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The Magazine For Today's Japan Missionary



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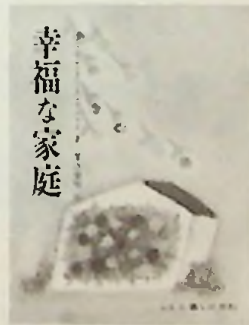
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JAPAN HARVEST

The Magazine For Today's Japan Missionary

Fall 1976, Volume 26, Number 4

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Devotional

Expectancy

When the children of Israel were on their way to the promised land under the leadership of Moses, they encountered many hardships and problems, and at times even lacked the necessities of life such as food and water. In these times the people came to Moses expecting him to supply their need, which, on many occasions, the Lord would grant through Moses. Throughout the Lord's earthly ministry, many came to Him with requests expecting that He would grant them. Thus the dead were raised, the blind were made to see and many witnessed a marvelous demonstration of His power. The early church prayed, believed God, and expected Him to work, and this resulted in souls being added daily to the church.

For a fruitful ministry in Japan, this characteristic of expectancy, a faith that anticipates and expects God to work, is essential. In a society that is resistant to the gospel such as Japan, it is easy to become discouraged and disheartened to the point that, even though we have a burden for and pray for the salvation of the people among whom we work, we do not really expect the Lord to work. Granted, there are problems, difficulties and obstacles to be overcome in order to reach them for Christ, but we need to remember that we serve a Lord who has said, "Other sheep I have which are not of this fold: them also I must bring." We know that what He has promised, He is able to perform, and He has the power to open hearts and eyes that have been blinded for centuries by the god of this world. Therefore, we should continually anticipate and expect the Lord to work in our midst. As William Carey said long ago, "Attempt great things for God; expect great things from God." May the Lord grant to each of us a double portion of that same spirit.

Ansel Mullins

Editorial

Furlough

Having spent the summer months in the States, I would like to make some personal observations in reference to the Bicentennial Year.

As one who 25 years ago emigrated to the New World, I share a deep sense of gratitude to the land of my adoption.

Standing with the family at the rebuilt Fort of Jamestown, Virginia, where colonists landed in 1607, I was reminded anew of their spirit. God-fearing settlers they were who first united their efforts in the erection of a common house of worship before building their own humble huts.

Another observation of the Bicentennial Year takes me back to the signing of the Declaration of Independence. Brave men they were who counted the cost. How soon we forget the price these men paid! Nine of the fifty-six fought and died from wounds or hardship; five signers were captured and tortured before they died; twelve had their homes ransacked and burned. This brief listing is but an introduction to a chapter of sacrifice and heroism. They signed and they pledged their lives, their fortunes and their sacred honor!

As a missionary of the cross, I have returned to Japan with a new sense of appreciation also for those who have gone before in proclaiming Christ in Japan. How soon we forget their toils, their tears and their sacrifice. Ours is a rich heritage. They truly followed in the steps of the Master. Can we do less?

Siegfried Buss



JEMA

President's Page

Horizons Unlimited

"I raise my eyes toward the hills. Whence shall my help come? My help comes from the Lord who made heaven and earth." Psalm 121:1, 2

One perilous danger in the Christian walk is to be nearsighted! It is easy to see one's own little sphere of activity and feel that God's whole world is circumscribed to what we see near at hand.

Richard C. Halverson in his book *Man To Man* says very forcefully, "It makes all the difference in the world where a man looks. Keep your eye on the road fifteen feet ahead of your car and your driving will be erratic. Look out ahead a hundred feet — two hundred — and feel yourself steady at the wheel. There are times when a man needs to look away from the immediate and set his gaze on the horizon."

The Psalmist did just that. He looked away to the towering mountains around him and asked himself, "By the way, who made those hills?" He then buoyed up his flagging hope by declaring, "My help comes from the Lord who made heaven and earth." As we look up to the Lord, which is always the upward look, we can see God's great field, the whole world.

Dear co-worker of the Gospel in Japan, how expansive is our view? It does seem that as our physical vision becomes more limited, so in turn our spiritual outlook also shrinks. The status quo, the unchangeable, suddenly seems gilt-edged. Have we forgotten already that vision we had as a new missionary of what God was going to do through us? We envisioned the whole country reeling from the wake of our having passed through their area with the wonderful news of eternal life. We thought that many surely would believe.

Probably we can attest to a few ripples of influence, but at the present time, whether we have been here two terms or ten, it seems circumstances and experience have made us shorten our cords. On the other hand, the Scriptures admonish us to continually lengthen our cords. We have become so knowledgeable about the Japan scene that we are sure that little or nothing can be done.

Praise God for new recruits who shock us with their fresh hopes and aspirations of what God is preparing to do in Japan. Is it necessarily an indication of carnal pride if we pray to become a channel of blessing? Does it have to be a bloated sense of individual importance to think that God could work through our human person to bring hope and assurance of eternal life to some Japanese? If we fail to look toward the hills, yes, for they remind us of the Almighty who formed them. Without the infilling of His Holy Spirit, without His empowering, we are of no more use to God in His redeeming ministry than the robot traffic policemen we find on Japan's highways — when the source of electrical power gets cut off.

