

SUMMER 1976

JAPAN HARVEST

The Magazine For Today's Japan Missionary



ENLARGED EDITION

SPECIAL FEATURE: "ACCENT ON YOUTH"

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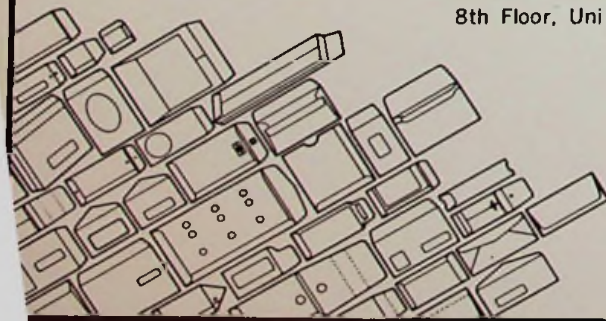
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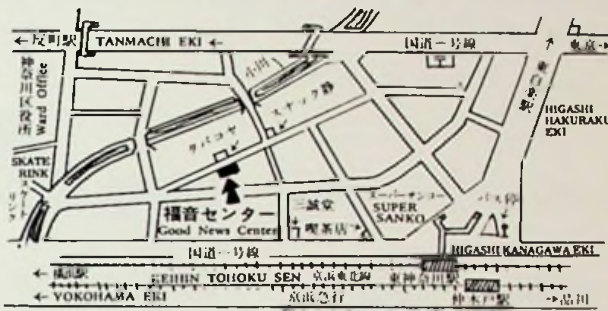
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JAPAN HARVEST

The Magazine For Today's Japan Missionary

Summer 1976, Volume 26, Number 3

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Devotional

“For . . . with the mouth confession is made unto salvation”
(Romans 10:10).

We missionaries in Japan know about mukyokai Christians – those who confess Christ in their hearts but are reluctant to come out in public to say so, and who are especially reticent to affiliate with the church. Hence their name: “non-church”, in English.

A similar name but not in any way alike in kind, is the term “anonymous Christian” used by many of today’s theologians to identify people who, though not confessing Christians, are otherwise splendid and good. They live as Christians are expected to live but they do not believe what Christians are expected to believe.

As missionaries we often see this in the lives of those around us. And all of us have non-Christian friends who live the way we would live if we were the kind of Christian we should be. How do we explain these good, splendid, virtuous people we know who, nonetheless, deny Christ?

By declaring them to be “Christians-in-spite-of-themselves”? Surely not that. Justin Martyr, way back when, was so impressed by the way certain pagans thought that he called them Logos Christians, people possessed by a pre-incarnate Logos, the Divine Son who was not yet the Son of Man.

We ought not call a person a Christian who does not confess to be one. This is the issue we have with those theologians who insist on using the term “anonymous Christian”, by which they mean that good, virtuous people are Christians at the bottom of their hearts even if they are not Christians at the top of their heads.

A Christian is one who confesses with his mouth, from the depth of his soul, that Jesus Christ is his God, and Savior, and Lord. Goodness, purity, love, kindness, politeness – all these are noble virtues and many non-Christians put Christians to shame by having an overabundance of them all, and sometimes many more besides. Yet, all this is still really nothing unless a verbal confession of faith in Christ is made. It is this, along with the Christian life, that makes a qualified Christian.

We can thank the Lord for His goodness in giving such wonderful gifts to many of His creatures, because we believe that God’s goodness is over all His works. But the test comes in what is said, with the mouth, concerning the reality of the experience of Christ in one’s heart. In that is salvation.

This is all so very relevant to us as we go about our work as ambassadors for Christ in Japan today.

Henry Bruinooge

Winds of Change

Recently there have been some positive developments in the work in Japan.

First, consider the transfer of leadership into Japanese hands. There are very few projects left where this has not taken place. This is something the missionaries have talked about for the past twenty-five years and now it has happened.

There was no panic, no crisis, no frustration, no curtailment of outreach in the two projects dear to my heart where this very thing has occurred during the past two years. At last the roots are finding their way into Japanese soil. What could be more encouraging than to see the work become increasingly indigenous.

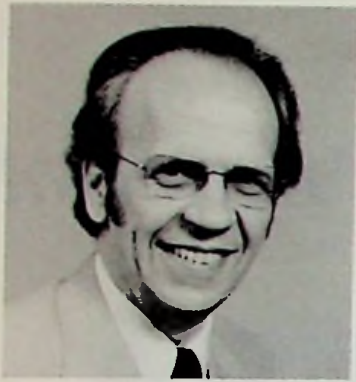
As goals have been redefined and long-range plans made, it has become evident that the missionary's role in Japan is far from ended. It is a singular privilege to be working with our Japanese leaders and there has been a harmonious blending of personnel regardless of nationality. There is a new appreciation of what Paul termed our common citizenship which is in heaven. It is a healthy sign of maturity on both sides.

A second area relates to Japan's missionary-sending role. The churches here are catching the vision and taking up the challenge as an ever increasing number of uniquely qualified candidates is preparing to re-enforce the approximately one hundred missionaries already serving around the world. The positive effect that this will have on the work in Japan itself will not remain unnoticed as God's blessing is poured out on the sending church.

Finally, attention must be drawn to the fact that the stalwart Japanese leaders who have carried on valiantly during the post-war years now are fading into the background. A new generation, dynamic, optimistic and young, has stepped into the gap. The seed, sown years ago through a tract, an English Bible class, a camp, has fallen on fertile soil.

Yes, the winds of change are blowing across Japan. Let us pray that they may bring with them showers of God's blessing.

Siegfried Buss



JEMA

President's Page

“The people that walked in darkness have seen a great light.” Isaiah 9:2

While walking to the bus stop this morning I saw God and the devil both at work. I know that most of you see something similar everyday, but what I saw today spoke to me in a new way.

An ugly (are there any other kind?) cement block wall made me stop and briefly look at it as I hurried to catch my bus to the JEMA office. Our neighborhood is full of such walls which hide behind their towering structures much beauty and filth, known only by our imagination, as we cannot see through the solid thickness.

What made this certain wall so singular? There, pushing through two small openings in the wall design, were two flowers. The leaves were lavish in their fresh green and peeping up from within the foliage were tiny purple blossoms. Against the dead grey wall they stood out like amethysts in rock.

After catching my bus, I passed by an impressive six story red brick office building. The huge plate glass windows were covered with weeks of city smog, and the mute, painted high wall surrounding it, indicated that something was wrong. I remembered that that is the way the building has been standing for many months. The first office has yet to be opened to the initial client, someone who needs help.

Such a beautiful building. Surely it was not built to be gazed upon as a monument of architectural elegance, though it is that. Something went wrong in the planning. What, I do not know, but the fact remains that an edifice made for a purpose is not fulfilling its intent.

Some of us may be in that same heart-rending condition. God has through the years made of us a handsome life. Talents are ours and beauty can be seen. God did not send His Son, Jesus, to this world to make us beautiful, but useless people. He has made us, but we must tear down the wall which separates us from the world. We must open our heart doors to those who need so desperately what we have to share.

Oh, yes, let's not forget the lavender flowers. Some of us are in difficult, perhaps even secluded, places. The light seldom completely covers our entire area, but like the amethyst blooms, we must reach out and grow toward the light. For there is abundant life. If so, then, often in the most unlikely places, blossomtime will come and thereby show what kind of roots we are attached to.

Where the flowers started sprouting the prospects for beauty looked few, but they grew and bloomed, because they saw the light. The massive office building still stands, a monument to some aspiring engineer's genius, but completely empty, unused.

Buildings crumble with age and are no more, but the living plant, though even so very small, is alive and thus by its annual reviving, is eternal, as long as it reaches toward the light.

Harold Johnson

The Koza Story

BY MELVIN STOTT

Rev. Melvin Stott is a missionary of the Cumberland Presbyterian Church-Baord Mission and has worked in Japan since 1964. The Stotts have for the past eight years concentrated their efforts in the Minami Rinkan area of Yamato City. The Koza Story is a reminder that the impossible can become reality if God is in it.

A Humble Beginning

Shortly after the end of World War II in Yamato City, Kanagawa Ken, a small group of about six people met for the purpose of trying to solve some of their problems. During this time most of the people were confused about the future and many did not have any hope. Most of this group were not Christians but were searching for some help. One of the chaplains from nearby Camp Zama, a Chaplain Street, was the first to assist the group.

The Rev. Tadao Yoshizaki, who had been contacted by the group, became the leader and it was not long before regular meetings were being held in a house. Thus a praying church was born.

Chaplain Street's stay was short and the next chaplain, Chaplain Cleetis Clemens, continued to assist the group. They had no land nor buildings and no money to purchase such. At that time most of the area was farm land. Before long the people working with the help of the personnel at Zama and the Depot were able to buy some land at Minami Rinkan. Since this area was called Koza Gun, the church received the name of Koza.

Through sacrificial giving by the people and the labor and funds given from the American personnel, a

humble beginning was made in a quonset type building. Because of the cooperative efforts of Chaplain Clemens, the hall was named for him. This first building is still used for kindergarten and Church School. The efforts at this time were directed at establishing a community church and kindergarten which would serve the entire area.

For the first two and a half years the assistance from Zama Christians continued. Then Chaplain Clemens was ready to leave to return to America. He felt that the church could be aided by a mission board in America so he had written to the Board of the Cumberland Presbyterian Church. The work was accepted by the General Assembly meeting in 1950. However, no missionary came to the field until 1953. At the request of the group, Rev. Thomas Forester and family arrived in the late winter of that year. His purpose was to work with, not over, the group. This has been the position since then.

Rev. Yoshizaki served as pastor of the church until 1957, then a change of pastors brought Rev. Michinobu Ikushima to the group. He has served since that time. It was under his leadership that the present sanctuary was constructed in 1965. That year there was an average of about eighty in

the Sunday morning worship. An active, growing kindergarten program under the directorship of Mr. Kiyotaka Tanaka had been established.

According to Pastor Ikushima, at that time no matter how hard everyone worked, it seemed that they could never reach the one hundred mark. They asked themselves what they had to do to grow. Self support was a goal that had been reached. Money for the new building was owed as it had been borrowed through the Board of Missions. The new sanctuary should attract people and the kindergarten brought people into contact with the church. Yet growth was seemingly stalemated.

Prayer, the Key to Growth

Thus far the goals of the church had been in obtaining land and providing a building. The blessings of God's grace could be seen in these areas. Also a strong core of leaders had been trained. Pastor Ikushima and the church session purposed to look to the Scriptures to find the cause of power in the life of the Church in the days of the apostles. They decided that the key to growth is prayer. Already they had the regular worship services, Wednesday night prayer meeting, house meetings, women's meeting, Sunday Church School, and what was expected of the normal church program.

In addition to this, they established prayer times at 6:15 in the morning and 4:00 in the afternoon, each day. Anyone who wished could attend. These times of prayer were continued for about three years and resulted in prayer groups and Bible study groups being set up in the homes of the church members. At the present time, there are thirty prayer-study groups with an average of seven persons in each and nine house meetings with an average of nine in each one. These are led by the church members.

In addition to these meetings in members' homes, the pastor and church elders lead Bible Study and baptism preparation study at the church. And the results of the following of the leadership of God's Spirit has been a new evangelistic outreach. As the pastor and the church session plan together and as the members share in prayer and fellowship, new praying friends are brought into the Church. Most of the house meetings and team prayer groups have been kept on the small group level and have a team leader. Under the team direction of the pastor, the groups have reached into the local neighborhood where they live. New people are invited to become an active part of the group and then of the Church.

In the prayer groups, these purposes are stressed: the importance of prayer, each person's responsibility to pray for the church and for their fellow members, the need to put action to their prayers concerning their non-Christian or needy neighbors, prayer for specific needs, etc. All of this effort has led the church as a

whole to reach out in spreading the Gospel. We are thankful to God for his blessing of these efforts and for the open doors.

Measuring Success

How is success measured? In numbers and bigness, by the reportable statistics, or rapid growth? For some this is the way. Koza tries not to look so much at what has happened or what will happen but at trying to get the people which are in the fellowship of the Church to work as a team. Rev. Ikushima is the kind of pastor who works hard at understanding the feelings of his people. He does not say, "my church and my family"; but rather, "my church-my family." Members of the church family feel free to come to the manse anytime they need to talk or need to share a problem.

As the church has grown in the last year, two worship services on Sunday morning were scheduled. The combined attendance for these is 260-275. There are weekly women's meeting with two circles - *Naomi* for the older group and *Ruth* for the younger women and kindergarten mothers. About a hundred women are involved in these groups. A church newspaper called "Pan Kuzu" (Crumbs of Bread) is published and a committee of the church called the "Bell Kai" is responsible for the church's tape ministry.

For the 1975 year three hundred thirty-one children were enrolled in the kindergarten. An additional building is being erected at the present time. A portable building is being put up to serve as class rooms for the Sunday Church School which is aver-

aging more than three hundred (not counting the kindergarten children).

Membership Approaches 500

The church has 490 members with 284 active at the end of 1975. Among these are some who live in Brazil. One of the members went there to farm and began a Sunday School and house meeting. Now there are more than twenty baptized Christians in this "extension" of the church's outreach.

Through the years several pastors have served as assistants or associates. Presently, Rev. Ikushima has Miss Kazuko Okubo serving as assistant to the pastor. Also several men have entered the Gospel ministry from the Church and now are serving churches in the presbytery.

