people who have heard this evangelistic message. If the Christian discerns a hunger for salvation, he takes the new friend to the pastor or the speaker, and together they lead him to Christ in Salvation. Personal problems are also treated at this time.

This type of "Table Evangelism" has several merits.

1. It is favored by young people.
2. Various methods of communicating the Gospel are utilized — singing, preaching, friendship, sharing food.
3. This kind of warm atmosphere helps Christians witness to new people.
4. The fellowship is natural.
5. Having monthly meetings enables new converts to bring their friends.
6. This feeds the evangelistic atmosphere of the local church throughout the year. (One or two revival meetings a year may allow the evangelistic atmosphere to cool between times.)
7. Christians are given on-the-job-training.
8. Only a small budget is necessary.

Recommendation

These meetings should be held on a regular basis. This facilitates effective planning and encourages new Christians to bring their friends to this comfortable, but evangelistic atmosphere. The pastor must train Christians to witness effectively. Along with this, it is important that thought be given to the seating of new people, and to the choosing of the right table masters. Finally, thorough follow-up is of great importance.

This form of evangelism has been found to be an effective part of the ministry of Pastor Ojiro, and can be recommended as a valid method of winning souls for the Kingdom of God in your area.

Reporter, Paul Fukue, Pastor
Church of the Nazarene
Kochi City

*Rev. Hideo Ojiro is pastor of the Nagoya Fukuin Jiyu Church, reaching many souls through "Table Evangelism" (folk songs over tea and biscuits).

NEXT ISSUE:

News Deadline: September 15, 1976

Accent On Youth

NOTICE

A cassette tape of the JEMA Banquet message by Rev. Eric Gosden can be obtained from W.G. Barnes, 4066-59 Haijima, Akishima Shi, Tokyo 196.



JOE GOODEN

THANK YOU: Joe Gooden

The JAPAN HARVEST is increasingly being read, not only in Japan, but around the world in mission offices, seminaries and Christian colleges. Much credit for this goes to our retiring Editor, Joe Gooden, who through the past two years has constantly endeavored to upgrade the already good magazine, into an organ second to none in its field.

His wife, Fredda, also has given invaluable assistance in the production of JAPAN HARVEST. We in JEMA want to express our deep appreciation for their superb work.

The Goodens are leaving for furlough soon and as they depart, we pray that God's blessings will continue to fill their paths of service for Him.

Harold Johnson
JEMA President



DR. AND MRS. S. BUSS

A NEW HAND AT THE HELM...
Introducing The New Editor
..... Dr. Siegfried Buss

With the Joe Goodens going on furlough, JAPAN HARVEST announces Dr. Siegfried Buss as its new editor, beginning with the 1976 Spring Issue.

Dr. Buss, a second generation missionary, is associated with TEAM (The Evangelical Alliance Mission) and was born of German parents in Japan. He spent the war years in Japan and emigrated to the States in 1950 and became a U.S. citizen.

Siegfried holds an A.B. from Houghton, an M.A. in Christian Education from Wheaton, an M.A. in Germanic Languages and Literature from the University of Chicago, and a Ph.D. from Vanderbilt. He is also a graduate of the School for Simultaneous Interpreters, Tokyo.

Dr. Buss' teaching experience includes four years at Wheaton, one year (furlough) at the College of William and Mary in Virginia, one term as Professor of Christian Education at the Japan Bible Seminary, and one term as Lecturer for the University of Maryland, Far East Division. He has served as a professor at Tokyo Christian College since 1961, has been a member of the faculty of the School for Simultaneous Interpreters since 1972, and has been Director of Language Ministries at the Ochanomizu Student Christian Center since 1973.

Pastoral experience includes two years in Chicago as Associate Pastor of the Chicago Avenue Japanese Church. He serves as a board member of the Christian Academy in Japan, the Matsubarako Bible Camp, and the Aomori Christian Center. Dr. Buss was one of the simultaneous interpreters at the World Congress On Evangelization, Lausanne, 1974.

It is our pleasure to bring to the readers of JAPAN HARVEST such a long resident of Japan, who is internationally oriented, who is fluent in Japanese, English, and German, who has fifteen years of service on the field and who will devote his talents to provide something for the head and the heart of the missionary in Japan!

Sieg, yoroshiku!

— Joe Gooden
Editor 2/74 — 2/76

English Evangelism

D. T. Dale

Mr. Daniel Dale came to Japan in 1952 with TEAM. The Dales live in Kobe and are actively engaged in teaching in Japanese universities. They direct the Gateway Gakuin. Three and a half years ago it began with 49 students. Today the school has 427. The Sunday Fellowship now averages between 35 and 40. There have been five baptisms and two weddings. The Gateway Gakuin presently has about fifty English classes a week. There are also five Bible classes.

Teaching English or English Bible has a history that goes as far back as the beginning of missionary work in Japan. When missionaries first came, most of their contacts were through English. There were no Japanese language schools. They had to learn directly from a Japanese and often the missionary was forced to teach the language he knew until he could learn Japanese. From that era came many educational institutions as well as churches. Some of the early Japanese themselves were sent abroad for study and came back to teach English and Christianity, and they helped to begin some of the oldest and best schools in Japan. Today, in every denomination there are Christians whose first contact with Christianity was through some phase of English teaching.