When we are under the complete control of the Holy Spirit, and only then, can we be what God intended. Consequently, He will be able to demonstrate His great power through us. The result of this will be fruit that remains.

I keep hearing individual reports that God is doing great things in various spots in Japan. Are you seeing Him do great things in your area? As we "look to the hills" we can remind the Lord that we know that He made the majestic mountains, but also that He is certainly more interested in mankind and that He must surely want to display His power. Thus, we dare command God, in the Scriptural sense, to do mighty works of salvation where He has placed us to work.

I'm for being encouraged! Let us not only continue to sow the Gospel seed, but also to thrust in the sickle with exciting anticipation of a bumper crop.

Harold I. Johnson
JEMA President

CAJ

Accreditation

The Christian Academy has a new plaque hanging in its office for all to see. Inscribed are the following words:

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presents to

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This

Certificate of Accreditation

This school is accredited through June 30, 1981

This certificate is to be highly valued and CAJ is proud and thankful to have gained a full five-year accreditation. It goes almost without saying that we praise God for the tremendous blessings which CAJ has received in its more than 25 year history. Perhaps our biggest blessing is to be judged and found worthy of accreditation.

People may well wonder whether it was necessary to spend the time and energy which accreditation demands. Wasn't CAJ a good school before? Did our students ever have trouble being accepted into colleges and universities? The answers to those questions were yes and no, respectively. The reasons for seeking accreditation are found more in the areas of desiring to seek improvement and to verify by someone else's standards what we suspected all along, namely that CAJ is a fine school which is, to a large degree, accomplishing the purpose for which it was founded: to provide a quality Christian education for children of the evangelical missionary community.

I believe it is interesting to note that accreditation is primarily a time of self-examination and then a time of definition. The bulk of responsibility of accreditation rests on the school's staff. Hours and hours of time are spent examining the skeletons that hide in our closets, of defining curricular statements, even such strenuous mental exercise as determining whether the school's statement of philosophy really does affect every facet of CAJ's operation as it is supposed to do.

Let it be said that self-examination is never very easy and when honesty prevails it becomes harder still. We are convinced, however, that like the pain of childbirth, the pain of accreditation is soon forgotten in the joy of new life and renewed vigor.

Accreditation is an ongoing process. The visiting committee left us with many recommendations for improvement and we have pledged ourselves to work in God's strength and under His Spirit's direction to meet those goals. We plan for continuous curricular revisions in order that no part of our program grows old or irrelevant to modern society. We have pledged to our Lord, to the parents, and to ourselves that we will continue to make every effort to provide the very best Christian education humanly possible. Your support of our program is desired and your prayers for CAJ are sought.

Sidney R. Norman, Headmaster

Where They Go

BY JUNE HABBESTAD

CAJ LIBRARIAN



“Train up a child in the way he should go and when he is old he will not depart from it.”

Last year when I was home on furlough, my niece, Heidi (then two years old) and I were playing a game as we rode along in the car. Her mother was driving, by the way, so there was no danger! Heidi was sitting in her carseat and in her hands she had some small sea shells. She would drop them on the carseat and then I would say, “Where did they go?” and she would answer, “Where they go?” They usually fell on the seat, and then I would have to look for them. She would continue her chatter, in the joy of learning to talk – “Where they go? Where they go?”

Missionary children, more commonly referred to as MK's, are like the shells. For some years – as many as twelve – we hold them in our “hands” in school, and then let them go. Sometimes they go to places where they are “easily found,” and we know where they are, but at other times we lose track of them and have to hunt for them. “Where they go?” Sometimes it takes several years before we make contact again, but these are unusual. For the most part we know where they are and what they are doing.

Just where do they go, and what are they doing? There is a listing of some 530 names and addresses of alumni of Christian Academy in Japan (CAJ). In going over these, I've found some interesting information that I'd like to share with you. And in discussing what happens to MK's after high school, I'm limiting all references to those from CAJ because I have little information about MK's who have attended other schools. In this article I am using no names lest a “favorite son or daughter” be excluded, and in some cases, it is a protection for the person

involved.

The bulk of these alumni are still in colleges. Of the total number, there are more than 200 in colleges across the States, Canada, Ireland and Japan. Some of them will graduate this spring and are right now very busy finishing their senior year. Their majors might be as diversified as those we find who have graduated and are now working. Not everyone who leaves CAJ goes on to college, but a great majority does.

There are also at least an additional thirty who are working toward degrees beyond their BA's, plus about ten in seminary. But to describe at this time what they will be doing in the next year, or years to come, is impossible.

Let's look at the work that MK's have gone into as they have found employment. Diversification might describe it best! There is the fellow who does research on volcanoes at the Smithsonian Institute, and a lady works for the same place as a secretary. Another graduate works for the New Jersey Legislature, Senate Committee, doing research for them, and making recommendations for various bills, etc., and another fellow designs jewelry for Zale's. That would be fun, wouldn't it? One lady has been an airline stewardess with Northwest Airlines for several years, and often flies into Tokyo (although I've only seen her once during this time, we've talked on the phone.)

Construction work involves at least two men; and maintenance for LaTourneau machinery keeps one man on the road a great deal. Or how about being an interpreter or working in the personnel department for Japanese companies? Or handle a case as a lawyer? Or operate as a neuro-surgeon?