Praise God

There is no doubt that God saw the potential for His Church to work through this congregation in Minami Rinkan when years ago He made it possible to purchase the land on which now the building and the kindergarten stand. We know that the future plans and development of the Church are in His hands. We are thankful for His adding to the Church as he did in 1975 when about sixty were received on profession of their faith in Jesus Christ and received baptism. He is the one who receives the credit for the increase of the youth program to close to the hundred mark. He is the one who challenges the people to gather 1,251 in a rented gymnasium for a Christmas Eve candle lighting and praise service. It is His Spirit who leads the people who fill the sanctuary for the special evangelistic services. It is His work and we give thanks for His call to each of us to have a part in it.



SANCTUARY



PASTORATE

Today's Students, Tomorrow's Leaders

BY EISUKE KANDA

DIRECTOR OF JAPAN CAMPUS CRUSADE FOR CHRIST

As the training center for tomorrow's leaders, the campuses of over 900 colleges and universities in this country are the key source of manpower to help fulfill the Great Commission in our nation. Many causes are seeking to obtain the minds and commitment of these students, often resulting in a nation-wide influence in the government, local communities, and the trends of thought. If they can find Christ and be trained as His disciples during their student days, they have a far greater possibility of investing their lives for Christ, as compared with others. This has been proven over and over again in the past 14 years of Japan Campus Crusade for Christ's ministry. Mr. Nobukazu Takahashi, graduating from Japan Bible Seminary this June and now preparing for a pioneer evangelism ministry in Nagoya, found Jesus Christ during his student days, through Campus Crusade. "From my experience," he

says, "to know Jesus Christ personally before starting public life is decisively important. I prayed to seek God's future plan for me as a Christian and a college student to whom some social responsibility is imposed. I was taught the basic principles of the Christian life through training and fellowship with staff and others."

2,008,000 college and university students stand as a strategic goal for the total saturation of Japan. An active movement is developing among 14 colleges and universities in the Nagoya Area where the Great Commission Training Center of Campus Crusade is located. Crusade staff are involved in leading and teaching Bible studies, personal and group evangelism, prayer meetings, and Discovery groups (for making disciples) on 8 of these campuses. Staff also provide suggestions and direction for various activities of the other 6 universities at request.

Necessity of Broad Exposure

Our statistics of the various personal and group evangelism show us that Jesus' words in John 4:36 are true. "Already he who reaps is receiving wages, and is gathering fruit for life eternal; that he who sows and he who reaps may rejoice together."

College Life, an evangelistic student meeting for students by students, is held monthly with the attendance of 60-100 Christian and non-Christian friends from 14-18 different colleges and universities in the Nagoya area. One of three newcomers on the average prays to receive Christ as their personal Savior and Lord. Some pray with the speaker while others pray with their Christian friends during the fellowship time. This high decision percentage may be the result of the daily testimonies given by Christian friends, as they spend the greater part of the day with their fellow students.

Yoko, a Christian student, was invited every day to attend a College Life meeting, which she did. At the next meeting, she brought 2 non-Christian classmates for whom she had been praying for so long. These two prayed to receive Christ there and began to attend Sunday worship together with Yoko. This College Life meeting inspired students from Nanzan University to start their own College Life meeting monthly on their campus. Our desire and prayer is that student-led monthly evangelistic meetings will expand into every campus around the Nagoya area and all over Japan.

Besides these meetings, from January until November, 1975, 3,857 people were exposed to the Gospel through the complete presentation of the Four Spiritual Laws as explained by staff and their disciples, through evangelistic film showings, camps, and retreats, resulting in 684 praying to receive Christ. These new Christians are now attending 62 local churches of 20 denominations in the Nagoya area.

Training toward Discipleship

Our Lord seeks faithful and fruitful leaders on the campus as well as in society (II Timothy 2:2). Our greatest desire is building as many as possible living men and women of God, disciples of Jesus, who can help other Christians grow while they themselves continue to grow toward Christian maturity.

We have come to have the absolute conviction that it is impossible to reach every one of the 2,008,000 college and university students for Christ without spiritual multiplication, i.e., Christians who train others to train and build others. For this very reason, Campus Crusade stresses building disciples through national or local Leadership Training Institutes, leaders' conferences, etc., as well as stressing aggressive evangelism.

Spiritual Multiplication — '76

A nationwide student Leadership Training Institute (LTI) was held recently. 60 Christian student leaders were involved from 17 different colleges and universities in the country. This LTI included 5 basic messages concerning how to actually live the victorious Christian life, basic seminars on how to share your faith, intermediate seminars on how to build new Christians, and advanced seminars on how to conduct your own Bible study groups, as well as 2 witnessing sessions. During the witness sessions,

the conferees went out two by two to put into practice what they had been learning about sharing their faith. During these two sessions 235 people heard a complete presentation of the Gospel, and 89 (38%) responded positively for Christ. This was really a thrilling experience for the conferees. They had many comments concerning this sharing time.

"I was afraid to witness my first time, but now I am free from anxiety."

"I always had many doubts when I shared before, but as I went out expecting and believing God for results, the Lord worked. I now want to be used as His hands and feet."

"I realized that witnessing is not so difficult when we depend on the Holy Spirit's leading."

"The Lord showed me what is most important, what should be my top priority."

"I came here with the prayer that the Lord might enable me to witness for Christ. He answered me, and now I find that I am not tired as before, when I went out sharing. Now I depend on His power, not my own, and it makes all the difference in the world."

"I'd like to transfer what I received here to my brothers and sisters who could not come."

The intermediate and advanced seminar trainees who studied how to follow-up new-born Christians both individually and in various types of groups also had many comments.

"Many new Christians who prayed to receive Christ soon dropped out, and did not continue their walk with Christ. I realized that I must make whatever kind of effort that is necessary, involving much sacrifice and love to follow them up. I remember that I myself grew by much sacrifice on the part of others."

"I'd like to put emphasis on doing follow-up, and helping new Christians to increase their knowledge of our Lord."

"I learned the importance of follow-up and discipling. I myself must become a faithful disciple of Jesus."

"I'm going to share this wonderful grace with my church members."

"I'm anxious to teach this follow-up method to my classmates."

"I am really encouraged to know that my fellow Christians are also fighting a fight of faith toward this one goal—to help fulfill the Great Commission in their own areas."

Sent out in the Power of the Holy Spirit

These young student leaders are precious to us. They are Spirit-filled and evangelistically equipped Christian leaders among their non-Christian student body.

On the basis of the promise in I Corinthians 3:22, "... the world belongs to you.", all colleges and universities belong to Christians. All Japanese people belong to Christians. However, the actual picture is not so bright. Our nation is filled with frustration, immorality, emptiness, ungodliness, atheism, and many other manifestations of the natural man. What about our Christian society in Japan? The latest statistics show that in Nagoya, for example, there are 7,000 church members in the evangelical local churches, in a city of over 2,000,000 people. However, we should assume that probably no more than 1,000 attend the Sunday morning worship faithfully. Where are the rest of the 6,000 sheep? Perhaps they may be sickly, diseased, broken, scattered, lost, and even become food for beasts of the field as mentioned in Ezekiel 34:4-5. Out of the 1,000 who do attend church regularly, how many are Spirit-filled and healthy enough to consistently and abundantly produce spiritual children?

If we take our Lord's command in Mark 16:15 seriously, we have to make every effort to saturate Japan with the Gospel by the enabling power of the Holy Spirit, even though it is a godless society. Our only hope is in Spirit-filled Christians who will build disciples.

We often wonder what Jesus would do if He were an average college student, teacher, pastor, missionary, or businessman today in Japan. Surely, he would save the lost, follow them up quickly and effectively, lead them into deeper commitment, and send them out as His disciples to all of Japan, and ultimately the world.

Our great desire is to send sufficient numbers of staff into all 900 college and university campuses to make enough student disciples who will reach the entire 2 million student body for Christ. Christ needs the Spirit-filled Christians to fulfill the Great Commission on all the campuses and throughout Japan. Spirit-filled and empowered Christians who are being built now on the campuses, are the spark which kindles spiritual awakening in this country.

Why I Believe in Missions



BY KATSUHIKO SEINO

When I was called to be the Anjo Church pastor upon completing seminary training, I had absolutely no burden for foreign missions. I was against such efforts. There were two reasons for my position. First of all, more than 99% of my countrymen are not Christians. Secondly, most of the Japanese churches are very small and are struggling to meet their financial obligations. This is especially true if land has been purchased or a church building project is going on.

In 1972 I was given the opportunity to visit Indonesia and other countries of Southeast Asia. This trip changed my views drastically. I returned to Japan with three convictions. I. The mission field is not Japan only, but the whole world.

On that tour it was a joy to meet many wonderful Christians. At the same time I was confronted with the fact that many people were being deprived of hearing the Gospel even once. But they, too, were included in God's love. God is not unfair. Our Lord died for all men. "Whosoever will may be saved." Our world is full of inequities. Some hear the Gospel many times; others can't hear it even once. The Lord said to His disciples in Matthew 28:19, "Go, therefore, and teach all nations..." This command contains no "if" clause such as "if Christians make up more than 50% in your country," or "if you have ¥100,000 surplus in your church budget." The Lord gave the Great Commission to all His disciples. Let there be no misunderstanding. This command applies not only to the Christians of America, but also to the Christians of Japan.

II. Indonesia represents a great spiritual need.

One cannot but recall Matthew 9:37 when thinking of Indonesia. "The harvest truly is plenteous, but the laborers are few." During the past ten years thousands of Indonesians have become Christians each year. There is a great need for evangelists. Pastors, likewise, are few in number. Bible schools are short of teachers. Christians often have to wait many weeks before some preacher comes to open the Word.

III. There is a great debt that we must repay.

Romans 1:14 states, "I am debtor both to the Greeks and barbarians; both to the wise, and to the unwise." Paul considered himself a debtor in the cause of Missions. As this verse makes clear, every Christian has a debt towards the unreached people.

My trip reminded me of an additional debt we Japanese owe. When I arrived early for one of the meetings at a small congregation, some old men mentioned to me that they knew a few Japanese expressions. I asked them what they were and they came up with *bakayaro* and *joto nai*. These were words used by the military and mean "stupid" and "nonsense." There was a third expression, *romusha*, which was used for forced labor. Thirty years ago, Japanese soldiers compelled young men in this village to work for them. The youth of the village were deported and never returned. I was startled to hear this. A hushed silence fell over the crowd until one of the old men broke the tension and cried out, "Japanese are cruel!" Then it was time for the service to open. A hymn was sung, a prayer was offered and it was my turn to give the message. I stood up, but couldn't say anything. At last I stammered an apology that went something like this: "My heart aches

to hear of the cruel acts perpetrated by my fellow countrymen concerning which you have just spoken. I want you to know that we have many lovely words in our language like love, friendship, joy and peace. But we taught you only cruel words to remember us by. I cannot do anything but apologize to you. Please forgive us in Christ." Then I started my message on the three graces that God gives us, namely, forgiveness of sins, new life, and eternal life. After my halting message, the leader of that congregation asked the group, "Did you find any difference between our gospel and the gospel the Japanese preached?" The people cried, "No." The leader continued, "Thirty years ago many Japanese soldiers came into this village, but today a soldier of the Lord Jesus has come." The congregation responded with a shout of Hallelujah! Amen! The old men came and held me in their arms as if I were their own son.

From that moment on I have never forgotten the debt we Japanese owe to other Asian countries. Today many of our businessmen work in those countries, but few there are who have gone to serve the people in the Lord. Who will repay the debt we Japanese owe? Who will implant beautiful words into their hearts? It is the Christian, I am sure. I want to be one of these missionaries. I am convinced that we have a responsibility as Christians to go to Southeast Asia to serve these people, not to dominate; I repeat, to serve.

Japanese churches are still small, but they want to obey the Lord's Great Commission. While Japan needs more missionaries, the churches of Japan want to have a part as promoters of world evangelization. I would like you to pray for me and for the Japanese churches that they may be found faithful in the discharge of their duties both at home and abroad.

Student Evangelism

at

OSCC

BY SAMUEL ARAI

EXECUTIVE DIRECTOR, OCHANOMIZU STUDENT CHRISTIAN CENTER

In today's Japan there are more than 950 colleges with about 2 million students studying in them, and close to 5,000 high schools with about 5 million high schoolers.

Eventually, most of them are going to take some type of responsible position in society with respective power or authority to make decisions which will affect society. If they continue to be people without the God of truth, they will be men and women serving gods of this world.

While they are still mentally young and flexible, and open to accept new ideas and facts, they can be won for the Lord. As soon as they step into the gigantic machine of society, they will be swallowed up by this power of the world, and it would be very difficult

to reach them with the Gospel of Christ.

So, it is really an urgent task for the church of the Lord to take action to reach as many students as possible while they are on campuses.

If they are won to Him, they can be His workers while on campuses and witnesses in society upon graduation. Since most of the students are non-committed, they may be called to serve the Lord in a direct ministry of the Gospel of Christ. Within my ministry these past ten years, I know about thirty people who were called while they were students and are now serving the Lord as ministers.

There must be so many things that can be and should be done to reach those students with the Gospel. Ochanomizu Student Christian Center which has been in operation for the past 25 years, has its place in this ministry for students.

Using the Center facilities, we have two main activities. They are 1. Language Ministry, and 2. Japanese evangelistic and training meetings.

Since the Center is located in a school district, being surrounded by twenty colleges within a one mile

radius, we have 200,000 students within walking distance. It sounds as if we are on one mammoth campus, and it really does look that way as we stand in front of our building in the morning when students are literally streaming down the streets, and at rather slow speed, because they are pressed on every side!