Need

Japan, an island country, international in trading and culturally and politically influential, feels a great need to stress the English language. It is mandatory from middle school through high school in public schools and from elementary school in some private schools using what is called the escalator system. Hence, there is a need to use English as a tool for evangelism, today, as Japan's influence grows. Many of the methods of evangelism twenty-five years ago have become difficult to a great extent, but on the other hand, the demand for English and its effectiveness in evangelism has grown since World War II. Japanese pastors and churches have realized its effectiveness and now have made it a part of their church outreach.

Advantages

1. It helps in a practical way to reveal love and concern to the one seeking English.
2. Generally speaking, people who have a deep interest in learning and broadening their knowledge of life, the world, history, influence of religions etc. are reached.
3. The missionary often can speak from his heart with greater enthusiasm.
4. The Japanese can better understand the basic meaning of words and thoughts of Bible terms which are not easily understood in their own language.
5. It creates a favorable attitude in the community for other forms of evangelism.
6. It will give the missionary speaking just English to an understanding group or speaking through an interpreter greater opportunity to speak from his heart, in detail, and freely. This sometimes saves the missionary time in preparation.
7. English teaching sometimes helps the missionary to secure needed funds for various kinds of evangelism, materials, meeting places, etc.
8. It gives the missionary a chance to meet all stratas of society and more people.
9. It makes use of the Short-Terms Workers, in turn this might help to encourage these young people to come back as full time missionaries.

Limitations

1. In direct teaching you can only reach a certain educational, or cultural, or sometimes age group of society.

2. Those with English proficiency are few.
3. One can get interested in teaching English only, forgetting the evangelism aspect.
4. The contact becomes an end in itself rather than a prospect for evangelism.
5. One can become too interested in the monetary aspect in order to finance his work. This could work adversely with those he is teaching. However, I believe all should be charged when studying English. It removes "giri" if they pay their way.
6. Transference to a Japanese speaking fellowship is sometimes difficult. This usually happens if the Japanese fellowship is not offering, or is neglecting English as a tool for evangelism.

Materials

The use of materials will depend on the type of teaching, the place, etc. In strictly English classes one should endeavor to use the best materials. He should be able to cut, elaborate on, and be creative in the usage of these materials. One can use textbooks, newspapers, magazines, poems, games, creative writing, subject discussions, plays, skits, debates, contests etc.

In English Bible classes, I believe, there is no substitute for the English Bible. Years ago, I quit using Bible Study books, as collateral when teaching the Bible. The Japanese want books and often these can be a substitute for "The Book." There is no better English book grammatically, culturally, historically, educationally, interestingly, than the Bible. Of

course, reference books are used outside class, notes are taken in class, but all their studying is centered only in the Bible itself. This is called the inductive method.

For a church, a school, a home, etc. a library of English Christian books can be most helpful in evangelism. The amount is less important than the quality.

Method

Probably the best way of teaching English as a means of evangelism is the inductive method. It is a slow process in which the whole scope of the Gospel, its source, its effect, its results, its power, etc. is presented. However, this gives the Holy Spirit and the Word an opportunity to enlighten, teach, and convert. This method doesn't lend itself to quick decisions, but it does lead to definitely fixed decisions. In a Bible Study, with a single person, or group, one can include reading, word study, theme study, chapter, or Book study. One can have classes in only English, also, interpretation, or summary interpretation at the end of

the lesson. It is best to have everyone involved in the class as much as possible either in reading, word study, questions and answers, or discussions.

Home— Combination of straight English and Bible Study or straight English Bible Study.

Office— English classes sponsored by companies in which contacts can be made for English Bible Studies.

School— Many schools will allow English Bible classes if there is a group of students who request it. Don't start unless you have a group to sponsor you.

Camps— These are popular as places to use for English in evangelism. Try to be as honest as possible when advertising these. If it is an English camp, keep it English. If it is an English-Japanese Camp advertise it this way. Missionaries can also be invited to secular camps (E.S.S.) etc. and find great opportunity for witnessing and contacts.

Contests— Bible Recitation Contests can be sponsored. Christmas is a great time for this.

Language Centers or Schools— Besides conducting an English school one can have unlimited opportunity for witnessing outside of class. Bible classes and Christian Fellowships can be held. This calls for proper facilities.

Travel Clubs— Introducing them to churches and Christians at home.

Facts

1. English is not an end in itself.
2. Not everyone can feel capable of teaching English or witnessing in English.
3. The English approach requires more preparation, thought, etc., than one usually anticipates, but one's personal life is also enriched. One cannot approach it with half heartedness, lack of preparation, or in a haphazard way.
4. It is wrong to approach it for the sake of making money.
5. It is not an escape for learning the language. The Japanese, themselves, will resent this.