Or assist as a nurse?

Did you go to a supermarket in Los Angeles? Was it an Alpha-Beta? Perhaps the manager is from CAJ! Or did you ride a bus in Bellingham, Washington? Was the driver once a student in Japan? And lots of people shop at K-Mart. A manager in Bellingham attended CAJ. Or do you need your place taken care of? There's an estate caretaker.

Did you buy a Kirby vacuum cleaner when you were in Seattle – from a CAJ'er? Or buy clothing from a salesman who sells to stores in the Midwest? Need a tire? Perhaps the fellow at the Tire Center in Vancouver, Washington, could help you. There is a lot of flu going around. There are five nurses (or more) to help you and one girl who works in the medical records will keep track of what's wrong with you. One fellow is a nurse and works with a parnatal team of doctors in obstetrics. One nurse has a dentist for a husband. Get your teeth fixed! Of course, you'd need to be in Chicago.

Do you have children? There are several teachers, on all levels from elementary through college. These are in several States and Canada, and as far away as Australia and New Zealand. There are college coaches in Alabama and Tennessee. One fellow has taught philosophy for several years at the USAF Academy in Colorado. And yes, have you been wondering who our CAJ coach's wife is? She's an MK who attended CAJ!

At least twenty are involved as pastors, youth pastors and/or music

directors in churches from San Diego to Seattle to New York. One couple operates a Christian book store.

Need to move? There are truck drivers in California and Idaho. Have trouble getting your mail? Try the fellow who works in an LA post office. Looking at the future you perhaps have talked about insurance. There's a salesman. Been wondering how to mix that paint? There's a painting business in Arizona and a painter in California. Planning to visit NBC? One young fellow's there in guest relations in Burbank. And be careful about driving too fast in Seattle. A policeman might recognize your name!

Some of the gals have husbands who are in the US military, and some of the fellows are keeping step to "hup, two, three ..." One couple is in Germany where the husband works with NATO.

And what about those others who are overseas? You'll find them in radio work in Aruba; a nurse in Rhodesia (her husband is a doctor); and X-ray technician in Zambia who also teaches science. There is a teacher in the Marshall Islands, and two work in

church planting in Taiwan. One gal and her husband work with MKs in Addis Ababa.

What about Japan? It's hard to have a total count as they come and go so often, but it looks like this (I think!). There are about twelve involved in teaching English; three are in language school and two of them look forward to church planting. Six are attending colleges here; four are working in church planting already; one works for CLC; one works with radio; and four work in schools for MK's. One young husband is an architect and another works for Japan Air Lines. And then there are those who are visiting, and some who plan to leave for college in the States this fall.

How many parents have read and reread that verse in Proverbs 22:6 which says, "Train up a child in the way he should go and when he is old he will not depart from it." How many parents are claiming this as they daily pray that those many lessons which they taught their children when they were small will be remembered by those grown sons and daughters who are involved in drugs, in the gay world, in sex, in alcohol — those widely pub-

licized activities which draw young people into their snares with a promise to give "peace, happiness, and all that the heart is looking for ..."

There are those who live in these worlds, and are continuing to search for what Jesus Christ has so freely offered to anyone who will acknowledge Him as Lord. These alumni are living in various parts of the States. Three have experienced prison life.

While on furlough last year I was privileged to either see or talk on the phone to more than 225 former CAJers. Needless to say, it was a highlight of my furlough. In some of these I could sense the loneliness of their hearts, their deep longing for the will and strength to leave their mixed-up situations, and turn to God. I know their parents will appreciate your joining with them in prayer. God knows who they are.

"Where they go?" This has given you some idea. There are those whose work we know nothing about, and there are some "shells" which have rolled under the seat and we haven't been able to locate them. Perhaps in time Meanwhile, pray for ALL our MK's!

"HANDS of TOMORROW"



"Hands of Tomorrow" memorial

At the entrance to a newly constructed plaza in down-town Kobe stands a wall, 4 meters high and 6 meters long, made of red clay bricks. What makes it interesting is that on each brick there is the imprint of one, two or more human hands. A plaque at one end says that this "monument" was erected by the Kobe Youth Association to commemorate their fifteenth year of activity in the city. They call their work of art "Hands of Tomorrow".

In all there are over 1,500 hands, each with the name and age of the owner inscribed. One hand belonged to a little girl only six months old and another to a boy aged fifteen years. In twenty or thirty years from now a pair of these hands may be those of a prime minister or a school teacher, of an airpilot or a parent of a happy family. Some may not even reach that age, and I wonder how many of them will know the Saviour. I know you will pray for those "hands", but more than that, your hands may be needed to bring one of these to Jesus.