We have now twelve teachers and offer three languages, English, German, and French. These teachers are either missionaries or instructors who love the Lord and have a vision to reach students. A characteristic of this OSCC Language Ministry is well stated by Dr. Siegfried Buss, the director of the ministry, as 1. quality education 2. personal education and 3. total education.

There is a chapel period between classes when teachers in turn share their life in Christ in testimonies, songs, Bible messages and other forms of presenting Christ to them. Teachers have their own plans for small retreats for their students besides OSCC camps scheduled in summer and winter.

In addition to these contacts, we still have more meetings of evangelistic



nature. They are Bible classes taught by missionaries in their respective languages. The number is smaller, but because of it, the fellowship is sweeter and deeper in the Lord. Many students open their hearts to the teachers first and then to the Lord.

Friday Night

For the past two years, every Friday night has been used for evangelistic meetings not only to reach people who pass by our doors, but to invite young people from churches in the Tokyo area to participate in this effort specifically tailored for today's youth. Joyful music and a dynamic message are the two ingredients of these meetings. Within a rather short time of four months since its inception, we welcomed young people from 80 churches in Tokyo, and the number is now well over 100. They came not only to listen, but also to participate in terms of sharing their testimonies with friends they just met in the meetings. They invite others to come and to see Jesus.

Our vision for the Friday night meeting is to find the way to reach young people in Tokyo and to somehow break the wall erected against youth evangelism. We strongly hope and pray that the vision to reach the youth can be caught at OSCC and be spread among those who come to the meetings and go back to their churches. They may, in turn, start their own programs in their churches and on their campuses to introduce our Living Lord to their young friends. We are willing to assist those who need help in initiating such meetings, either by giving them some guidance or in coming over to work as a team.

We have just begun our Saturday afternoon training classes for Christians. We decided to call that meeting "Co-workers," in Greek, "*Sunergoi*". Our main concern is not in the field of theology, which is in the hands of pastors of the churches to which they duly belong, but rather in the field of very practical living. How to live a Christian life on campus, friendship between boys and girls, what can students do in terms of personal evangelism,

how to share their faith with family members who believe in other religions, these are some of the areas we explore together.

We realize that we don't have all the answers, but we also know that we can create some spiritual atmosphere and climate where they can express their problems, doubts, joys and sorrows in a Christian way and get guidance from the Word of God which still speaks to those who seek to find His answers.

Outside the Center, there are scheduled activities both on campuses and at camps designed for the youth. I am personally a strong believer in a camp ministry, for I have seen these ten years that camp is one of the most rewarding types of ministry. Our summer and winter camps have been quite effective. In the summer we can combine our total staff efforts (Language Ministry as well as our campus work) in recruiting campers and in ministering to them. Some will come through meetings on campuses and some will come through classes in the Center.

In winter, we have been running Ski Camps for more than seven years. The ski population is growing at an unbelievable rate. In front of our building you can watch ski buses loaded with young people take off every single night during the snow season. Maybe it is still quite expensive to go skiing, but we have been able to offer prices far below those of regular ski tours. International Snow Camp, as we call it, will remain an integral part of our winter activities.

Our greatest concern in the field of student evangelism is to bridge the gap between campuses and churches in a given locality. Somehow local churches or groups of churches have left the campus ministry to the "specialists," sometimes supporting them in a financial way or sometimes only standing on the receiving end. It is of utmost importance that there exist no separating line between churches and special organizations that work with students. Our goal should be to make students faithful members of their own church. Churches, on the

other hand, must realize the necessity of reaching students and make it part of their own ministry.

Someone with initiative must take the first step to begin a work on his local campus. The person may be a pastor, a staff member of a specialized ministry group, a student or a layman. Through his or her activity on campus students will be introduced to Christ who makes them new creatures in Him. They, then, in turn become co-workers on a given campus and also at a church.

Vision

My dream and vision for this ministry is this. Perhaps it's nothing more than a dream. But it is often good to have this type of dream and to let the Holy Spirit direct.

1. To open as many centers as possible in all of Japan. These centers may be so built as to generate funds within their own activities. But on-campus ministries should be supported and staffed by churches in that locality so that the churches may participate in the ministry itself. If a center is built by churches who attach no denominational strings, so much the better. But frankly speaking, man has a tendency to claim ownership if some money has been put up and consequently the center activity becomes limited.
2. Into these centers students will come. From them will flow new re-enforcement for the local church and the college campus.
3. If one center is established for every ten colleges, it means that nearly one hundred centers must be provided to cover all of Japan's campuses. I know that this figure sounds so foolish and ridiculous, but I believe that we live in the age that was opened by a man who "attempted great things for God and expected great things from God."

We are yet very small in our ministry, but with our great God we should not limit our horizon. The students are waiting, waiting to hear the Good News. Let us do our very best while it is yet day.



LANGUAGE MINISTRY



OCHANOMIZU STUDENT CHRISTIAN CENTER



EVANGELISTIC THRUST

My Testimony

YUKIO IMANAKA

DIRECTOR OF MUSIC, OCHANOMIZU STUDENT CHRISTIAN CENTER

I was born in Narita City, Chiba Prefecture. The city is deeply steeped in Buddhist tradition and is famous for its temple. My parents were both school teachers. They were typical Japanese with no deep religious attachment, although they participated in formal Buddhist rituals.

An Angry Deity

Annually I visited the Narita temple to pay my respects on New Year's Day. When the time came for college entrance examinations, I went to the temple grounds to pray. On other occasions I had bought prayer slips with the hope that my inner longings would be satisfied. My actions were intended to pacify an angry deity. The demon statue at the entrance to the temple looked ferocious and in his hand was a mighty sword.

Although there were four children in the family, I really had no close friend to whom I could open up my heart. It was a lonely life.

A Distant Dream

One day I was invited to a vocal music recital. It was a beautiful performance. If I could only become such a singer, I thought. This urge prompted action. I was already in high school and starting music at such a late time was no small struggle. In my heart there was a desire to attend Japan's best music conservatory. Somehow I had the idea that this would be a necessary prerequisite for a musical career.

Alas, I failed my college entrance examination and began my *ronin* days. I believed that it would not be a wasted year and studied and worked hard. I fancied myself performing one day before a vast audience and bowing to tumultuous applause. If need be, I was prepared to continue this *ronin* life for several years. I left my parents and set out to enter a preparatory school. It wasn't the kind of school that I had hoped for. Actually the brochure had fooled me. It showed an attractive building. When I went to investigate, I discovered the preparatory school was the ramshackle structure next to a beautiful church. Having gone this far, I decided to sign up at

the preparatory school and buckled down to study.

The church next door offered English lessons and I attended them as well. I studied very hard and the missionary did his best. I was attracted by the inner beauty that the missionary radiated. He was always happy and at all times had a smile on his face. He was the kind of person who was willing to help others in whatever way possible. When he invited me to church services, I just had to go! After all, this was such an exemplary person and he must have my best interest at heart. Actually, the real reason I attended that first evening service was the fact that I had been told tea and cookies would be served. Yes, those cookies were delicious and the fellowship was great. But there was one thing that deeply moved me. It was the Word of God. The passage was, "I am the Way, the Truth and the Life."

That night before I fell asleep, those words came back to me. Everything else that took place that day I have forgotten, but God's word burned itself into my heart. Christ's words were full of authority; these were not words one would find in ordinary books. Here was power; this book had something to say to me. That was my introduction to the reading of the Bible.

When studying the Bible, I came to realize that Christ died for a sinner like me. I was greatly moved by the depth of His love. I determined to follow the one who had said, "I am the Way." This was the beginning of my life as a Christian.

I was admitted to the Tokyo University of Fine Arts. At church I received baptism and little by little I grew in Christ. College days presented financial pressures and I had to work. I joined all kinds of professional singing groups and also signed up as an "extra" with opera companies. I don't know if all this outside work was to blame, or if it was my lack of effort; in any event I flunked a year in college.

Thus it required five, rather than four years to graduate. This really troubled me. Why did it have to happen to me? Will this not leave a permanent black mark on my record and ruin my

musical career? I prayed, "Lord, why?" What was the lesson God wanted me to learn?

I headed for Matsubarako Bible Camp. During the off season, nobody is around, except for the caretaker. I stayed at camp for four days, spending much time in Bible study, prayer and singing. There I came to see that until now I had given God only my voice, but I had not surrendered my heart and my whole being. I realized that God wanted a broken and a tender heart and I purposed to surrender my all to God and to live for Him. I was prepared to follow His leading, whether it was going to seminary or singing His praises. I was ready to do whatever He wanted me to do, to be His servant. I came to know real peace. My heart was flooded with joy. Then I was reminded of Paul's words when he spoke of the things until now not being in vain. It became clear that in the past I was self centered; this was to change. From that day on I dedicated my voice to the Lord's service.

After five long years of schooling I began singing for the Lord at the Mabashi Church and at Ochanomizu Student Christian Center. At the same time I continued my training at the Christian Music Center in Yokohama and received instruction in hymnology, church history, and other subjects essential for a church musician. I believe the Lord had his hand in my meeting the church organist at the Mabashi Church. Three years later we were married. We rejoice that the Lord has opened the way for us to go to Germany shortly in order to receive additional training.

I am very sure of three things. 1. There is no greater joy than to sing to the honor and glory of God. 2. I believe that such singing also brings joy to the Heavenly Father and if that is the case, it is something of great value. 3. I firmly believe that the Lord has called me to a life of singing. He is now working out the problems and opening the way.

It was through a missionary that I came to know Jesus Christ and His Holy Word. I, too, am burdened today to share the good news of salvation.

Translated by the editor

IVCF (KGGK)

Advance

BY ALICE FOREMAN IVCF

In the troubled years following the war, the population of Japan worked to rebuild a country that had been almost destroyed. Laborers, farmers and businessmen had one goal — survival and restoration. Those who were in the universities had no time for play. There was no such thing as a five-day school week, but classes were held every day including Sunday. This was a special hardship for Christian college students for it meant that there was no opportunity to attend church services. In 1947, a few Christian students at Waseda University decided to meet during the lunch hour on Sunday and have their own worship service. This weekly encounter prompted two of the young men to pray daily in a damaged storage room. Such prayer meetings, plus the acquaintance made with Christian American servicemen who spoke of their own student days

and the fellowship they had had with in Inter-Varsity Christian Fellowship circles, gave impetus to a broader vision.

Though meeting together as Christians for prayer and Bible study was an absolute necessity, there was another aspect of their life on campus that needed to be developed — witness to non-Christian students.

For a time, weekly evangelistic meetings were held in the Ochanomizu area and students from nearby schools would drop in. Others would be brought by Christian friends. Many were converted. By 1948, Christian students in seven schools in the Tokyo area were having daily prayer meetings, Bible studies, and special evange-

listic meetings on their own campuses and they worked together to have a summer camp.

New Conviction

When plans were being made for the fourth summer camp to be held in Karuizawa in 1951, a new conviction was recorded: "That this would be a turning point...that earnest attention must be given to evangelizing movements on campus and that this activity must spread throughout the nation." Students attended the conference from Hokkaido, Kanto, Osaka and Kobe and once again a large number turned to the Lord. Most returned to their schools with the vision of winning their fellow students. In this way *Kirisutosha Gakusei Kai* spread. Where once it had been limited to the Tokyo area, by 1953, there were small groups in Kansai and Tohoku as well.

Student initiative has remained a basic characteristic of the KGK. It is not a work done among students but a "student movement." Christian students must share the gospel of Jesus Christ with fellow students on the campus where God has placed them. Commitment to this principle is shared by board and staff. The very fact that it sprang up from among the students rather than organized from the outside has meant a difference in the growth patterns from other movements. For instance, there has been no need of a change from mission to national control. Missionaries have long had a share in the work but it has been as co-workers with national staff working under the same principles.

In the early years, several graduates and a few missionaries encouraged the campus groups and helped to lay the foundations for the movement. The first national staff worker was appointed in 1954 and was supported by graduates. The national KGK board was not formed until 1960. At present, the staff team is made up of 13 regular and five associate members. The primary task of the staff is to help the Christian student by training, counsel, and example to be obedient to God's call to him to witness right where he is.

The national board is not a governing body but an advisory one whose main function is to insure that the activities of KGK are in accord with the doctrinal statement it holds.

There is always the other danger, that the small gathering of Christian students might become a place of retreat from the world represented by the campus. That instead of actively confronting others with the Word of God and witnessing to the saving grace of Jesus Christ, the Christians will huddle together in comfort. This is where the inter-action between groups from different schools is vital.

The foundation of Kirisutosha Gakusei Kai is the group of Christians, small or large, on any campus. At the same time, the area work and fellowship is part of the structure. Depending upon circumstances, the local KGK chapter may meet together daily for prayer, even if only for 15 minutes; have one or several Bible studies during the week, some for teaching Christians and others for introducing non-Christian friends to the Savior and plan other activities for witness. The area program, under the direction of a student committee and in consultation with staff workers, includes plans for area camps, training sessions, Bible seminars and other opportunities for area fellowship and evangelism.

At the present, Tohoku, Kanto and Kansai have such area organizations. Individuals and/or groups affiliate with the area as KGK members, elect their own student committee and establish guide lines for the year's program. Not so far advanced are the areas of Hokkaido, Tokai and Chu-Shikoku, but they are developing. The latter two have no resident staff workers,

vides a means of communication so necessary for fellowship among Christian students throughout the country.