日曜日の集い

先生をかこんでコーヒーを飲みながら楽しく話し合い英語で中書を読むとてもうちとけた集まりです

毎週日曜日朝十時から当学院で開いています

皆さんどうぞお気軽においで下さい

Sunday Morning Fellowship
Every Sunday 10-11:30
at Gateway
English Bible Study
Singing
Coffee Fellowship
Come - Bring a Friend

Hayama Report

Joe Gooden

Pastor Matsumura's excellent presentation has been singled out for JAPAN HARVEST readers. All of the papers given at the 1976 Hayama Conference are available through Carl Beck.

Rev. Shuichi Matsumura, pastor of Tokiwadai Baptist Church in Tokyo, opened his heart with advice for missionaries, calling his paper: "Missionary Evangelistic Methods and Techniques From A Japanese Viewpoint." He says missionaries are needed, have a creative ministry to the Japanese churches and pastors that is unique! He was quite frank in his remarks, giving many practical suggestions we missionaries often think about but seldom carry out.

During the 26 years of his pastorate many missionaries have been "in" and "around" his church but most of them were busy in language school or had heavy responsibilities or for some reason or other had no time to *work* in his church. However, for two years there was a full-time missionary assigned to the church. Because of family reasons he had to leave Japan after only two years, but those two years will be long remembered! "He worked as one of us, not as a guest or an outsider. The whole church loved him and appreciated him!"

Penetrating Analysis

Matsumura discussed the pre-war missionaries, calling this the first stage of missions and calling them pioneers, as they laid the foundation. The second stage was the immediate post-war period with days when missionaries were in the lime-light, gathering large crowds, speaking to thousands with hundreds of Japanese responding. Many Japanese pastors

stepped back and watched "these popular and successful evangelists with admiration, envy and jealousy!" The third stage set in a few years later when seminary students began to graduate and then pastor local churches. To them the missionary was an instructor — in theology, Sunday School work, church programs, financing, church records, visitation of prospects, and many practical ways of church building. "Missionaries were efficient. They knew how to get things done. They were creative and positive in their approach to evangelism. They made an interesting contrast to Japanese pastors who often gave all the *negative* reasons why evangelism was difficult. Young ministers looked up to their missionary teachers." "But that stage of childish dependence grew to adolescent self-assertion," and they began to criticize their instructors. "Things are different here in Japan so your methods cannot be imposed on us," many said."

Differences

And many things were different! "Visitation on a Sunday afternoon is not welcomed by families who have no living room to receive visitors. Evening meetings are not well attended because many church members are simply worn out by strenuous work and commuting. Many work overtime because of a life-time commitment to their company and because they need the extra income. Psychological trends are different too. The missionaries con-

tinued their pressure for evangelism, but the adolescent approached adulthood, becoming even more independent and more self-assertive."

The soil is different and the seed so carefully planted and watered by the missionaries produced a plant "somewhat different than was anticipated." "Or maybe the temperament of our people is different. Could it be that while missionaries are busy discussing evangelistic strategy and methods ... the churches are going their own way?"

So the missionary finds himself in a new role and adjustments have to be made. Maybe he is now more of a counsellor and advisor and helper. He will have a low profile, but he can still be creative! "We need missionaries!" Matsumura continued. And Japanese ministers need a friend! A close, warm, understanding friend!"

Sometimes there is immaturity even among ministers and criticism creeps in. The missionary may find it difficult to work with his Japanese colleague, and vice-versa. Some of these immature ministers may try to elevate themselves by bringing others down. Our churches just do not seem to grow fast. There must be teamwork! Equal standing! Love! Patience! And above all, friendship!"

Your Friendliness

He said missionaries have a powerful influence over Japanese people through their personal contacts. "Stick around after the services! Don't be in a



hurry to leave. Here some of your *greatest* work may be done. Keep in close contact with our people! Don't stand apart! Be friendly! Learn to get below the surface for our people are polite, and it may take some time to learn what they really think and really feel. Your friendliness and not being in a hurry to leave the meeting place will help *you* penetrate their thinking. Chat with various individuals. Wander around. Go on picnics with them. Work with them on cleaning days. Be with them on their hikes. And DON'T rush away after services. That is a great opportunity for knowing people."

"Just your presence among us is a powerful witness."

Remember, he emphasized, a lot of personal work with our people is

have for them the same meaning it has for you!

When the missionary shares personal answers to prayer and at times prays with them, it is a new revelation. Missionaries should open up their prayer lives to the Japanese and expose their own intimacy with God. The sharing of answers to prayer in the *ordinary* affairs of everyday life can be a tremendous help.

Your Sermons

Missionary preaching is "simple, direct, and powerful. You appeal for decisions. Your message is built around a central truth. You give illustrations and always come back to the central theme ... but our Japanese sermons tend to be more explana-

will give her a faithful Japanese assistant. This class will grow and when these attendants stay for the worship service, then that will grow too. The husband will visit different adult Sunday School classes. "We have eleven adult classes, divided not according to *age* but to *area*. Men and women and young people attend the same class. If that missionary goes around to these eleven classes, using the same Japanese message over and over, by the time he has done it five or six times, he will be fluent in it!"