Bruce L. EDWARDS, JEB

75 Years of OMS Outreach

BY ARTHUR SHELTON

I WILL BUILD MY CHURCH IN JAPAN

I. THE PROMISE

The October sun shone brightly, signifying God's smile, as the excited believers gathered for the Miyakubo Church dedication on Japan's Shikoku Island. This marked the one hundredth church erected in the thirty post war years of OMS in Japan. From one church in 1945 to one hundred church buildings in 1975! Arato Church was the only one left with a building as Japan emerged from a costly war. Not only had the pastors been imprisoned, with some paying the supreme sacrifice, but the churches had been destroyed through intensive bombing. However, not even a disastrous war could keep our Lord's promise, "I will build my church" from fulfillment in Nippon's island kingdom. Arato's old building is still in use, but an attractive new white and gray cement block church has been added. Ninety nine other church buildings have also been added all over Japan, and thirty more congregations are still meeting in temporary rented quarters. At least a dozen of these one hundred thirty churches have one or more branch churches, in addition to Sunday schools that meet in believers' homes. At least seven of these have great possibility of becoming churches in the near future.

Even as OMS has spanned three fourths of a century, three of our Japanese leaders have each served Christ almost this entire time. Dr. Akiji Kurumada, Rev. Teiji Yamazaki,

and Rev. Yutaka Yoneda, all past ninety years of age, are our bridge to the very foundation of OMS International. In 1903, through the fervent witness of Ernest A. Kilbourne, both eighteen year old Kurumada and his twenty year old friend, Yamazaki, were clearly led to faith in Jesus Christ. They were both telegraph operators in Utsunomiya at the time, just as Ernest A. Kilbourne and Charles Cowman had been at the time of their conversions in Chicago. Soon both answered the call of God and entered Tokyo Bible Seminary, where young Yoneda was already a student, and where the Cowmans, Bishop Juji Nakada, and Rev. Tetsusaburo Sasao were teachers.

This trio of Kurumada, Yamazaki, and Yoneda were to suffer together in prison during the war for their faithful preaching of the second coming of Christ. Together they have authored or translated more than a dozen books, in addition to teaching, preaching, administrating, and traveling for the Lord. Dr. Kurumada was later to become the leader of the Japan church and president of the Tokyo Bible Seminary. In these capacities he served ably for twenty five years. Although now retired from these positions, he continues to lend a wise voice of experience on the seminary board, and even at ninety years of age is an able and powerful expositor of the Word of God, preaching once or more each Sunday in the two large Tokyo churches he pastors, as well as conducting two weekly prayer meetings. Through these exceptional men and their colleagues, Christ has been faithful to His promise in Japan, "I will build my church."

II. THE PROSPECTS

Last year the church leaders and area superintendents called a special meeting. After thorough prayer and research, they came forth with the plan to double the church membership in the five year period ending 1978. This is to be accomplished by special emphasis on four goals: 1. a growing layman, 2. a growing church, 3. a growing pastor, 4. a growing denomination. The five year plan is outlined in the following manner: 1974 — year of research and evaluation; 1975 — year of preparation, organizing prayer, and communicating the plan; 1976 — systematic reading of the entire Bible together with step tracts and home evangelism; 1977 — deep Bible study, especially to ground the new converts; 1978 — work together using many methods, concentrating on reaching specific areas for Christ. Evangelistic movies, radio, tapes, and literature will all be stressed. They plan with the aid of Bible Literature International to continue to produce new tracts and to reproduce the twelve-step tracts which have proved so effective in the past. There is also a deep burden to strengthen Tokyo Bible Seminary, from which will come the future pastors, evangelists and church leaders.

Rev. Hiroshi Sakakibara, Executive Secretary of the church, in November shared with the missionaries his vision for not only doubling, but tripling and quadrupling the numbers of Christians. Statistics show that the average Sunday worship attendance last year was only twenty three for the one hundred thirty churches, but he told of several churches, whose average attendance has increased in the past six months

from ten to fifty per cent. Some of them have reached their capacity and must seek new ways of enlarging. One of these is Hachioji Church, which was only dedicated two years ago. It is thrilling, too, to note the number of new opportunities which are opening up, including Tokuyama in Yamaguchi Prefecture. There is already a small nucleus of believers asking for leadership.

In the 1930's, under the dynamic leadership of Bishop Nakada, the church sent forth Japanese missionaries into thirteen countries. Again we pray to see such zeal and missionary outreach. The burden for overseas missionary ministry is spreading and deepening. Some of the seminary students sense God's leading to foreign soil.

Youth work, too, must continue to have a very strong emphasis. A special crusade team will be organized to concentrate on youth evangelism and follow-up. There is no more effective program for youth evangelism than the camp. Camps have been held for all ages in all areas of Japan, from Hokkaido in the north to Okinawa in the south. Two properties have at last been miraculously secured for this purpose. One is in Shikoku in a beautiful mountain and river setting. The first building there has been erected and is in use. The second camp site is on Oshima Island, readily accessible to seventy of the churches in central Japan. The Oshima "Living Waters" camp has been a tremendous venture in cooperation, faith, and sacrifice; but has already produced results that far outweigh the cost, labor, and energy expended. Situated on the edge of a spacious national park, is a wooded property that now boasts four sturdy and attractive buildings: dining hall/kitchen complex, chaplain's house, bath/rest rooms, and a second story

dormitory with a priceless ocean view. Plans are underway to complete the first floor of this same building – the Vi Kilbourne Memorial Chapel in 1976. Ray Hollier returned to once more give himself in the construction work at Oshima. A full time chaplain has been secured in the person of Akira Furuya, who with his sweet wife and mother enhance the total year around program at Oshima.