God is opening more doors. Perhaps it is in fulfillment of that conviction in 1951, "that this activity must spread throughout the nation." Last summer the first camp for students on the island of Kyushu was held. The beginning was small and very characteristic of KGK work. One Christian girl at Oita University was concerned for her fellow students and so one day stood at the main gate passing out tracts. This led to the opportunity of having a Bible study with a non-Christian friend. God blessed and five more were added by the next year, all of whom became believers. Then at a spring camp held by KGK in the Chu-Shikoku area, students from three universities in Kyushu attended, met each other, shared their vision for a campus witness and decided, "Let's have a summer camp in Kyushu." They met to plan, wrote explanatory notes to pastors and churches, contacted Christian students and others they thought would be interested. In June, two staff workers from other areas met with them and made contact with 28 pastors to share the vision of these young people. The result was that 60 students attended from eight schools. Graduates and students from Osaka and Tokyo went along to help and one Christian professor stayed throughout as an advisor.

With great thanksgiving the report was made that as of January of this

Christian students must share the gospel of Jesus Christ with fellow students on the campus where God has placed them.

Though by the very nature of the movement, it is interdenominational, the common bond that draws Christian students together is the evangelical faith which recognizes that the Bible is the infallible Word of God, the only rule for faith and practice. The possibility of friction because of denominational differences is always present but agreement on basic, essential doctrines and a common goal make it possible to unite for fellowship and evangelism.

but are being helped by graduates in the locality and by staff workers from other areas who make trips to help with student training and counsel.

The various areas are in prayer support of one another and by electing student representatives to a central committee, have a part in planning all activities on a national level as well as publishing the *Shunki Kirisutosha*. This weekly paper carries articles to help the groups and individuals in their Christian growth and witness and pro-

year, there are groups and/or contacts in 15 different schools in Kyushu. This is the result of long years of prayer for that island and its college students.

1976 National Conference

Another indication that God is broadening the work for KGK was seen March 15-20 of this year when a large number of Christian students, graduates and staff gathered from all over Japan, a total of 350, for a KGK national spring conference. For more

than a year and a half, nine students forming the committee for preparations, prayed and planned for this conference which was built around the theme, "Jesus Christ is Lord." The aim of the conference was three-fold: 1) to understand God's purpose for the world and His call to mission, 2) to provide opportunity for fellowship on the national level, and 3) to strengthen the KGK movement.

The site of the conference was the spacious facilities of the national

to give a clear presentation of the gospel based on the absolute authority of the Scriptures and leading to a total commitment to Jesus Christ. The final evening message by Rev. Shin Funaki was a part of the study on evangelism taking the form of a personal challenge to respond to the fact that for those who belong to God, who are the temple of the Holy Spirit, commitment is life-long.

Eighteen workshops were held on two evenings led by pastors, professors

Philippine IVCF staff worker as a missionary to Mexico to work with the IVCF there. Their comments revealed a new vision of Jesus Christ as Lord and a more fervent zeal to witness.

What God has done in the past two years has given a great expectation of what He plans to do in the next few. Of the 933 universities and colleges in this country only 150 - 200 have an active evangelical group witness. But there are indications of stirrings in places that have seemed to be closed

What God has done in the past two years has given a great expectation of what He plans to do in the next few.

Seinen no Ie at the foot of Mt. Akagi near Maebashi. Each morning, Dr. Susumu Uda of the Japan Christian Theological Seminary gave expository messages from Colossians emphasizing that Jesus Christ is absolute Lord, Creator, King and God and the response of obedience, loyalty and worship is due to such a PERSON. Sharing the responsibility of speaking was David Adeney of Singapore's Discipleship Training Center who, through the excellent interpreting done by Rev. Furuyama, stressed God's sovereign working in history, through chosen men, to fulfill His purpose through the church. There was something very significant in the presence of Mr. Adeney since he had been on the scene in 1951 also, and had been instrumental in challenging the students in Kansai.

The large number of students made it impossible for in-depth fellowship with each one but 32 small groups were formed with an average of 10 students in each. These small groups met through the day for informal times of Bible study, prayer, discussion, sharing, recreation and meals.

Lectures were also given by Rev. Akira Izuta and Professor Baino on the subject of evangelism. The lectures were thought-provoking as they covered such topics as the meaning and method of evangelism, salvation in its relation to the total personality, to history and society, the problems which hinder evangelism in general and specifically in Japan, stressing the need

and laymen. Students chose from such study groups as Biblical Authority, Christianity and its relationship to Japanese Thought, to the State, to Medicine, to Education, to Philosophy, etc. Others attended groups on the Christian Life, Marriage, Vocation, Missions, Student Work at Home and Abroad.

Besides Mr. Adeney, other international guests helped to reveal the truth that God is at work in the world and that there are no national barriers in the family of God. Present were several foreign students studying in Japan and International Fellowship of Evangelical Students' staff workers, Dr. Isabelo Magalit and Miss Ada Lum.

The students' very practical response to all they had experienced was an offering of more than \$1,200, which will be used in many parts of the world, including helping to send a

until now. All those involved with KGK pray that God will give the courage, strength and vision to step in where He has opened the door.

For further information about KGK activities or if you would like to know how you can help, contact one of the following offices:

Tokyo: Kirisutoshia Gakusei Kai
2-1 Surugadai, Kanda
Chiyoda Ku, Tokyo 101
Tel. 03-294-6916

Osaka: Kirisutoshia Gakusei Kai
Shinnumeda Bldg. #310
97 Shibata Cho
Osaka Shi, Osaka 530

Sendai: Kirisutoshia Gakusei Kai
1-10, 5 chome Kamisugi
Sendai Shi, Miyagi Ken
980
Tel. 022-23-4286



IVCF AUDIENCE

CHILD

EVANGELISM

FELLOWSHIP

BY FRED TANAKA

DIRECTOR OF JAPAN CHILD EVANGELISM FELLOWSHIP

"Ah! Kodomo kai da! Itte miyo! Are nandaro? Doshite ano kami ningyo ga ano nunoita ni kuttoku no daro?" (Hey, look! A children's club! Let's go see! Say, what's that? How do those paper dolls stick on that cloth board?)

From the time Japan had lost the last world war until about twelve, thirteen years ago, one who was interested in reaching the children for our Lord Jesus Christ had just to take his flannelboard set and figures or a Bible "kamishibai" (flashcard story), find a good location — indoors or outdoors — announce it and in no time

he had a good audience of attentive children.

If you were a person who believed that every single one of those eager-faced children gathered around you had a deep spiritual need and you knew the power of the Gospel message, you would have had a tremendous harvest of souls. But if, on the other hand, you were one interested in just entertaining the children with a Bible story and really not concerned about their spiritual state, where would your efforts have gone? Just think — all those kids of yesteryear are no longer kids, but adults.

Yes, adults that churches spend large sums of money and time to reach one, and perhaps two, for our Lord.

Are you now getting a little glimpse of my title? Well, that was yesteryear, what about today? I know for a certain that future adults don't flock to us in the same way," you might say. I agree with you, but nevertheless their need is still the same and they are still easier to reach than after they become adults . . . right?!

Japan Child Evangelism Fellowship has been trying to make the need of reaching the children known to the Japanese Christian public for a number

of years. Now there is an increasing interest among the Japanese Christians. They are becoming aware of the importance of evangelizing the children and nourishing them in the Word of God. They want to know how to effectively give the simple Gospel message . . . how to lead children to Christ . . . how to counsel . . . how to teach the Bible effectively . . . They want practical down-to-earth training. Today there is an increasing demand from Sunday schools all over Japan to meet these needs.

When I am given the opportunity at a teacher training session, one of the first things I do is make it known that the Bible teaches foremost the importance of evangelizing children. Further, that it is God's will that we bring them to a personal saving knowledge of our Lord Jesus Christ.

Let me give you an illustration of how I go about it. I ask them the following questions:

How many of you believe that little children, too, are lost sinners who need to be saved and can be saved? (More than 10 years ago, I got an average response of 2 or 3 out of 10 Sunday school teachers.)

How many of you don't know whether children are lost, need to be saved and can be saved? (Usually the remaining hands would go up, 70-80%) If you are uncertain of their spiritual state and need, what is your purpose, your aim, your goal in teaching the little children?

By the way, do you teach them that the Bible is truly God's Word? Do you teach them that it is God's letter to them personally? Do you teach them that whatever God tells us in the Bible is true and that He will always keep His promises?

If your answer is yes, the following facts should be very clear to you as you teach the children because you

will have to explain the same facts to them:

1. The fact that *all* have sinned:
Rom. 3:23 — *all* includes the children. Can you say to a child, "No, that doesn't mean you"?
2. The fact that sin (sinners) shall be punished:
Rom. 6:23; 5:12 — *all* have sinned, therefore, death passed upon *all men* (including children).
Heb. 9:27 — appointed unto men (humans, including children) once to die and judgment after death.
3. The fact that in spite of sin, God loves all and sent His only begotten Son:
John 3:16 — for God so loved the *world* (everyone, including children).
4. The fact that Jesus died on the cross for *our* sins (children's too).
Rom. 5:8 — God commendeth His love toward *us* (children, too) . . . while *we* (children, too) were yet sinners, Christ died for *us* (children included).
5. The fact that salvation is a free gift and all who believe and receive will be saved:
John 3:16 — God so loved the world (remember, children, too) . . . whosoever (includes children) believeth in Christ will not perish.
6. It's God's will that children are evangelized and brought to Christ:
Matt. 18:14 — not the will of your Father . . . that one of these *little ones* should perish.

When you study these Scripture portions with a child while emphasizing the underlined words, the Holy Spirit will reveal to him his spiritual state, his spiritual need and God's love to him in a very personal way.

Coming to the realization that children are sinners needing salvation and that it is your responsibility as a Christian to begin doing something, is the KEY toward reaching these adults (over 99% have never heard the Gospel) before they are adults.

It is a real joy these days to see Christian housewives opening their homes for a children's Bible class, attending teacher training classes and evangelizing and teaching their neighborhood children themselves. Of course it takes time, money and much prayer on their part. But because they are concerned and burdened for the kids in their neighborhoods, they are made more aware that they are responsible to reach them for the Lord now. God is blessing them and their churches in many ways. God truly honors faithful witness.

In these last two weeks of March, our staff was made extremely busy with 37 students from all over Japan enrolled in our two week intensive teacher training course. We needed 13 homes for children's Bible classes for the students to have their practical training for 5 consecutive days. Thirteen homes were opened, 37 students trained to evangelize and to teach and several hundred kids reached with the Gospel message. Why? Because they were made aware that this ministry involves eternal life and death . . . made aware that it is not God's will that one little child should perish . . . made aware that God needs them now.

Among the 37 was a boy and a girl, one from a Christian home, the other from a broken non-Christian home. Both were saved as children and now while still young are being made useable in God's vineyard in reaching the little ones.

May you read this and multiply yourself in reaching the children before they are adults.



PRACTICE TEACHING

CLASSROOM INSTRUCTION

JAPAN'S

High School Harvest

Kenn Clark, a veteran of over twenty-five years in Japan, was the first Hi-B.A. missionary and founder of the work in Japan. Kenn writes from an up-to-date daily contact with students in the Tokyo area. He emphasizes that his observations are limited to urban students in Japan's largest city. Students in rural areas might be less sophisticated, and more traditionally oriented.

BY KENN CLARK

Hi-B. A. MISSIONARY

Only a very small percentage of Japan's over four million high school students have had an adequate hearing of the Gospel. A recent survey showed over 60% of those questioned would choose Christianity in preference to any other religion if they were to choose a religion. Most see Jesus as a good man and Christianity as desirable. This makes them a strategic target-age group for evangelism.

The Japanese are an amazingly flexible and resilient people. In a little over 150 years they have developed from a feudalistic, isolation-bound island country to a world power of tremendous economic power. The change is still in progress and present-day students are enmeshed deeply in their changing society.

The Japanese are particularly susceptible to mass communication as illustrated in the successive growth and wane of waves of sudden interest in the news of the moment, be it Vietnam, the revision of Okinawa, or Lockheed. The mass communication network is a vast and sophisticated

advertising medium...a medium mesmerized by profit at all costs.

The high school student is seen as an expanding home market. "Buy Sunday and school shoes" and "Dress for the occasion" are a sample of the sales pitch beamed at today's students who have more money than ever before. Many schools no longer require the familiar student's uniform, a reform forced by student-initiated action and in some cases by boycott of classes. Theaters, ice skating rinks, swimming pools and a variety of activity-related places of entertainment bombard the youth with high-powered commercials. Cameras, tape recorders, books, guitars, cokes, and trinkets are a way of life. The "abundance psychology," possible only in the absence of war's waste, is training the traditionally thrifty Japanese to approve a "throw-away society."

One implication of a "throw-away society" is that the individual loses worth and sees himself as also expendable, causing moral standard traditionally taught at school to

change. The Education Ministry has been sending up trial balloons on suggested moral training for years. Political implications prevent progress, leaving the youth to fill his own vacuum in his own way. Pornography is available to all at news stands and in vending machines, reflecting an increasing disillusionment with formerly accepted values. An increasing freedom from parental control, varied enticing interests, multiplied distractions complicate the life of the individual student.

Society, family, peers, and teachers pressure all pre-university students to enter university competition beginning as early as pre-kindergarten. This competition reaches fever pitch at the third year of high school. All other values and considerations are sacrificed to enter a university since a college education assures the student prestige and a higher lifetime pay scale.

In the midst of this affluence students have lost their way. A decade ago many thought deeply and engaged in serious conversation. The trend now is to feel: "Why bother to think; I

can't do what I want to, anyway." "I can't do what is in my heart; I'm a captive of the system, a number, a meaningless cog in the machine." Recently Christian students when asked to describe their heart's condition before experiencing salvation used words like "meaningless, selfish, self-centered, filled with fear, lacking in inner peace or joy, purposeless." This generation of youth permeated with existential thought-patterns can only be delivered through the Gospel of Christ.