Sunday Evening. We plan a short worship service in English, followed by discussion and fellowship. During weekdays the missionary and a Japanese worker together will visit these people.

Japanese ministers need a close, warm friend!

Our politeness is often a front — you'll have to learn to get behind that.

listening. "If you listen to the feedback and make an analysis, you will be able to help them." But if we missionaries are too busy to be friendly, too busy to listen, too busy to chat with ordinary folks, we'll never penetrate below the surface. And neither will our sermons. What is it we are so busy doing anyway? Oh, yes, I know — mission work!

Your Prayers

Matsumura had a lot to say about prayer and how it often had little meaning to Japanese because of their background. We missionaries can help them to understand what a *personal* relationship with God is.

Our people, he went on, have a Buddhist background and understand prayer for protection from "curses of demons or from being trapped by Fate." So they pray much for protection, for their children to pass school exams, to be able to go shopping with "anshin" (peace of mind), but fail to realize the personal relationship involved with the Lord. Prayer doesn't

tory." But then too, the Japanese pastors know the thinking of the Japanese mind, and so he explains, explains, explains.

"I appreciate missionaries' preaching, but feel it will be more effective if the missionary keeps in close contact with Japanese people and finds out what is in the depth of their hearts and minds. Japanese people are polite to you foreigners because you are a Sensei (respected teacher), but that politeness is often a front. You will have to make a special effort to break through it with your love and patience." He pointed out that missionaries could have brilliant plans and strategy for evangelism, but may stand apart from Japanese life and thinking. Sometimes their sermons do not touch the real place where Japanese are living.

In The Church

Sunday School. "We will soon get a missionary couple for our church," he continued. "The wife will teach a Bible class on Sunday morning and we

Business Men. Matsumura plans a men's meeting once or twice a month. He has business executives in his church and they will bring their friends if it is done right. "The missionary can make a decided contribution here for executives respect a missionary highly, far more than they do a Japanese pastor. Too many business men feel pastors are (1) poor and (2) odd. They often think we go into the ministry to atone for some crime committed."

They feel you know what is going on in the world and look forward to chatting, talking, becoming friends. "We will serve a nice meal too, not soba or sushi, and will treat them with respect. We will not preach at them, but will love them, draw them out in conversation, be friendly, and woo them to Christ. The missionary can be of untold value in this kind of work."

After Meetings. Just the presence of the missionary means a lot and his friendly chats will help. Ability is often availability.



The Church That Dared To Change, by Michael R. Tucker. Tyndale House. 129 pages, paper.

This is not the story of a new, young, growing church but a story of renewal in a church with a twenty year history of failure. God reversed the trend and Temple Baptist Church in Colorado Springs became a body of loving, caring, witnessing Christians.

Renew My Church, by David Haney. Zondervan. 95 pages, paper.

Designed for any small group but with an emphasis on the retreat setting, the book is short and the chapters are brief. It seeks to assess the present problems in the local church and to provide some directions. Each chapter is followed by study helps and a list of books for further reading.

A Guide to Church Planting, by Melvin L. Hodges. Moody Press. 95 pages, paper.

Here is a detailed plan of how one goes about planting a new church by a leading missiologist and authority on church growth.

The Growing Local Church, by Donald J. MacNair. Baker Book House. 200 pages, hard cover.

Based on the Bible as the authoritative guide for a growing church, this book is a practical in-depth study of the various offices and functions of the local church and how they are interrelated.

Church Growth in Japan, by Tetsunao Yamamori. William Carey Library. 185 pages, \$4.95, paper. Subtitle: A Study in the Development of Eight Denominations 1859-1939

Here is a book written by an educated Japanese about the growth of churches in Japan. It should be of special interest to the missionary working in Japan today. The "school approach" of the eight churches is contrasted with the "conversion approach" used by the Holiness Church. There is also a chapter about the phenomenal growth of the Soka Gakkai.

Outlines from Mark and Acts, by Croft M. Pentz. Baker Book House. 63 pages, paper.

This small book contains a one-page outline of every chapter of Mark and Acts. It will be a great aid for the busy Bible teacher.

Christian Life Outlines, by Croft M. Pentz. Baker Book House. 59 pages, paper.

This book is just what it says it is. There are 41 outlines such as the following: Temptation and the Christian, Making Friends as a Christian, Music and the Christian. Try it as a textbook for a training class for new converts.

Heart-Stirring Sermon Outlines, by Billy Apostolon. Baker Book House. 61 pages, paper.

Here are twenty-six sermon outlines taken from many places and many speakers. This is part of the Dollar Sermon Library designed to aid the busy minister.

The Preacher's Toolbox, by Wilbur B. Ketcham. Baker Book House. 62 pages, paper.

This "toolbox" is a collection of notes and outlines to help the speaker in his choice of a theme.

The Church and its Mission: A Shattering Critique From the Third World, by Orlando E. Costas. Tyndale House. 313 pages, paper.

Orlando E. Costas is one of the first Third World church leaders to write about methodology of mission. He comes from the Protestant evangelical community of Latin America but much of his higher education was in North American schools. There are three chapters on the church growth movement and theory and it is not all favorable. Three more chapters are about Mission and the Liberation of Man with much discussion for and against Bangkok 1973.