Just look at Oshima's summer record for 1975, and this can be multiplied many times over throughout the various areas of Japan. There were two hundred junior high campers (so many that they even slept on and under the dining hall tables and in the bath house), sixty high schoolers, one hundred fifty college and working youth, in addition to those who attended the first English camp. A large number of decisions for Christ were recorded in every camp, not to mention the elementary camps held at TBS campus. Out of six hundred campers, two hundred decisions were registered, not counting the many Christian youth who surrendered themselves fully to the Lord. A number of the present seminary students point to camp as the place where the Lord clearly saved them and later called them to work for Him. Without a doubt the Holy Spirit is greatly using these new facilities.

The final words of Charles Cowman, which he scribbled on a slip of paper while on his death bed, and handed to his wife, seem especially appropriate for Japan as OMS enters her seventy fifth year in the land of the rising sun – "Go on! Go on!" We dare not stop when the opportunities before us are so great! Let's join hands in concentrated prayer that God's power through His Spirit be released to hasten the harvest of the one hundred and nine million who still need to respond to the life-changing gospel.



OSHIMA CAMP DEDICATED



TBS - SAKURA SINGERS



1976 ORDINATION



TOKYO BIBLE SEMINARY



HACHIOJI CHURCH

OSHIMA

Camp Dedication



BY HELMUT SCHULTZ OMSI

After years of prayer for our own camp, the combined vision of the national church and our own missionary family, has been realized. The Japanese Christians, too, have given sacrificially to make possible this beautiful facility located right beside the Oshima forty acre national park and zoo maintained by Tokyo city and to which we have free access.

Oshima Island is part of the Izu chain of islands and is often referred to as the "Hawaii of Japan" due to the extremely mild climate, lush vegetation and active volcanic mountain, Miharayama. It is accessible by ferry from Tokyo (close to Hamamatsu-cho station), Atami and Ito city. The ferry ride itself is a refreshing experience and the beautiful scenery and flowers,

especially camellia, continue to attract an average of 11,000 visitors a day, a number equal to the population of the island.

During the dedication service held this past May we could hardly believe that we were actually dedicating a facility valued at \$200,000. This was the largest project ever undertaken jointly by OMSI and JHC in their 75-year history. For all of us only one word could possibly explain our response: This was a *miracle* of the Lord!

A Miracle of Guidance

For almost ten years Mr. Komi and Mr. Dupree watched the newspaper ads and followed up on all the leads. Literally dozens of trips were made, but to no avail. Finally a small ad about Oshima took us to the place that produced an introduction to the owner of this particular property of 2,200 tsubo.

A Miracle of Men

A carpenter whose wife is a Christian felt a compulsion to offer his help on a pay-as-you-go plan! A layman from New Zealand, Ray Hollier, also felt compelled to donate a year of his time to assist in the work. A recent graduate of our seminary, Mr. Furuya, accepted the church's invitation to be the chaplain, an appointment that really turned out to be manual labor

for over a year. Several volunteer college students also assisted. Four men and even one woman from the States helped up to six weeks, to say nothing of the missionaries and missionary children who gave thousands of hours to help in preparing the property for building.

A Miracle of Divine Provision

Caught right in the middle of the "Oil Crisis" we hardly knew what to do. Pure economics said "Stop," but faith urged us on. Gifts from Japanese Christians started coming in as we had started the venture on a 50-50 basis. Both small and large gifts came from Australia, New Zealand, Canada and the States. The chapel is dedicated to the memory of Violet Kilbourne (an OMS missionary killed in a traffic accident on furlough), and the dorm is dedicated to the memory of Mrs. Maindonald of New Zealand whose husband gave a large gift.

While the months of July and August are usually reserved in advance by the OMSI-related national church, the facility is also intended to serve the whole Christian community. For a schedule of the reasonable rates and other information call or write OMSI in Tokyo.

泉の家献堂式



Predestined

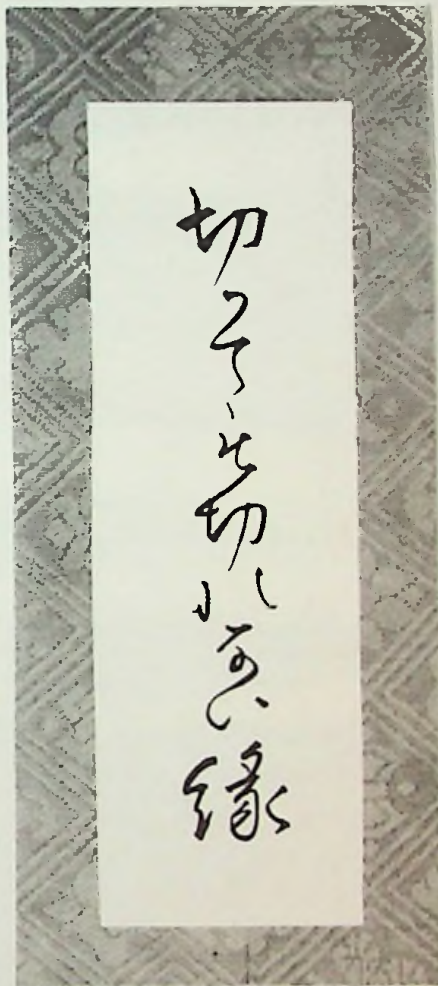
From ancient times, man has believed that there are extraordinary forces in the world that control life's "wheel of fortune." Whether believing in a pantheon of gods intervening in the lives of men, such as the Greeks, or mystic formulas and cultic devotions of the Near Eastern religions, or modern philosophies of social and psychological determinism, man has a residual sense of being predestined in life. It is from such a concept of predestined life that the Buddhist idea of *karma* came to have meaning among the Japanese.