Christianity Preferred

Many high school students prefer Christianity to any other religion although they may be so ignorant of the Bible as to think the Old Testament is for Catholics and the New Testament is for Protestants. Shy and mass produced, they need love and a friend who will not exploit them. They desire guidance and strong leadership. They want a reason to live, a cause for which to sacrifice themselves, something more than mere

call to full-time service for Christ are battlegrounds where that first decision is tried. The erosion of an easygoing temporal life is perhaps the most subtle. Passing these hurdles, he begins to assimilate a whole Biblical perspective leading to an understanding that Christian truth is universal, spiritual as opposed to temporal, absolute and fundamentally aggressive. Failing this degree of maturity, the student rarely becomes a consistent witness.

Many local churches, realizing this potential harvest growing right in their own neighborhoods, have instigated youth programs including evangelistic rallies and camps under the churches' sponsorship. Leadership of these groups varies from "advisor-baby-sitter" to "do-it-all-for-them mother." Where student leadership is given total responsibility, either in church or in school Bible classes, the tendency is to run by consensus. Usually the consensus is made of a mixture of opinions of believers and interested

Hi-B.A. celebrated its 25 years of high school evangelism in Tokyo in April. Missionaries sent by High School Evangelism Fellowship, Inc. in New York began the first Hi-B.A. Club as a follow-up of those deciding for Christ in a Pocket Testament League-sponsored rally in the National Stadium at Sendagaya. In 1952 a camp site on Chiba's Kujukurihama was purchased and began a fruitful ministry among both Japanese and high schoolers of the international community. Hi-B.A. was formed into a *Shukyo Hojin*, called *Kokosei Seisho Dendo Kyokai* in 1959, and that organization with its properties was turned over to Japanese for administration in 1973. Missionaries under HSEF from the USA serve with their Japanese brethren in any area their individual gifts permit as requested by KSDK administration. Eighty-five percent of KSDK's budget is received from churches and individuals in Japan; the remainder is received from overseas and channeled through HSEF.

Japan's high school harvest is waiting for reapers.

monetary gain. Material things have come more easily and have less value than they did for their parents, raised just prior to or during World War II. Most parents realize that you "cannot serve the living God and mammon," and have chosen mammon. Students are looking for an alternative.

This milieu presents the Christian with challenging but real opportunity to present Christ to students providentially prepared for His message. Most students have only a vague awareness of what Christ can do to meet their need. This latent awareness may be awakened by a friend who cares enough to love him and pray for him. At this point when the Gospel is presented, a primary decision is made. For some, it is the moment of salvation, for others, it is a willingness to go along without a total committing faith. Soon for either group a period of confrontation develops when he sees the whole Christian ethic in conflict with the world-system in which he lives. Society, family, peers, teachers, the mass-media confront him with a myriad of conflicts. The severest temptation is to sacrifice all for university entrance examination preparation. Baptism, marriage, funerals, and the

friends, with little depth or true evangelism resulting. Students are extremely vulnerable to the signals other students emit and are, therefore, unable to maintain a Biblically oriented equilibrium.

Hi-B.A. Unique

Hi-B.A. (High School Born Againers) is the only organization in Japan specializing in high school evangelism. A full-time staff of seven Japanese assisted by four missionary couples conduct 20 weekly Hi-B.A. Clubs in Kanto and eight in Osaka. These leaders seek to give the maturity and depth of instruction essential to vital life in Christ and at the same time guide student leadership to assume as much of the burden of evangelizing his own school as his stage of spiritual growth will permit. The Hi-B.A. Club is designed with a two-pronged approach: to win the unsaved and train the believing student in a whole Christian way of life while in high school. Hi-B.A. sees the Christian student as the best missionary to high schoolers and seeks to fill him so full of the Lord and his Word that he overflows in spontaneous witness. Over 60% of those won to Christ in Hi-B.A. are contacted through classmates.

In April, 1975, the efforts of a local committee in Osaka, made up mostly of pastors, culminated in the placement of a full-time Hi-B.A. staff worker in that city. He was joined by missionaries Dick and Pat Albright last September.

Hi-B.A. stands ready to help churches or individuals whom God may be leading to work with high schoolers. A three-year curriculum of study materials has been prepared and is available at Christian bookstores. Periodic seminars are held for church-related high school group adult leaders. The Hi-B.A. staff frequently minister the word in church youth rallies and camps. As time and capabilities permit, Hi-B.A. seeks to encourage all to reap this harvest.

This high school student harvest must be reached if the church in Japan is to thrive and become the missionary-sending-church world need demands. Over 60 Hi-B.A. alumni are in the ministry, and several are overseas as foreign missionaries supported by Japanese churches.

The future of Japan's church lies in the hands of the youth converted today. Japan's high school harvest is waiting for reapers.

YOUTH

Rev. Takeo Miyamura 36, is chairman of his denomination, the Shinyaku Kyodan. He also is pastor of the Ome Christ Church. A graduate of Tokyo Christian College, he holds graduate degrees from Gordon Seminary, Harvard University and Sophia University.

BY TAKEO MIYAMURA

Several years ago, Ome Christ Church recognized the importance of junior high school student evangelism in the local church. At that time, our church had already conducted church school for more than ten years, but our junior high class members were very few. It was most helpful for me as a pastor to hear an impressive message by Rev. Yoji Horikoshi in 1972. The title of the lecture was "Church and evangelism for junior high school students." That presentation taught us the way we should go and the character which our work should take on our own local level.

We had already started two things for junior high students in 1971. One was to have special junior high class meetings three times a year in order to invite new students through our members. But these seasonal meetings became gatherings for members rather than for new people. The other was to emphasize the importance of summer Bible camps and to try to send students there. These special efforts were most effective. Soon we understood that we should do something for the regular daily Christian life in the local church. We started to have Saturday evening meetings which were more informal than Sunday morning junior high classes of the church school.

At first we had free talking meetings concerning practical subjects, such as family life, school life and friendships. Each junior high school student recognized that it was very helpful. At the same time it was difficult for a leader (every week a different student) to guide the meeting in the right direc-

tion. After three months, we decided to choose a particular book of the Bible to study together. For about one year we continued to have this type of meeting. We also started senior high school class meetings. We used a textbook which explained a particular section of the Bible in detail. That textbook was intended for church school teachers, but we provided a copy for each student.

In those two or three years, we learned how broad the scope of Christian education is and welcomed Mr. Yamamura as our Christian Education Director in 1975. His main responsibility is for junior and senior high school students, but he also does some of the office work of our small church kindergarten. We are praying for a total approach of church education from kindergarten through high school.

Mr. Yamamura reports concerning his youth meetings as follows: "The name of our youth meeting is YPM which is taken from the initials of Youth Prayer Meeting. It is for both junior and senior high school students. We have held meetings Saturday evenings for the last four years. The aims of YPM are threefold. First, we plan for fellowship among junior and senior high school students. It is especially important for senior high school students to have Christian fellowship once a week, since they go to different schools. The second aim is to study the Bible together. At the present time, we spend the main part of our meeting for this purpose. All of the members have the same textbook and

the person on duty leads the meeting and reports concerning the section of the Bible which we study at the meeting. The members are expected to study the Bible before they attend the meeting. The third aim is the most important. It is prayer. We have a brief prayer time at the close of each meeting. This is a really important period. Just as in a regular adult prayer meeting, we, too, share prayer requests and pray together. The prayer requests of the adult prayer meeting are also reported, so that young people know the needs of the total church and can pray not only for themselves, but also for other people at the church. The future plan of YPM is to deepen our Bible study and to become an active prayer group."

Members of our junior and senior high school student groups are still limited. But about ten high school students regularly attend Sunday worship services and some of them help in the different church school classes. The present situation of our youth group is not exactly what we had anticipated, but we believe strongly that Christian education should be given a central place in our church. It is a principle of the Bible that the faith was delivered from one generation to the next generation through Christian education in its wider sense, and it is practical in our local situation.

There are several areas which we should examine carefully.

1. We do not know exactly the real reason why some people stop attending the youth group.

2. The children of Christian homes become the core of the youth group. The important role of the family in Christian education is very clear.

3. The balance between the individual and the group is important.

and
the

Local Church

The **NAVIGATORS**

A Disciple-making Ministry

BY HUGH HARRIS

DIRECTOR OF STAFF DEVELOPMENT, NAVIGATORS, JAPAN

The primary aim of the Navigators is to help fulfill Christ's Great Commission by multiplying disciples and developing disciple-makers in every nation. Our goal has not always been recognized or articulated so clearly, but has been hammered out on the anvil of some forty years of experience in training men and women to be followers of Jesus.

For many years our concept of a disciple was not clearly defined. We agreed that we wanted to see something more in the life of a person than that which is normally realized in Christian commitment. It was felt that a disciple should be a true follower of Jesus Christ... a praying, witnessing, Bible believing, Christ honoring person. This seemed both Biblical and reasonable. Yet there were minor disagreements regarding that which we considered to be one of our basic products.

After a great deal of discussion on the international level, a working definition of a disciple was agreed upon in the late 1960s. As a household communication tool this has proved invaluable both in clarifying our objective and in enabling us to achieve

unity and direction in the training of disciples in many countries and cultures. Now with about a thousand staff in thirty different nations, and with a work which continues to grow, clear goals have become increasingly important.

Let me share the basic elements which we seek to nurture and develop in the life of a young Christian. From conversion, we find that it takes from six months to two years to realize the following goals:

International Profile of a Navigator Disciple

1. He puts Christ first in the major areas of life, taking steps to separate from sin.
2. He has a consistent daily devotional time and is developing his prayer life.
3. He demonstrates faithfulness and desire to learn and apply the Word of God through regular Bible study and Scripture memory, having completed Books 1-6 of the Navigators *Studies in Christian Living** and the new *Topical Memory System**, or their equivalent.
4. He manifests a heart for witnessing, gives his testimony and presents the

gospel regularly with increasing skill.

5. He demonstrates a servant heart in his sincere interest in helping others.
6. He attends church and maintains close ties (where practical) with the local Nav. fellowship, displaying love and unity.
7. He is a learner... open and teachable.

A quick look at the seven points listed shows that we are interested in *quality of life* as well as growth in *knowledge* and *experience*. Scriptural basics are emphasized ... the Lordship of Christ, victory over sin, quiet time and the prayer life, the Word of God, witness, servitude, fellowship and teachability. We feel that this is a first step, a level of commitment to which every Christian can and should aspire. He must, of course, have the proper help. Other important growth areas are spelled out in subsequent and more advanced profiles... for the disciple-maker, the leader of disciple-makers, contact staff, and the area representative. The last two categories usually apply to those who become Nav. staff workers.

Some will want to challenge this profile as arbitrary, and would take exception to its severity. According to Scripture, of course, the word disciple is often used of those who were simply followers of Jesus or of the way which He set forth. Within the household of faith even in New Testament times, however, there was a great difference

True Christian discipleship demands the whole heart, the whole attention, the whole life. All of us know this from our own experience. If we think of discipleship in terms of Luke 9 and 14 or any of the other great challenges which our Savior so clearly sets forth, then simple church-attending, pew-sitting, space-occupying Christian com-

were told. As we visited university campuses, however, we discovered that nothing could be farther from the truth. Hardly a dent was being made. We began our work with college students in Tokyo that year. In 1968 we moved to Kobe, and since then have begun to develop works in Kyoto, Shizuoka, Utsunomiya and Sendai. In

True Christian discipleship demands the whole heart, the whole attention, the whole life.

between the standards for true discipleship which Jesus proclaimed and the actual lives of His followers. Very few fully measured up. Twenty centuries have not changed the picture. And we believe that Christ's call today, as then, is for men and women who will be willing to go farther than the crowd, who will not be satisfied with the studied mediocrity which they see in the lives of nominal, husk-satisfied Christians. For our purposes in the Nav. ministry the above are *minimum* standards. Some of our staff in developed areas make them considerably more difficult.

Three or four years ago I was meeting with half a dozen of our key men in one of the cities where we work in Japan. All of these men had trusted Christ during their college days, but most had graduated and were now wrestling with adjustments to the world of business. As we discussed the objective of making disciples among businessmen there was a general reluctance to use the same standards which had been applied to them as students. We decided therefore to make a careful study to determine the scriptural validity (or lack of it) of the seven points listed above. This took several weeks. And the results were surprising. Basically we came to two conclusions; first of all, that none of us were very faithfully measuring up to the profile ourselves, and secondly, that we must continue to maintain this high standard, for it was discovered to be biblically sound. One young man who had formerly expressed his reservations even ventured a proposal to make the standards more difficult.

mitment is never enough. Tepid disciples have had little influence in any age. And I'm sure that your heart burns, as does mine, to see genuine disciples produced in our day and in this land.

Now let me back up a bit and put this idea of making disciples into perspective as it applies to the work of the Navigators in Japan.

The first Navigator representative came to Japan in 1951. Those were the booming post-war years of evangelism. Specifically, we had been asked by other missionary organizations to help train counselors for evangelistic crusades and to implement a program of follow-up for new Christians. This is what we worked at for the first ten years. The next five years were devoted largely to a personal and small group ministry to businessmen in the Tokyo area. God was pleased to use us and faithful to teach us many things during those years. One of the things which happened during that time was a gradual clarification of our objectives along with a dissatisfaction with our inability to see them realized in our present work. Converts we had. And we did our best to steer men into the fellowship of local churches. But real quality discipleship was that elusive element which we longed to see.