He speaks as a Latin evangelical on sensitive issues. You may not agree with him but surely you will want to read what he has to say.

The Costly Harvest, by David M. Howard. Tyndale. 207 pages

This is a church growth book in that it shows the maturing of a young church in Latin America. It is a missionary biography as it tells of the life and sudden death of a career missionary, Ernest L. Fowler. Because it is written by a mission administrator, it gives an over-all picture of the field and work. But it is most valuable where it raises questions about the sovereignty of God in missionary work. Why the death of this one? Why these struggles and heartaches, these defeats? Some of your questions may be partly answered as you read of the church that is raised up. The harvest is costly for the worker.

The above books reviewed by
Edith Buss

What's Gone Wrong with the Harvest? by James F. Engel and H. Wilbert Norton. Zondervan. 171 pages, paper.

Dr. Engel, expert on consumer research, blends well with Dean Norton of Wheaton Graduate School. Their premise is that there is little or no harvest because the equipment of the church has lost its cutting blades. There is all too often more concern with programs than with communication and herein lies part of the problem.

The book stresses the need of a communications strategy that is clearly thought out and vigorously pursued. Knowledge and understanding of the audience, adaptation of the message, measuring of effectiveness, and analysis of results are areas covered. Positive suggestions are made for a more effective approach in communications in the various media, be they radio, television, literature or preaching.

Although the setting of the book, First Church of Rollingwood, is fictitious, the problems faced there are universal.

Reviewed by the Editor

JEMA Summer Conference



DR. J. ROBERTSON McQUILKIN

August 1 - 4
JEMA SUMMER CONFERENCE
AT KARUIZAWA

The wide and varied experiences over many years of both Dr. Robertson McQuilkin of Columbia Bible College and Dr. Charles Lewis of Bradley University should make the summer conference one of the greatest. Dr. McQuilkin will share from his rich experience as missionary statesman and educator. Dr. Lewis is uniquely equipped to assist missionaries to do a better job as counselors. Let us begin now to pray for JEMA Conference and our two speakers.



DR. CHARLES LEWIS



J. Robertson McQuilkin, president of Columbia Bible College and Columbia Graduate School of Bible and Missions, Columbia, S.C., draws from extensive experience both as an educator and veteran missionary.

Prior to assuming the presidency of CBC in 1968, he was for 12 years a missionary to Japan under the auspices of The Evangelical Alliance Mission. In Japan he engaged primarily in pioneer church-planting evangelism and also served for a time as acting president of Tokyo Christian College.

McQuilkin was headmaster of Ben Lippen School, a Christian high school in Asheville, N.C., from 1952 to 1955.

In addition to his present duties as president of Columbia Bible College he is director of Ben Lippen Conference, a summer conference and camp in Western North Carolina.

At Columbia Bible College McQuilkin teaches graduate courses in ethics and pastoral theology as well as engaging in an extensive speaking and Bible teaching ministry in churches throughout the country.

Columbia Bible College, which was formally constituted as a Bible school in 1923, was founded specifically to train young men and women for Christian ministry, with a special emphasis on overseas missions. Since 1923, more than 33 percent of the 6,000 CBC alumni have gone as foreign missionaries to more than 95 nations of the world.

McQuilkin is the author of numerous articles for major Christian publications. His latest book, *Measuring the Church Growth Movement*, was published by Moody Press in 1974.

He is a 1947 graduate of Columbia Bible College, and received his M.Div. from Fuller Theological Seminary in 1950. He has additional study at Wheaton College, Northern Baptist Theological Seminary, and University of California at Los Angeles.

He and his wife Muriel are the parents of six children.

McQuilkin, born in Columbia, S.C., in 1927, is the son of Robert C. McQuilkin, first president of CBC.

Dr. Charles Lewis is Chairman and Associate Professor of the Department of Counselor Education at Bradley University, Peoria, Illinois. He received his Ph.D. in Counseling and Behavioral Studies from the University of Wisconsin in 1968.

Dr. Lewis is active in several professional organizations and is president of Illinois Counselor Educators and Supervisors. He has presented many lectures and seminars on such topics as Christian Marriage and Family, Communications, and Teen Conflicts and Solutions. He serves as consultant to physicians, schools, and church groups in the area of personal counseling.

Dr. Lewis is presently in Japan on an eight-month sabbatical leave to study Japanese systems of guidance and counseling in schools and agencies as well as their methods of counselor education. During his stay in Japan he will also be doing some volunteer service for certain mission organizations.

JAPAN HARVEST

NEWS

NEWS

NEWS

NEWS

NEW ADDRESS FOR MTC

The new Missions Transport Center address is Mister Donuts Building, 5th Floor, 2-1 Kanda, Surugadai, Chiyodaku, Tokyo 101. Telephone number is unchanged at (03) 292-7361. All JEMA sponsored flights are handled by MTC.