This Buddhist concept of life is expressed in the following well known words: *Sode no fureai mo tasho no en*. *Sode* means the long sleeves of the *kimono*, both male and female. Unlike the western sleeves, since it is long, it flutters and tends to touch, *fureai*, another person's sleeve while passing others on the road. *Tasho no en* means "to a greater or lesser degree of *karma* relationship." All of which means, "Two persons passing each other on the street by chance is predestined by *karma* relationship." Or more elaborately, "When one journeys through life, he tends to come into contact with others who in a greater or lesser degree influence his life's destiny which was predetermined by his works in a previous incarnate life."

This Buddhist idea of *karma* is expressed in Japanese as *shuku en* – predestined relationship. This destined relationship is determined by *go in go ka* which is "out of the acts in the previous incarnate life come the acts of this present life in a cause and effect principle." *Karma* is also expressed as *innen* – relationship having a cause from the previous life. Thus, the Japanese, who faces great physical sorrows and misfortunes of life, becomes fatalistic and will say, *Innen to akirameru*, or *Kore wa mina shuku en da* – "All that has happened to me is my *karma*." The *Akirameru* (resigned to fate) Japanese cultural trait comes from this Buddhist concept of life. This pessimistic attitude of life is expressed as *En wa ma ma naranu* – "Nothing can be done against fate."

This *en* idea is carried over into everyday life. When my family and I toured Sapporo and Hakodate, we met many young people on touring buses

BY HENRY AYABE FEGC



Calligraphy by Sam Arai

and in Youth Hostels. On one particular day we met the same small group of young people at as many as three separate places – all unplanned. About the third time, one of them called out, upon mutual recognition, *Mata go en ga arimasu, ne*. That youth may not have been so religious as to make our frequent meetings to mean *karma* relationship (*go en* – honorable, meaning *karma* relationship). Yet, the idea of relationships by chance having some predetermined significance is strong and clear.

Since the idea of relationships is a strong cultural trait in Japanese society, this idea of *en*-relationships is all inclusive and meaningful. No one escapes these *en*-relationships. Thus, the following expressions are used:

en fukai – deep or close relationship

en ni hikareru – drawn into relationship by affinity

kitte mo kirenai en – indissoluble relationship

en musubi – to form a relationship, like marriage

en o kiru – to cut relationship, as of father and son

en ga aru – to have relationship or affinity to somebody or something

en ga nai – to have no relationship or affinity to somebody or something

There are many more *en* expressions, all of which reveal how real and meaningful personal relationships are to the Japanese. Every relationship is *nanika no go en desu* – "having some significance to life's destiny."

Anyone who lives in Japan is always making various kinds of *en*-relationships. People you meet in any place, such as your neighborhood, or in any circumstance, such as having somebody practice his English on you on the trains just because he happened to be next to you, form *en*-relationship of some kind or another with you. Do not minimize these relationships because out of these can be formed *en no hashi* (bridges of relationships) that will "bridge" them to the greatest determinate factor of all life- the LOVE of God in Christ.

"... I have become all things to all men, that I may by all means save some." (I Cor. 9:22; NAS)

Relationships



Living Water

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 was the featured speaker at JEMA's Summer Conference at Karuizawa this summer.

I want to speak to you from a familiar passage on the theme, Living Water. Please turn in your Bibles to John, chapter seven. In the last ten words in the 38th verse, our Lord sums up in a magnificent way the abundant missionary life.

Let's begin with the 37th verse, "In the last day, that great day of the feast Jesus stood and cried, saying, 'If any man thirst, let him come unto me and

drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.' (But this spoke he of the Spirit, whom they that believe on him should receive: for the Holy Ghost was not yet given; because Jesus was not yet glorified.)"

In these brief words, we see clearly the source of our life, the source of these rivers; we see the quality of this life, we see the strength of it, and we see the direction of it.

The Source of Life

Notice, first of all, the source of this life: "Out of his belly shall flow rivers." Now Americans have a difficult time understanding that. We here in Japan do not, because we know that things happen inside our stomachs. In fact, if you get very angry, your stomach "stands up" in Japanese, and the Japanese understand this. In our more modern translations that have scrubbed this up considerably, we read "hearts." And that is because we sense that somehow, whether it is a liver, a heart, or a stomach, there is something inside. And this is the first great part of His promise. The life which He promises is

not dependent on the outward circumstances, but it comes from within. This is the source of the tremendous life that we have.