After much prayer, the decision was made in 1966 to concentrate our efforts on seeking to make disciples among the ranks of the university student. Some of our counselors felt we should not move in this direction. KGK, Campus Crusade, YMCA and the various denominational groups have the scene pretty well covered, we

1968 our first full-time Japanese staff man came to work with us in the ministry. Today we have six such men, three of them married, with several young fellows and girls in training and moving in this direction. The work has grown slowly, but we are grateful to God for each one who decides to invest his or her life in making disciples, whether he comes on our staff or takes up some other pursuit as his life work.

Helping Christians grow into a deeply committed life of discipleship is one of life's greatest challenges. Not many who trust Christ and come into fellowship with other Christians are willing to pay the price of a continued dedication. Since our work with university students began in 1966 we have seen a yearly average of fifteen to twenty who have, by God's grace, met what we accept as a basic profile for a disciple. There should have been many more. Again, it is important to emphasize that this is a "household" term, designed so that our objectives might be clear and so that we might be working toward the same goals, whether in Brazil or Kenya, Germany or Japan.

Questions are often asked regarding the materials or methodology of discipling. Through experience in the ministry each of us has developed a certain basic know-how in this area, but this is always changing as new insights come into focus. We do not work to a set syllabus. Two of our most experienced staff men have written books on the subject of discipling, including the basic scriptural principles, plus their practical out-

working in doing the job. Both are in paperback, and I would highly recommend them to anyone who is really interested in this type of ministry. Henrichsen, Walter A. *Disciples are made - not Born*. Victor Books, 1974. Eims, LeRoy. *Know About Growing*. Victor Books, 1976.

A number of challenges face us as the ministry grows and as we continue to be involved in making disciples in Japan.

Production of Staff

The first challenge is related to the production of staff who can give themselves to the ministry without formal theological education. We do not object to formal education. In the past three years two of our key men and one of our staff have enrolled in seminary. God led them to get this further preparation for ministry and we are delighted. The Navigators is essentially a lay movement. Most of our international staff do not have formal seminary training. This does not mean that they are uneducated. Nearly all are college graduates. And the average person who becomes Nav staff has been associated with the organization in its ministry and training programs for seven to ten years. Therefore in a very real sense our staff are not "recruited," but rather are "grown," or built from the ground up. For the type of ministry in which we are engaged we feel that this method of developing staff has many advantages. This in no way implies that the recruitment of

sibility of picking up supplementary training through special courses is rather simply accomplished. In non-western countries such as Japan, however, there is a great deal of status connected with degrees, ordination and position. For the Christian worker these often become necessary factors for security, an adequate self-image, and for personal identity. We feel at this point that our staff do not need seminary training or ordination in order to be effective in the disciple-making ministry. Conversely, these may prove a hindrance, serving to widen the gap between the man and those to whom he would minister.

Here is the challenge ... how to meet the felt needs of our staff insofar as training and security are concerned without tipping them irremediably in the direction of the more acceptable image of the Christian worker in Japan, that of the ordained minister of the local church. At present we are working on staff development ideas and projects which we pray will help to meet these needs. Most of what we are doing is experimental, but we are trusting God for help and direction toward practical solutions.

Production of Non-staff Laborers

A second challenge lies in the area of producing what we call non-staff laborers. A laborer is one who by training and experience has become a disciple-maker. He is involved with us in the task of helping others to be-

let's take her off the campus and give her the role of company clerk or housewife. Ah, that's another story. Anyone who is involved in student ministry knows the problem well.

Involved in this is another very practical challenge ... how to more effectively bridge the gap between the world of the student and that of the employed worker. In other words, how to prepare the Christian university student to move from the somewhat unrealistic world in which he lives out into society with all its demands.

Frankly, we are not very successful at producing laborers who will continue at the task of disciple-making once they put their foot on the escalator of business-professional-family life. We believe that somewhere there are answers.

Many other challenges face us ... *Managing by objectives*; how to perceive our accepted goals in such a way that they will *in fact* control our activities ... *Church relationships*; how to promote more effective communication, deeper understanding and closer cooperation with the local churches where we work ... *Finances*; how to build a broader and stronger base of support for our Japanese collaborators.

In all these things we are very conscious of the fact that we are laborers together with God. The work is His and not ours. The distractions and

The Navigators is essentially a lay movement.

staff directly out of Christian educational institutes is not valid; it simply means that *for us* the grow-your-own method has proven to be more effective in the accomplishment of our God-given objectives.

In the West this lack of formal theological education has not been severely felt by our staff. The pos-

come disciples of Jesus. It usually takes three to four years before a Christian can grow to this place of maturity. Often longer. While such a person is closely associated with us in a campus ministry or as staff we find he can be a fairly effective disciple-maker. But let's transplant him to the demanding world of Mitsui Bussan or one of the Government offices. Or

opposition are great. Yet we look to Him daily for grace to follow and to engage in the task with Him of building disciples. The laborers truly are few. But as we are joined with Christ we gain great satisfaction in seeing Him build His church in our midst.

* Available in translation in Japan through Word of Life Press.

BY HENRY AYABE

Rev. Henry Ayabe (FEGC), has over twenty years of missionary experience. Here he touches on a sensitive area seldom discussed.

any given situation there is accepted social status and it is always in a vertical order and ranked one above the other. The ranking is based on family social standing, age, seniority, male or female, kinds of occupation and many other minor things, such as a driver's license.

Four Basic Classes

This national cultural trait came from the long Tokugawa period which divided the people into four basic classes. These were the warrior, farmer, artisan and merchant classes. Each class is again divided into different strata. It is in such a social relationship that the "Go muri: go mottomo"* situation finds its roots.

Kinugasa Story

There is a rather finely formed hill called "kinu gasa" in the northwest suburb of Kyoto. According to a legend, a lord demanded from his men a snow covered hill in the middle of summer. His retainers called "Go muri: go mottomo." They must obey their lord but this was an impossible demand. By sewing together white silk cloths, the retainers were able to fashion a white cone-like umbrella to cover the top of the hill and make it appear like snow. And so, to this day, the hill is called "silk umbrella."

Practical Applications

Today, "Go muri: go mottomo" situations persist and the relationship of missionary and Japanese believer is not exempted. The missionary forcefully "lays down" a rule which makes demands on the believers. To the believers living in a different society, such demands could be violations of social ethics. Either such things are not done in Japan, or even if the demand is carried out, the result is meaningless and the desired end can not be attained. There are things a missionary, being a foreigner, can do which the Japanese can not do without running the risk of becoming a social outcast. But, it must be said, that there are some "Go muri" which by their own nature are Biblical and "cut" across not only the Japanese social ties but those of the missionary's national

culture as well. In this situation, the missionary must lead the believers to exercise their faith.

However, the point to be learned is, how to apprehend this "Go muri: go mottomo" situation. The vertical authoritarian relationship, in itself, is amoral. It is a legitimate relationship in Japan. How to seize the situation and solve the conflict, as a matter of Christian faith, is important.

The "Go muri: go mottomo" situation forces the subordinate into a number of ways of meeting the superior's impossible demands.

1. Feigning obedience with much "do nothing" activities, until the superior comes to his own senses or forgets the original demand.
2. Delaying the carrying out of the demand by building artificial barriers of why it can not be done. Artificial barriers are employed because the subordinates do not want to offend the superior by telling the truth of the matter. It is impossible.
3. Producing a substitute to the original demand. He will attempt to produce a Japanese version which would be similar. This has curious results — some good, some hilarious, some bad.
4. The last resort is to resolve the relationship by resigning. This is a form of "hara kiri" by which he atones for his failure to carry out the demand of the superior. In such cases, this mystifies the missionary, for he does not know why a very promising believer suddenly drops out of the group.

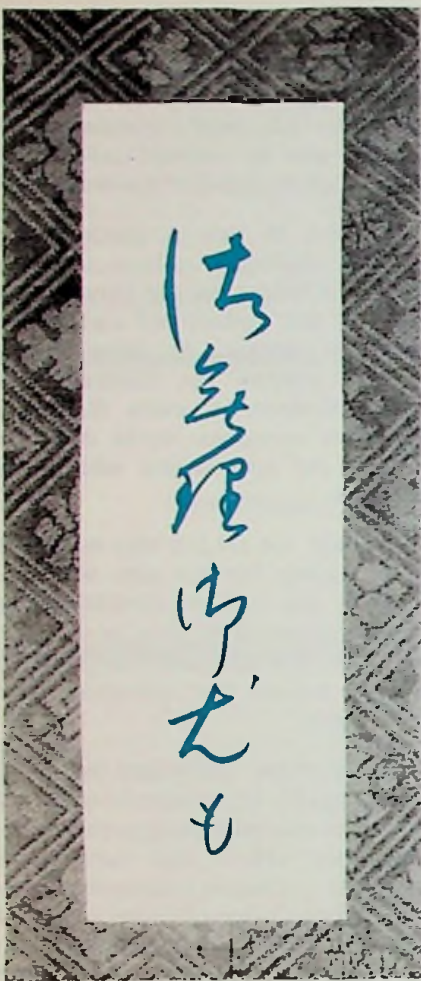
The missionary in Japan, being a foreigner from the west, is looked upon as the superior in the eyes of the Japanese, but in reality, in the eyes of the Lord, the missionary is in a servant relationship.

Scriptural Teaching

Jesus said, "You know that the rulers of the Gentiles lord it over them, and the great men exercise authority over them. It is not so among you, but whosoever wishes to become great among you shall be your servant, and whoever wishes to be great among you shall be your servant, and whoever wishes to be first among you shall be your slave." Mt. 20:25-27

Paul also said, "For we do not preach ourselves but Christ Jesus our Lord, and ourselves as your bond-servants for Jesus' sake." II Cor. 4:5

* "Honorable impossible demand; honorable rightful demand."



Calligraphy by Sam Arai

THE COMMAND OF THE KING IS TO BE OBEYED.

All life is a variegated kaleidoscope of relationships. These relationships can be of varying situations such as intimate, routine, unavoidable, friendly or antagonistic. They could also be legal as marriage, or genetic as a "family tree," or racial, national or cultural. These relationships are "colored" or "toned" with emotions of love, hate, anger, resentment and all the rest of man's emotions. There are psychological feelings of superiority, inferiority, aggression, repression and other kinds of neurosis. Yes, all humanity is bound together by inter-relationships.

Authoritarian Relationship

It has been established that the Japanese social bonds are of the vertical authoritarian relationship. In

Christian Mission in the Modern World, by John Stott. Falcon. 128 pages, paper.

The substance of this book was given at the World Congress on Evangelism in Lausanne in 1974 and at Oxford in 1975 as the Chevasse Lectures. John Stott takes a critical look at five key issues: Mission, Evangelism, Dialogue, Salvation, and Conversion. He examines the attitudes and ideas of both evangelical and radical theologians in his discussions.

Romans (An Exposition of Chapter 8:17-39, The Final Perseverance of the Saints), by D. M. Lloyd-Jones. The Banner of Truth Trust. 457 pages, hard cover.

This collection of sermons given at Westminster Chapel on Friday nights covers the eighth chapter of Romans, verses 17-39, and the subject, The Final Perseverance of the Saints. The sufferings of Christians are presented as proof that they are being prepared for the glory to which they are being taken. Comfort is given to those who suffer. A knowledge of the Scriptural teaching concerning chastisement can make them more than conquerors now as well as on that last day.

I Believe in the Resurrection of Jesus, by George Eldon Ladd. Eerdmans. 153 pages, paper.

Can a "Modern Man" actually believe in the resurrection of Jesus of Nazareth from the grave? This well known New Testament scholar opens his book with that question. The resurrection is presented as the central issue of Christian belief. Its meaning for the Christian is that it is the first-fruits of his own resurrection at the end of time.

Adventures in Prayer, by Catherine Marshall. Chosen Books, 96 pages, hard cover.

The author presents eight kinds of prayers. For each of these she relates how someone's need was met through this kind of prayer and then she follows with a sample of such a prayer. The prayers are asking, helplessness, waiting, relinquishment, secret, joyous, claiming, and the prayer that helps your dreams come true. Surely you personally will need to know how to pray these prayers sometime.

A New Joy, by Colleen Townsend Evans. Lakeland. 124 pages, paper

This is a Bible study of the Beatitudes but it is much more. It was written by a minister's wife who was once a film actress. She takes each Beatitude and relates her experiences to show how she found its real meaning for her busy life. Chapter titles present the humble women, the sorrowing women, the gentle women, and the peacemaking women. Especially good is the paraphrase for modern women of each Beatitude at the end of every chapter.

Up with Worship, by Anne Ortlund. G/L Publications. 120 pages, paper.

Here is another book written by a pastor's wife. She seems to have been the church organist for many years and gives good advice on how to lead the congregation into real worship.

Fifty-one short chapters on "How to Quit Playing Church" show the way to build a church service that really produces true worship. It sounds good for the American church but it might be hard to adapt for Japan.



Joshua and the Flow of Biblical History, by Francis A. Schaeffer. InterVarsity Press. 215 pages, paper.

The people of the book of Joshua, Moses, Joshua, Rahab, Achan, Caleb, and the Gibeonites, are presented in this easy-to-read Bible book study. The places of the story are Jericho, Ai, Mt. Ebal and Mt. Gerizin, and the cities of refuge. The author draws attention to the principles of Biblical history, God's covenants and the people's memorials, the principles of judgment, and man's responsibility to choose right or wrong. Throughout it all is seen the person of Jesus Christ in Old Testament history.