HATORI ELECTED

Dr. Akira Hatori and Rev. Nilson Fanini were elected vice-chairmen of the Lausanne Committee for World Evangelization. Canadian-born evangelist Leighton Ford was elected chairman.

NEW PUBLICATION

Trinity World Forum is the name of a stimulating bulletin by the School of World Missions and Evangelism of Trinity Evangelical Divinity School, Deerfield, Illinois.

The editors emphasize that this publication will not be a duplication of already available sources. TWF will zero in on Christian mission from various dimensions, academic, theological, professional, theoretical, and practical. Write for a free starter subscription.

TAIWAN VISIT

Five Domei pastors (TEAM) ministered in Taiwan from February 16 to 29.

CHRISTIAN CENTER DEDICATED

Jacob DeShazer reports the dedication of the Nishi-Tokorozawa Christian Center on February 8.



OMSI 75TH ANNIVERSARY

OMSI reports the SAKURA SINGERS of the Tokyo Bible Seminary will perform in the USA this summer as part of the 75th anniversary celebrations of OMS International.

From the States the famous SALEM SINGERS will perform in the Greater Tokyo Area under OMSI sponsorship. Concerts are scheduled as follows:

May 9 7:30 p.m.
Imperial Hotel, Peacock Room
May 21 10:25 a.m.
CAJ Auditorium
May 21 2:30 p.m.
Tokyo Bible Seminary
Contact man is Francis Davis.



MIRACLE

The Christian and Missionary Alliance reports that members and friends gave \$1.5 million in December to the General Fund to bolster a sagging income and to meet the 1975 budget in full. The gifts, many of them sacrificial, oversubscribed the budget by 1.3 percent, erasing at least for the time being any need for pro rata allowances for missionaries and others.

It was the greatest flow of income in the Society's eighty-eight year history. Never before had there been a million-dollar month. Never before had there been a day when \$230,000 was received.

"If anything humbles a person," commented Dr. Nathan Bailey, C&MA President, "it is to see God answer prayer in a way that has to be His doing. God has motivated people out of their poverty and their need to provide. These funds represent lives poured out. It is a sacred trust to handle money that comes to us this way for the work of the gospel."



SS WORKSHOPS

Rev. Dean Dalton, vice president of Gospel Light, challenged church leaders and laymen in Tokyo, Osaka, and other cities to take Sunday School work seriously. Arrangements in Tokyo were made by JSSU.

RETURN VISIT

Rev. and Mrs. Constancio Managanag, superintendent of the Free Methodist Church in the Philippines, ministered in Japan from February 15 to 18. In November, fourteen people from Japan visited churches in the Philippines. Arrangements were made by Lavern Snider.

WITH THE LORD

Word has reached the JEMA Office that Miss Sarah Jane Kiper, who served in Japan from 1950 to late 1954 was called home November 8, 1975. Miss Kiper had served with CBFMS in Yuzawa, Akita Ken and Yamagata City. Following furlough she joined the Home Office staff and assisted missions in this capacity for 19 years. In 1971, it was a great joy for her to make an extended visit to Japan, as well as other CBFMS fields in the Orient.

LAYMAN'S BIBLE SCHOOL

Under the sponsorship of five churches in the Chiba District of the Liebenzeller Mission (Abiko, Toride, Iwai, Yatabe, and Mitsukaido), with the cooperation of Tokyo Christian College, the first Layman's Bible School (Theological Education by Extension) was held from February 15 to March 14. Old Testament Survey was taught by Rev. Mitsuru Nishi, assistant professor of Tokyo Christian College. The second Layman's Bible School is scheduled for fall.



TSUCHIURA CHURCH DEDICATION

The thriving Tsuchiura Grace Church, pastored by Rev. Asoka, (Domei), recently dedicated its expanded facilities. The church in its earlier years was shepherded by several missionaries, including Robertson McQuilkin, this summer's JEMA Conference speaker.

BUSINESSMEN'S EVENING CLASSES

The Japan Bible Seminary continues to report excellent results in its downtown evening division for laymen. About 30 attended the last term.

CONGRATULATIONS

Kumamoto missionary Dale Oxley was the recipient of the Wheaton College Crusader Christian Contribution Award. This award is based on outstanding contribution for Christ and His Kingdom since graduation, distinguished service in the current field of endeavor, and participation in athletics while at Wheaton. Dale, 6'4", played football during college days.

KOREAN SUNDAY SCHOOL TOUR

A group of Korean Sunday School children toured throughout Japan to promote friendship and Christian understanding through music and folk dances.

ELI SUMMER TOUR

The 4th ELI-sponsored tour to the West Coast and Hawaii will be from July 30 to August 20.

DOMEI (TEAM) TOUR

July 27 to August 10 are the dates for a Christian Youth Tour of USA in celebration of 85 years of TEAM work in Japan. The group will stay primarily in Christian homes on the West Coast and in the Midwest.

BAPTISM MOTIVATION SURVEY

The Tokyo Office of Communication of the Lutheran World Federation issued its second interim report of "How Japanese Become Christians." The detailed questionnaire is carefully analyzed and sheds light on various phases of church activities in Japan.