When we first came to Japan, we studied language here in Karuizawa and lived on the hill above TEAM Center. And, as you know, to get over that way, you have to cross the bridge. For the life of me, I can't understand how I got the photographs I did, because that first summer when we arrived, that was the most magnificent mountain river you ever saw. It was a bubbling, running river and we got some great pictures that we still love to see and to show. You can imagine our amazement, when three months later, crossing the same bridge, there was nothing, nothing at all. I was told that it was a rainy season river.

Rainy Season Missionaries

Have you ever met a rainy season missionary? You say, "Well, I don't know. How can you tell whether you're all-weather, or rainy season?" There's only one way to tell, and that's when the rain stops, the showers of blessing cease. As long as you have abundance of peaceful circumstances,



and happy events and gracious, loving people, and good success, there is no way to tell. But when the circumstances change, then it becomes pretty evident whether the source is from within or from without. If souls are being saved, and Tanaka-San is continuing in the faith, and the remittance was especially good last quarter, and I'm healthy and my wife's healthy, and my children are causing me no embarrassment, then it's no trick to live an abundant life, to be bubbling and excited and happy about our Christian faith. But you turn those off, and what happens? Does the joy evaporate and the peace sort of leak away? Does our usefulness seem to shrivel on the vine? That's a rainy season missionary.

Notice the quality of the river. "Out of his heart, out of his innermost being, shall flow rivers of living water." It is called living water. I don't know what you think of when you hear this term, "living water." You might say, "Well, that's sort of a symbol of bubbling, and of being effervescent like rapids. It looks like it's alive." And then you who are missionaries will say, "No. This is in the spiritual, so it's got to be spiritual, so it probably means 'life-giving.'" And I am sure it does have these connotations. But actually, there is a much deeper and more important meaning in this word, living.

You will notice that it says this, "He that believeth on me, as the Scripture hath said..." Have you ever tried to find that in the Scripture?

a spring of water, whose waters fail not." Now you, being Bible students, are well aware that the Hebrew verse, or poetry, does not depend on rhyme or rhythm as in our English verse, nor on the number of syllables or certain form, but in parallel thoughts. And so some take this to mean the same thing, saying it again in different words. "A watered garden is like a spring of water." But actually, the concept is entirely different. And one of them refers to living water and the other refers to another kind of water.

The Water Wheel

Actually, this watered garden has the same system of watering that we have down in Ibaraki Prefecture. You may have it in your prefecture, too. I haven't been there and I haven't seen it. But if you haven't been to Ibaraki, and you haven't seen it, perhaps you have seen it on a travel poster or on a postcard. It's sort of a water wheel that you see that is in the stream that is flowing along, and there is someone standing on the waterwheel, because it's actually a water wheel in reverse. And of course on the travel poster it's always a pretty, young girl. It's women, anyway, because they're liberated, but not always young. So she's standing on this water wheel. Now the uninitiated would wonder, "Why in the world is she standing on a water wheel? Well, that's the watered garden system that Isaiah knew, and the one they have in Ibaraki. She's walking the wheel backwards into the water, which lifts the water, and

about it." "Would you quit if I'd guarantee twice your salary for the rest of your life if you'd quit right this minute?" I often have thought that if all the Christian workers, all the preachers, all the missionaries in the world could have a standing guarantee that if they'd quit, they'd have twice their salary, we'd separate the men from the boys, wouldn't we. Or perhaps, we'd separate the "pump" Christian workers from the "living water" Christian workers. There is a pumped kind of Christianity. It's the real thing, but it's legalism. And that's not what Jesus promised!

The Artesian Well

"Living water" literally means the same thing that Isaiah said here for the second one, "springs of water." The artesian well. The spontaneous uncappable geyser of life. This is what Jesus taught. And this is the kind of life that He longs for us to experience. The free-flowing, effervescent, spontaneous life that comes from a heart, overflowing, bubbling with the life and the love of the Lord Jesus. That is the quality of this life which He promises.

The Strength of the River

But notice another thing. He gives here the strength of the river. Actually, this is where the emphasis is when He originally gave this word. He starts out with the word, "rivers," not streams, not trickles, not a river, but rivers of living water. Rivers from within him shall flow out in blessing to others, rivers, floods.

Have you ever met a rainy season missionary?

Now, we're not actually sure where the Scripture said that, but the closest to it probably is Isaiah 58. Isaiah, in chapter 58 gives us a good picture of what He means by "living water." Isa. 58:11 "And the Lord shall guide them continually..." Isn't that what we want? "... and satisfy thy soul in drought..." Now, isn't that what Jesus promised in John 7? "... and make fat thy bones..." I'm not sure what that means. Perhaps health. "... and thou shalt be like a watered garden, and like

waters the garden on a higher level. And this is sort of the system of watering.