Even a Texan with an Autoharp, by Wesley Calvery. 190 pages, paper.

God can use even a Texan with an autoharp to build his church in Japan is the full title and that Texan is Free Will Baptist missionary, Wesley Calvery. He writes of his experiences in planting a church called Airen Chapel in Sapporo. A new missionary will learn many things about working in Japan. A veteran will remember when he had the same experiences. It is a true-to-life story of the joys and sorrows of a typical Japanese congregation.

Evangelism in the Early Church, by Michael Green. Eerdmans. 338 pages, paper.

By tracing the evangelistic activity of the Church from the New Testament period through the middle of the third century, Green assesses its strengths and weaknesses. It is a carefully researched book and primary sources in the early Church are quoted frequently. The style will hold the interest of the general reader or the scholar.

For the Japanese missionary there may appear some similarities and a hope for results as Green shows how in spite of many hindrances in the Jewish and Roman culture, the evangelistic zeal and effort of the Christian community did bring people to accept Christ as their living Lord.

The New International Dictionary of New Testament Theology, Volume I: A-F, edited by Colin Brown. Paternoster Press, 822 pages, hard cover

This is a translation, revision, and enlargement of a German work entitled THEOLOGISCHES BEGRIFFS-LEXIKON ZUM NEUEN TESTAMENT. Major theological terms of the Bible are discussed in the light of classical and secular Greek, Old Testament and Rabbinic writings, and their New Testament usage and references.

The above books were reviewed by Edith Buss.

These books are available through CLC Bookstores.

The Ladies' Page

Love Transplant

Methinks it's not the times that I most spiritual feel,
But when the darts fly at my soul,
And I begin to reel,
My Saviour most delights to take me in His arms
And say, "Fear not,
My child, You're Mine.
You'll know no harm."

When all is well, and from my soul the notes of
Praise o'erflow,
He hears and cares,
And welcomes prayer,
Ah, that, I surely know.
But when in rush of duties, I see my faith grow dim;
My heart is cold,
My words unkind . . .
Then I resort to Him.

He takes my stubborn selfishness that has me so enmeshed,
And substitutes His love
In me!
E'en in my very flesh!
O blest exchange! O pure delight! My spirit now is free!
And I return to duty thus:
Not I, but CHRIST
In me!

— Edna Johnson

Church Growth and Selectivity

BY J. ROBERTSON McQUILKIN

Dr. J. Robertson McQuilkin is President of Columbia Bible College and Columbia Graduate School of Bible and Missions and formerly served in Japan for twelve years as a missionary with TEAM. He will be a featured speaker at JEMA's Summer Conference at Karuizawa this summer. His book presents some in-depth material for the missionary in Japan.

IS IT RIGHT FOR THE CHURCH TO CONCENTRATE ON THE RESPONSIVE ELEMENTS OF SOCIETY?

PRESUPPOSITION

The church should concentrate on the responsive elements of society.

CONFRONTATION

Church Growth people say:

Support should be concentrated behind these growing, ongoing People Movement Churches. This is today's strategy.¹

Church growth as basis for policy might be stated in its "purist" form as follows: God's Holy Spirit in sovereign freedom prepares certain places at certain times for maximum receptivity to the Gospel; and evidence of this is given by the fact that

the Church is growing rapidly. Our response should be to cooperate with the action of God by concentrating missionary resources at this point while the fruitfulness continues ... or taking whatever other action is needed at this point to insure the maximum growth of the Church.²

Only after the hundreds of thousands have been discipled is the world Church justified in spending treasure in witnessing to the millions of gospel rejectors.³

Abandonment is not called for. No one should conclude that if receptivity is low, the Church should withdraw mission.

Correct policy is to occupy fields of

low receptivity lightly ... they should not be heavily occupied lest, fearing that they will be swamped by Christians, they become even more resistant.⁴

Many mission thinkers oppose this principle of concentration on the responsive elements of society on three grounds: guidance, the Great Commission, and our service.

1. *The nature of guidance.* They feel that the Holy Spirit alone is an adequate guide and the only competent strategist, so the missionary task is to go where sent, not to anticipate the harvest. They reason further, saying that Philip was called

away from a people movement and sent to one man; and the place of service is a matter of personal guidance by the Holy Spirit.

They also claim that the principle of apparently attempting to predict, in effect, how the Holy Spirit will work and how people will react on the basis of observed phenomena is based on the concept of uniformitarianism applied to the spiritual realm. If the validity of this principle is being seriously questioned in the physical realm, can we rely on it predicting how churches will grow and where resources should be deployed? As in

ly concerned with the doctrine of election. The issue at stake is not the whole scope of election, but simply that element of election which deals with God's approach to man. Specifically, is God uniform or selective in His approach to men? If God is selective in His approach to man, on what basis is He selective; *why* is He selective? Does God intend for His agents to participate in that selectivity?

1. *Is God uniform or selective in His approach to men?* Although it is difficult for us to accept it, conditioned as we are through a prevailing mood of democratism, God has always

wisdom will remain hidden to us at least until that day of fuller enlightenment in His presence. However, Scripture does indicate at least one basis on which God is selective in His approach to men. God is selective on the basis of men's response. To those who respond to the light they receive, more light is given. Those who are resistant have that light reduced or taken away.

Early in Genesis we read that God said, "My spirit shall not always strive with man" (6:3). This principle is seen throughout the Old Testament. For example, "Ephraim is joined to idols: let him alone" (Ho 4:17). "I will send

God is selective on the basis of men's response. To those who respond to the light they receive, more light is given.

the case of the individual, so with the group, present resistance to the gospel may only be a precursor to future reception.

2. *The nature of the Great Commission.* Here these opponents note that the Bible says we are to spread the gospel to every creature, a witness in each area, not many witnesses in some areas. Matthew 28:19 says *all* people; Luke 24:46-47 *all* the people; Acts 17:30: *all* men everywhere; Romans 1:14-16; 15:19-21: debtor to *all*. Christ by His example indicated that He must go on to the next people (Mark 1:37-38). They point out that the command is to the Jew first, and the Jew is ordinarily resistant.

3. *The nature of our service.* Their arguments are based on the following claims:

Our goal is not multitudes, but glory to God.

We are not called to success but to obedience.

The steward is judged by his faithfulness, the results are God's responsibility.

If God were interested in mere numbers, He would not have let Stephen be killed and John be sent to Patmos.

THE THEOLOGICAL ISSUE

Here the crucial theological issue lies in the field of soteriology, the doctrine of salvation, and is specifical-

ly been selective, both among individuals and among groups. It is true that He gives the light of nature and of conscience to all men indiscriminately (Ro 1:18-20; 2:14-15). However, depending on what response there is to that light, He gives or withholds additional light. As a matter of fact, for those who resist, God gives them up.

Christ Himself said that no man can come except the Father draw him; no man can come except it be given him of the Father (Jn 6:44, 65; 15:16). Romans 9 outlines God's selectivity in bold relief: "(For the children being not yet born, neither having done anything good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated ... Therefore hath he mercy on whom he will have mercy, and whom he will be hardeneth" (vv. 11-13, 18).

In the Old Testament, God did not democratically choose the whole world. He chose Seth, Enoch, Noah, and, particularly, Abraham and his descendants. Without question, both the Old Testament and the New Testament teach clearly that God is indeed very selective.

2. *If God is selective, on what basis or for what reason is He selective?* No doubt there are reasons for God's selectivity which in His inscrutable

a famine ... of hearing the words of the Lord" (Amos 8:11). Israel was refusing to obey the light it had, so God was sending no further messages.

This is the message of Romans 9-11 concerning Israel. A hardening in part had come in Israel, and so the light was taken away.

This same principle is applied to the Gentiles in Romans 1, where it is repeatedly stated that God gave them up because they refused the light of creation. Knowing God through the visible things of creation, they did not acknowledge Him as God nor give thanks. Thus God gave them up (Ro 1:18-24).

Christ Himself operated on the same basis. He concentrated on the poor who heard Him rather than on the "righteous" unresponsive. "I came not to call the righteous but sinners to repentance" (Mt 9:13; Mk 2:17). Did God not love the self-righteous? Of course He did. But it was the sinner, the poor, the alienated who heard Him gladly, not the self-righteous and self-satisfied. Do we know that this is the reason for His selectivity? He said more than once that to the self-righteous He gave heavy ears and hardened hearts, for "whosoever hath not [a responsive heart], from him shall be taken away even that [opportunity] he hath" (Mt 13:12). Christ left unresponsive Nazareth because a prophet is without honor in his own

country (Mt 13:57). He told His disciples to follow the same pattern, to leave town if the message was rejected (Mt 10:14), to flee if persecuted (v. 23).

In Luke 13:6-9 He gives a parable of the nonproductive fig tree which was to be cut down by the master's agent. Since this is a parable, we cannot build a doctrinal superstructure on it. But it does underscore the principle that God is indeed selective on the basis of response.

Why did Christ speak primarily in parables? He said that He used parables as a scrambled code to instruct those who were receptive, who had the key for decoding, and to obscure it for those who did not respond and thus did not have the key for decoding (Mt 13:10-16). He would not give precious things such as pearls to swine — that is, to those who could not properly use them (Mt 7:6). God is indeed selective. And one basis for His selectivity is very clear — the response on the part of those who hear.

But is this fair? Does the Bible throw light on the reason for this selectivity on the basis of response? At least some of the reasons God is selective on the basis of response are apparent in Scripture.

One reason for selectivity on the basis of response reflects the mercy of God. According to Luke 12:46-48, judgment will be based on the degree

ities, but He chose to do it through a responsive remnant.

Romans 9 is taken as a key passage for the doctrine of election, and the entire section of Romans 9 through 11 deals with the selectivity of God, rejecting Israel for a time because of its lack of response. However, the chief emphasis of God's sovereign election throughout these chapters is not so much His election of individuals to salvation but His election of instruments to effect His salvation. He elects people like Jacob and even Pharaoh to further His purposes of evangelism. "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth" (Ro 9:17).

This truth is brought into even bolder relief in chapter ten, where we have one of the most magnificent missionary passages of Scripture: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" (vv. 13-15). Then chapter 11 spells out God's evangelistic purpose both in rejecting the unresponsive and in saving the responsive: "I say then,

responsive. Not only is this what God did with Israel and the Gentiles, but it is also what Christ did in going to the sinners, the poor, the outcasts who were responsive. Yet He apparently deliberately alienated the priests who were unresponsive, as indicated especially in the gospel of John. After multitudes of the common people had come in, Acts reports that a great number of the priests also were obedient (Ac 6:7). This is also Paul's pattern.

McGavran indicates that this is the result today, as well. He says that the best way to reach the resistant is to win the responsive first. Bishop Pickett reports that the only place in India in which any significant number of high-caste Indians have been won is Andhra Province where multitudes of outcasts were won first. Some missions worked for years among the high castes without results. When they finally turned to the low castes and won large numbers of them, they saw high-caste people come to Christ.

So it is clear that both of the reasons for God's choice to send more light to the responsive and less to the unresponsive are for the sake of the unresponsive as much as for the responsive. This selectivity means the salvation of more of the unresponsive now, and it also means a lighter judgment for those who remain unresponsive to the end.

The best way to reach the resistant is to win the responsive first.

of light rejected. The more light rejected, the greater the guilt and punishment. For this reason God in love would spare the unresponsive from increased guilt because of increased exposure to light which they are rejecting.

A second reason in His selectivity of the responsive is not only for the sake of the unresponsive on judgment day, but for the purposes of their salvation now. The choice of responsive Abraham was, from the outset, a purpose to bless the *world* through him (Gen 12:1-3). God was working to save men of all national-

Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness?" (vv. 11-12).

The second reason for God's selective approach to the responsive is then, that through them the unresponsive may be won. This purpose of God has actually worked out in history — the responsive have come, and through them those who are less

3. *Does God intend for His agents to participate in that selectivity, or is this the divine prerogative alone?* Christ instructed His missionaries to shake off the dust of their feet if a town were unresponsive. This is precisely what Paul did repeatedly (see Ac 13:46, 51).

Take the example of Paul even further. Paul was not sent to all, but was particularly chosen as the apostle to the Gentiles. Did he go democratically to all Gentiles with indiscriminate evangelistic campaigns? Paul

went straight to one segment of a community and concentrated on the winable or responsive of the Gentiles. He went to the synagogue and won the God-fearers especially. Paul did not even go indiscriminately to all the God-fearing Gentiles. He went to those living in the cities. Why did he do this? He does not say; and once at least he tried to go to a sparsely settled area (Ac 16:7) until the Spirit of Jesus turned him back. The Spirit of Jesus took Paul exclusively to the urban centers of the Roman Empire. This does not mean, of course, that the church is always to follow this pattern. But it does mean that God is selective

WEAKNESSES OR DANGERS

I find nothing extrabiblical or anti-biblical in this principle of concentrating on the responsive elements of society — the principle is thoroughly biblical. Nor do I find any teaching on the subject neglected by the leaders of the Church Growth Movement. They are at great pains to point out that responsiveness is not the only factor in deciding one's approach to a people. However, there is the danger that some may apply this principle in a doctrinaire way and come to an imbalance which, in practice, is wholly unbiblical. This principle may be misused in

our day. Yet forces to cultivate the fields yet unripe are still necessary. Further, we need representative forces in the totally unresponsive fields to serve as outposts to vindicate the name of our God, to glean, and to reconnoiter for signs of life and response.

Those in positions of responsibility for deploying resources must constantly evaluate to make sure that the principle of concentrating on the responsive has not been misappropriated to foster either of these unbiblical emphases.