KGK NATIONAL CONFERENCE

Over 400 students applied for the KGK National Conference which was held March 15-20. Speakers included Mr. David Adeney of Singapore and Dr. Bel Magalit of the Philippines.



NEW HEADMASTER FOR CAJ

Mr. Sidney Norman will become the fifth CAJ headmaster, starting July 1. Mr. Norman has been teaching math and science at CAJ for the last year and a half. He has twelve years of experience as a teacher in Christian schools in the United States. The last seven of these years he was principal of the Sheboygan (Wisconsin) Christian School. He and his wife, Jan, are missionaries of the Christian Reformed Board of Foreign Missions. They have three children, Sheri, Victor, and Christopher.

CAJ KINDERGARTEN

Beginning with the school year 1976/77, the Christian Academy in Japan will offer a kindergarten as an integral part of the school curriculum.

BECKY YODER ILLNESS

Becky Yoder, a sixteen year old junior at CAJ, is suffering from a rapidly developing cancer. Her parents and younger brother flew home with her in February. Mr. and Mrs. Marvin Yoder are with the Japan Mennonite Mission in Hokkaido.

NEW TEXT FOR ENGLISH BIBLE STUDY

Just off the press is Mr. Vernon Stobbe's excellent book, ENGLISH BIBLE OMNIBUS. Reasonably priced at ¥500, it should prove of help to many missionaries. Tapes and a Japanese translation are also available. Order through your Christian bookstore.

KYODAN STATISTICS

Figures just released for the period of April, 1974 through March, 1975 indicate the following:

25% of Kyodan churches have less than 21 members.

58% of Kyodan churches have less than 51 members.

17% of Kyodan churches have more than 100 members

Regular offerings increased 22%.

AOYAMA GAKUIN

The Aoyama Gakuin Board of Trustees voted to close the graduate department of theology in March, 1976. The operation of the undergraduate department will terminate next March.

TENRIKYO OBSERVES 90TH ANNIVERSARY OF ITS FOUNDRRESS

An estimated two million followers attended the Grand Festival held January 26 to February 18 in Tenri City, Nara Prefecture. The fundamental goal of the Tenrikyo philosophy is a life of joy and a transformation of the world into a bright, joyous and peaceful place. This was the "revelation" the foundress obtained when she was 41 years of age.

WORLD POPULATION 3.89 BILLION

The UN Demographic Yearbook's 1976 edition includes the following interesting statistics:

World population increase in 12 months: 72 million

Life expectancy of Japanese women: over 75 years.

Life expectancy of Japanese men: over 70 years.

Half the total world population lives in Asia.

Africa shows the most rapid rate of increase.

COVENANT NEWS

A special evangelistic emphasis was held in all the Japan Covenant churches in 1975 with Evangelist Mutsue Matsumi speaking. Ninety-eight decisions for Christ resulted from these meetings.

The Japan Covenant churches report 22 persons received baptism in 1975, with plans for another six to be baptized early in 1976.

Dr. and Mrs. Fernly Johnson visited Covenant missionaries in Japan, January 21-24, on their way home from seven years working under President Mobutu of Zaire. Dr. Johnson, at the height of his career as a surgeon in Chicago, first went to Zaire as a Covenant Short-term missionary. He then was engaged, along with one other American doctor, to work directly under President Mobutu to re-establish the medical system of the nation.

JPC LECTURES AT OSGC

JPC is sponsoring a series of lectures on Tuesday evenings from May 11 to June 8. Rev. Yasuo Sakakibara will give an exposition (in Japanese) on the life of Abraham. For further details contact the JPC Office.

NAVIGATOR NEWS

The Navigators report that from February 8 to March 25, fifty Japanese university students attended work camps in Okinawa and Taiwan. They were led by Navigator staff men, Goro Masuda and Yuji Uno and Dick Endersby. They participated with nationals from those respective areas in work on churches, orphanages, etc., while engaging in evangelism. The opportunities for witness on train and ship were also utilized. In addition to the objectives listed above, the purpose of this project was to develop a servant attitude towards other members of the team plus the development of a world vision. Leadership training was also involved. The participants, representing units from Utsunomiya, Sendai, Kyoto, and Kobe, have now returned more effectively equipped as teams on their respective campuses.

DR. PENTECOST DEEPER LIFE SPEAKER

The Karuizawa Deeper Life Convention dates are August 5-8, with meetings daily at 10 a.m. and 7 p.m. in the Karuizawa Union church. A change in schedule is being made this year in that the convention will not start until the evening of Thursday, August 5.

The speaker this year is Dr. J. Dwight Pentecost who will come to us fresh from ministry in Taiwan and at the Hong Kong Keswick Convention. Dr. Pentecost is Professor of Bible Exposition at Dallas Theological Seminary and pastors the Grace Bible Church. For the past twelve years he has spoken at the annual Canadian Keswick.

SUMMER YOUTH WEEK IN KARUIZAWA

H.C. McDaniel, coordinator for the 1976 Youth Week reports that dates have been set for July 27-31, with Dr. Robertson McQuilkin as speaker.