Yet the Word of God is clear: it is thoroughly biblical for the Church to concentrate on the responsive ele-

Paul did not even go indiscriminately to all the Godfearing Gentiles. He went to those living in the cities.

for a purpose.

Paul did not even concentrate on the cities indiscriminately. For example, how long did he stay in what we might consider strategic Athens? What sort of work did he establish there? He spent years in Corinth and Ephesus. Do we have any evidence as to why he did this? He was to stay in Corinth, "for I have much people in this city" (Ac 18:8-11). In other words, God told him *why* he was to concentrate on Corinth — there were large numbers of responsive people there. What then of Ephesus? "But I will tarry at Ephesus ... For a great door and effectual is open unto me" (1 Co 16:8-9). Paul concentrated on the responsive.

It is not accidental that Paul followed this pattern, for Christ on several occasions had given instructions concerning leaving the unresponsive. The same principle is in His command, "Give not that which is holy unto the dogs" (Mt 7:6). He was obviously indicating that His disciples were to participate in selectivity of approach. They were not to give truth to those who were unprepared to receive it and use it for good.

Although the passage on the keys of the kingdom (Mt 16:19) is highly controversial, the principle of human involvement in God's purposes of selectivity is certainly clearly enunciated.

two ways. First, it is quite possible in applying this principle to neglect a top priority in evangelism — saturation proclamation. A primary responsibility of the church is extensive proclamation. All men must have the opportunity to hear the good news with understanding so that they may consciously accept or reject God's invitation. But there are those who would, in single-minded pursuit of the principle of concentrating on the responsive elements of society, fail to "preach the gospel to every creature" (Mk 16:15; see also Mt 24:14).

Another danger is that some enthusiasts would program the church's resources right out of the less responsive areas of the world. They would apply this principle in a doctrinaire way, forgetting that in any given case other factors may enter and change the application. For example, God the Holy Spirit may know that great responsiveness is soon to appear in a given group. How tragic if none have responded to His call to be there in preparation for the harvest. Again, the Holy Spirit may have, for a particular individual or a particular mission, a lifetime of ministry among an unresponsive people such as most Muslims. The church as a whole must surely concentrate its resources on the ripe field, particularly since the responsibility for proclamation has been fulfilled to an unprecedented extent in

ments of society. God Himself is selective in His approach to men. This selectivity is based at least in part on man's response to God's approach. And there is no question but that God intends to use His missionaries, not only in the evangelistic approach but in the selectivity of those who should have the greatest opportunity. This is for the sake of the multitudes whose hearts have been prepared by God the Holy Spirit and who respond with joy to the approach of God. But it is also for the unresponsive themselves — for the salvation of greater numbers of them now through the witness of the responsive and, should they never respond, for a lighter sentence than they would deserve had they received and rejected more light.

FOOTNOTES:

1. Donald McGavran, *The Bridges of God*, p. 125.
2. "Church Growth Debate," *Church Growth Bulletin*, November 1964, p. 10.
3. Donald McGavran, "New Methods for a New Age in Missions," *International Review of Missions*, October 1955, p. 402.
4. Donald McGavran, *Understanding Church Growth*, pp. 229-30.

(Note: J. Robertson McQuilkin, *MEASURING THE CHURCH GROWTH MOVEMENT*, Chicago: Moody Press, 1974, Rev. Ed. pp. 34-43. 1st ed. title, *HOW BIBLICAL IS THE CHURCH GROWTH MOVEMENT?* Available through Word of Life Press, Tokyo. Used by permission Moody Press.)

Next News Deadline: September 15, 1976

25th SEASON OF SUMMER CAMPING

Matsubarako Bible Camp, located in Nagano Ken, will have its 25th consecutive summer camping ministry in July and August. This summer's camping activities are as follows:

Work Camp	July 12-17
College & Music Camp	July 20-25
High School Camp	July 26-31
#1 Primary-Family Camp	July 31-August 4
#1 Jr. Hi Camp	August 5-9
#2 Jr. Hi Camp	August 9-13
#2 Primary-Family Camp	August 16-20
English Camp	August 20-24
English Seminar	August 20-24

On August 15, at 2:30 P.M. a special 25th anniversary service will be held. For further information, address mail to: Matsubarako Bible Camp, Koumi-machi, Minami Saku Gun, Nagano Ken 348-11 or phone (026792) 2347.

CHIGASAKI CHURCH DEDICATION

The dedication service for the new building of the Chigasaki Domei Kirisuto Kyokai was held on February 29th. In spite of inclement weather around 170 gathered to praise God for these new facilities. Rev. Nakaichi Ando brought the dedicatory message.

The very valuable property, located in a strategic area, had been donated by Mrs. Minako Hirota. This provision was an incentive and a tremendous assistance in helping the vision of a new church building become a reality. With these new facilities has come the desire to reach out into the area in a concerted effort to make Christ known.



NEW CHINESE BIBLE

"Today's Chinese Version" is the title of the recently completed New Testament translation by the United Bible Society. It is the first translation by the society since its Union version came out in 1919. It is hoped that the new translation will expedite evangelism among young people.

FEBC OKINAWA

Field Director Richard Johnson reports that Mr. and Mrs. Steve Tygert were loaned to the radio ministry for a 6 month period ending April 7th. The Tygerts have now joined the Tokyo staff of the Pacific Broadcasting Association.

FALL TOKYO CRUSADE

Rev. Koji Honda will be the evangelist for the Tokyo Crusade which has been scheduled for October 18-24, 1976, at the Aoyama University Hall. The main crusade will be preceded by many local rallies in the Greater Tokyo area.

PARA-CHURCH MINISTRIES MEETING

On January 30th, a very enthusiastic group of 32 leaders representing 23 para-church ministries met for five hours at the Ochanomizu Student Christian Center. Sensing the value of continued sharing of needs and strengths, they organized themselves into an informal continuing fellowship. Rev. Koji Arai of OSCC, Rev. Eiji Seki of "The Christian" newspaper, and Rev. Kiichi Ariga of SDK are acting as contact men for the group.

NEW JSSU TELEPHONE NUMBER

The Niiza telephone number is 0424-75-3225.

MISSIONARY ASSISTANCE SERVICE

Beginning with this issue, Japan Harvest will make available information which can result in considerable savings to its readers. Please notify the editor if you have additional information of this nature.

TYPEWRITERS

The office of the Japan Harvest is able to supply electric portable typewriters for use in Japan only at the price of ¥39,000. This bargain is limited to ABC model 7,000 pica. Shipping charges are extra.

MSI CATALOGUE

Missionary Services, Inc. is an organization which extends assistance in equipment purchases, packing, and other areas. The current catalogue can be obtained by writing to Missionary Services, Inc., Box 853, Wheaton, Illinois 60187, USA.

AIRLINES CLERGY BUREAU

Airlines Clergy Bureau is a service organization cooperating with 13 international, 6 domestic, and 11 U.S. commuter airlines offering the "Clergymen's half-fare program." Ministers and missionaries are eligible to receive on a stand-by basis, 50% discount. For more information write: Airlines Clergy Bureau, P.O. Box 7375, Sacramento, California, 95826.

TAPE SERVICE

Japan Mission is able to pass on substantial savings in audio equipment, due to its bulk purchasing. The Standard Unit 7 cassette-recorder is available for ¥6,800 per unit or ¥5,200 when buying ten units. Another service offered by the Mission is tape copying. The copying charge is ¥200 for every three copies plus the tape cost which is as follows: 60 minutes, ¥250; 90 minutes, ¥390, 120 minutes, ¥550. Postage is extra. Write directly to Japan Mission, 6-6 Habikino 1 chome, Habikino-shi, Osaka 583 or phone 0729-39-6600.

JAPAN HARVEST

NEWS

NEWS

NEWS

NEWS

NEW JEMA TELEPHONE NUMBER

The JEMA Office announces that its telephone number has been changed to (03) 295-1949.

14th Annual Easter Rally

Rev. Koji Honda spoke at the Aoyama Auditorium (Tokyo) on the afternoon of Easter Sunday.

AYABE AUTHORS BOOK

Japan Harvest Contributor Henry Ayabe's *Shinyaku Seisho Nyumon* (A Historical Approach to N.T. Survey) has been published by WLP. The material was tested for years in real classroom situations. This textbook will meet an urgent need in seminaries and laymen training programs.

TOKUMARUCHO CHURCH DEDICATION

On March 21, the Tokumarucho Church was dedicated. Rev. Nakaichi Ando spoke of Pastor Hajime Saito, describing him as the "seed that fell into the ground and died, and is now bringing forth much fruit."

The church is a 3-story building with a ground level parking area. The first floor is the church auditorium, the second floor contains a pastor's living quarters, and the third floor is for the Sunday school.



J.E.M.A. LADIES' LUNCHEON

On Thursday, May 13th, a Mother's Day Luncheon for Japanese women was held at the Tojo Kaikan in Tokyo. The speaker was Mrs. Miki Sawada, founder and president of Oiso Elizabeth Sanders Home. She gave her testimony of salvation and told of God's call into her ministry of serving mixed blood orphans.

HAYAMA SEMINAR

The 1977 Hayama Seminar will convene January 5-7 at Amagi Sanso. The theme will be: "Bridges and Barriers to Gospel Outreach in Japan."

The 1976 messages are available in paper bound book form. Contact Carl Beck.

DOMEI ELECTIONS

Nihon Domei Kirisuto Kyodan (TEAM) at its plenary session elected Rev. Matao Okamura as chairman and Rev. Shoichi Wakasa as vice-chairman. For many years these positions have been held by Rev. Nakaichi Ando and Rev. Hirota Kishita. Both of these leaders expressed their desire to turn over their responsibilities to younger men.

New President for TBS

At the occasion of its 75th Anniversary, Tokyo Bible Seminary, located at Higashi-murayama, elected Rev. Noboru Obana president and Rev. Kazuo Kobayashi vice president. The spring graduation brought alumni of the seminary to over 3,000.

LANGUAGE SPECIALIST

Dr. Henry Osborne, Baptist Missions language specialist, will be spending ten days in Japan and plans to arrive here August 5th. He is eager to inspect as many as possible of the language facilities and programs available to missionaries in Japan. Any groups wishing to avail themselves of his inspection and consultation may send their request to Gilbert Zinke, 25-1 Takenoshita Minami Shirado, Taira, Iwaki Shi 970.

OKINAWA MISSIONARY FELLOWSHIP ELECTS NEW OFFICERS

At its annual retreat held in January at Mission Beach, Northern Okinawa, the OMF elected new officers for 1976.

Harlan Woodruff	President
Andrew Drew	Vice President
Fred Forster	Sec./Treasurer

REV. YUTAKA YONEDA

Early Friday morning, April 9, 1976, Yutaka Yoneda, a warrior of the faith passed to his eternal reward. He would have celebrated his 92nd birthday on April 24th.

Rev. Yoneda is well known through his writings. His pre-war commentary was on the Old Testament and recently he finished a commentary on the New Testament.

For a long time he was professor at Tokyo Bible Seminary. On the morning of his death he awakened about two o'clock, thinking it was time for the early morning prayer meeting at the seminary, but he died before he could get ready.

BIBLE SCHOOL SURVEY, Spring 1976

	Graduates	New Regular Students	Total Enrollment
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Hokkaido Bible Institute	1	5	14
Immanuel	12	10	34
Japan Bible Seminary	18	19	62
Japan Christian Th. Seminary	7	5	19
Kansai Bible Institute	9	16	23
Kansai Bible Seminary	21	26	81
Kobe Lutheran Bible Institute*	20	15	15
Tokyo Bible Seminary	12	10	29
Tokyo Christian College	9	12	58

*One Year Program



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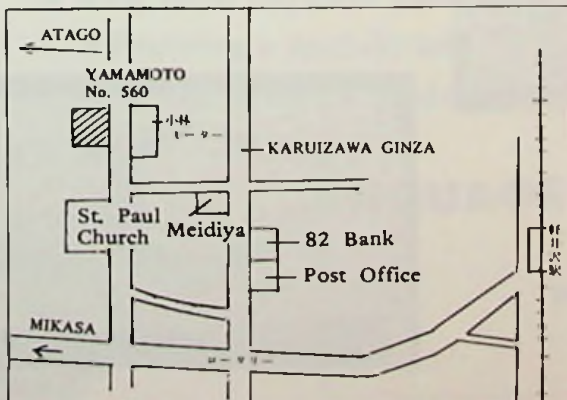
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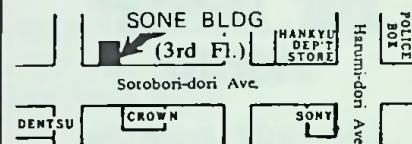


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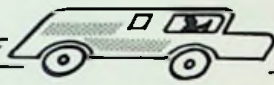
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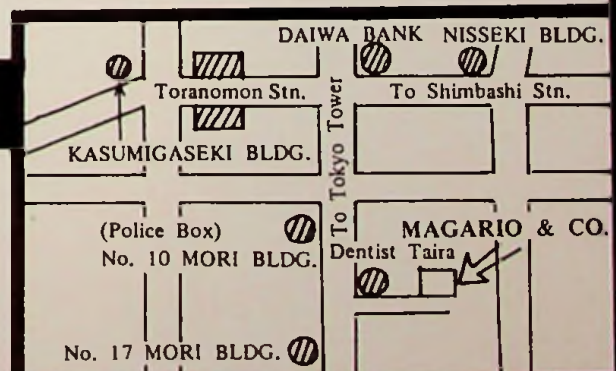
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