BAPTIST MID-MISSIONS

The Rev. and Mrs. William Fusco will minister in Japan from Aug. 17 to Sept. 8 under the auspices of the Fukuin-so Camp Committee. For details contact Rev. Gilbert Zinke.

HANDBELLS IN JAPAN

The second handbell seminar was held in Tokyo on January 30 and was attended by 30 directors of handbell choirs. The seminar was led by Rev. Oran Nabors of Houston, Texas.

The Wesleyan Ringers of Lake Charles, La., will present a series of concerts in Japan the first week of June.

LIVING NEWS SINGERS

This five member group from Indonesia performed in Japan March 24 to 31 under TEAM sponsorship. This was after performances in Taiwan. On the next part of their tour the group will be accompanied by missionaries Bob and Ruth Mueller as they visit the USA.



Correction: The last issue of the JAPAN HARVEST carried an incorrect statement on page 12. It should have read: "The two baptized laymen we had to begin with were members of our Nagoya Church. I might also mention that the Nagoya Church was just entering a 23,000,000 yen building program."

Ed.



"MY PREACHING POINT IS STARTING TO INTERFERE WITH THIS RUNNING TO THE AIRPORT."

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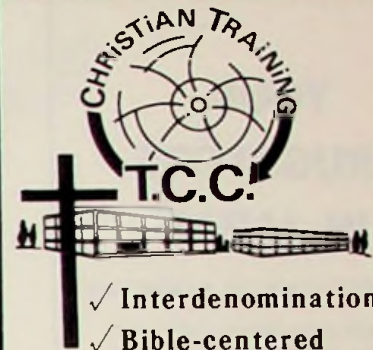
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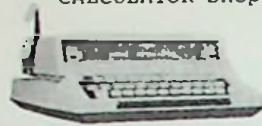
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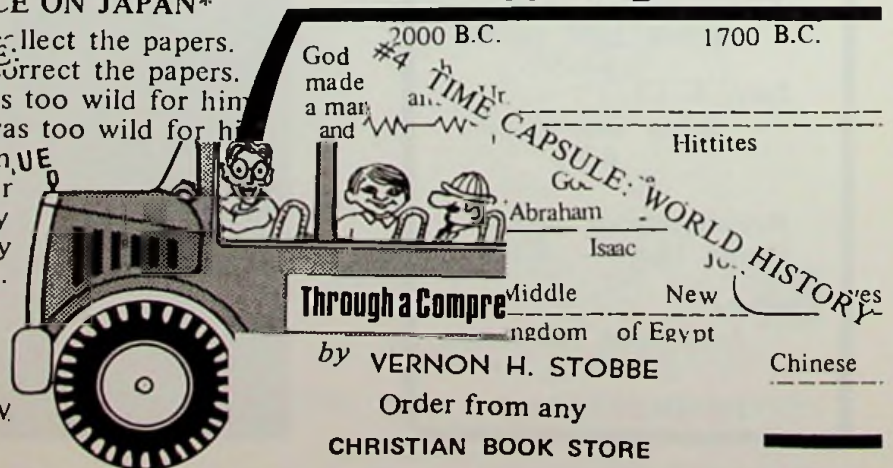
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7. collect - correct a) Please collect the papers.
b) Correct the papers.
8. Mali - Marie a) Mali was too wild for him.
b) Marie was too wild for him.
9. plants a) Plants in UE
b) Prance ir
10. played - prayed a) She play
b) She pray

PRONUNCIATION PRACTICE

Jiro: I see you've got your library along.
Emiko: My library? I've only got my Bible
Jiro: Well, that's 66 books, isn't it?
Emiko: Oh, I see what you mean. But I've
Jiro: Twenty-seven is still quite a load. M
Emiko: No, but thanks just the same.



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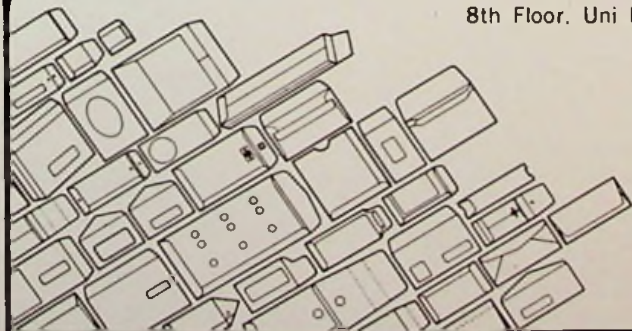
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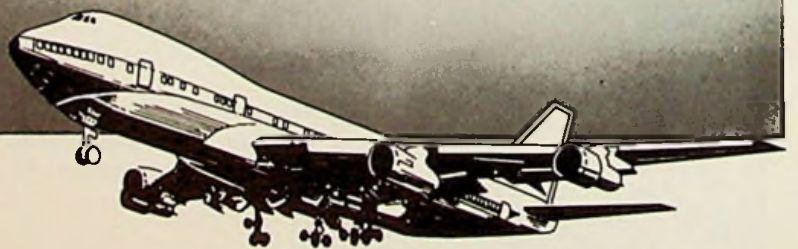
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