Pump Missionaries

Well, it would be more parallel to what we call a pump. Have you ever known a pump missionary? Real life flows from such a missionary. But oh, it's hard work, hard work squeezed out. You go to such a missionary and say, "Did you ever think about quitting?" "Well, not that I hadn't thought

The Bucket Missionary

Have you ever known a bucket missionary? You know, we bring our bucket to JEMA, and if it's especially empty, we stay over for Deeper Life Conference and get it filled up and then we sort of ladle it out down through the year. We get our blessing from a special book that we received or we get our blessing and then we sort of parcel it out. That's not what Jesus promised! Jesus promised a life of rivers of living water. Now, of course,

this is a figure, a picture. What is it a picture of? Well, He doesn't leave us in doubt. In the 39th verse He tells us: "But this spoke He of the Spirit, whom they that believe on him should receive; for the Holy Ghost was not yet given; because Jesus was not yet glorified." So John comments on this wonderful invitation of Christ's and explains it for us and says, Christ was speaking of the Holy Spirit, the Holy Spirit Who came upon certain people for certain occasions to do specific

The dominant feature is a God-fullness, or a mirroring and an outshining of God. I am not sure that we will ever settle exegetically from scripture exactly what the figure means, and so we fall back on the figure itself, and simply speak of the fullness of the Holy Spirit. That is what the Lord Jesus is speaking of here. So it's a picture of a life of overflowing blessing, a satisfying life, satisfying to us, yes, but satisfying to others and most of all, satisfying to Him. It's a miracle

land of Palestine and the rivers there. You think of Galilee and you think of the Dead Sea. And why is it that the Dead Sea is so dead? Why is it bad news for any fish that might happen to get into it? Why is it that the Sea of Galilee is so beautiful and so full of life? Well, if you hadn't studied geography you might say, "Perhaps the Sea of Galilee is a sea of greater capacity. It is larger in size and more impressive." And we'd say, "No, actually, it's the other way around."

Have you ever known a Dead Sea missionary?

tasks in the old dispensation, in the Old Testament, but NOW He is promised for all who will receive, who will drink of the Lord Jesus; God the Holy Spirit is promised as a permanent resident. We speak of the fullness of the Holy Spirit. I am so happy for that word over in the 3rd chapter of John that says, "He giveth not the Spirit by measure..." Isn't that beautiful! Almost everything we give, we give by measure, don't we. We give our money by measure. We almost have to, or the government asks us to measure it. We give our time by measure. If people come at certain times, that's all right. If they come at other times, it's not all right. Some of you have probably given me a little time this morning by measure. You've got the measure on your wrist. And we give our friendships by measure, sad to say. We measure out just so much just as long as we are getting a return on our friendship; but not God. He doesn't give by measure. He doesn't give the Holy Spirit by measure. He gives the fullness of the Holy Spirit. Now, of course, that again is another figure, another picture, to say the fullness of the Holy Spirit. He is not a liquid, of course, nor is He an influence. He is a person. And it is a personal relationship of which we speak. Some people take this figure to refer to a relationship in which one is in full control. One person is in full control of another person, and is the dominating personality. Others take it to mean rather a description of the personality or character of the person whose dominant feature is God, not himself.

life that He promises. This is not a life of occasional spurts of victory and a pattern of defeatism, but a life of power by God the Holy Spirit. This is what He promised, the floodtide. If a smart psychologist or psychiatrist can take my life and fully explain it in terms of my heredity and my environment and my circumstances, then I don't have this kind of life. It's not a miracle life. The life that God promises is a miracle life, a power. Not our power, but His power, the power of the Holy Spirit. That is the strength of the river. The strength is in the Person of God Himself, who provides all the resources we need for the rivers of living water.

The Direction

Notice the direction. This is a surprise, too, because it probably is not what we ordinarily promise people when we do evangelism. When we seek to win people to Christ, what do we promise them. "If you will come and believe in Jesus..." Don't we promise them that rivers of blessing will flow into their lives; they will have eternal life; they will have strength to live; they will have forgiveness; they'll have all of these wonderful blessings that we promise to them. Now that's good. We should promise that, and it's true, but it's not this promise. This promise is the other way around. This promise is that a person who is thus filled with the Holy Spirit is going to be flowing out. Out from within him, out from his innermost being shall flow rivers of living water. When you think of this, I am sure that you think, as I do, of the

"Well, perhaps it has something to do with the input. Some have more of a quality input, while others are more deprived. So perhaps the Sea of Galilee has a better quality input." But if you know geography, you will say, "Ah, but it's the same input. The same stream that flows down into the Sea of Galilee then flows on down into the Dead Sea." "Well, perhaps it's the amount. Perhaps the Sea of Galilee gets more blessing. Perhaps it has the opportunity for a greater inflow." Of course, we know the opposite is the truth. And so it is in our lives. The difference between the Sea of Galilee and the Dead Sea, is that from the Dead Sea there is no outflow.

Dead Sea Missionaries

Have you ever known any Dead Sea missionaries, Dead Sea Christians? Lots of blessing; lots of opportunity. They have all the flow of a good education, of a good background, all the flow of the Word of God and all the blessings that God pours out. But somehow there has been a blockage. Somehow there isn't the outflow. It's deadly and deadening.

What are these rivers that flow? The Bible names them for us. It doesn't name them in this same analogy. It uses another analogy, another picture word. It speaks of the fruit of the Spirit. It speaks of the gifts of the Spirit, the gifts and the graces. We can name the rivers that are to flow out of our lives, can't we? We can say the Amazon of love, the Congo of peace, and the Mississippi of joy. Isn't it beautiful!

Twenty-five Years of Blessing

In a simple but impressive meeting on August 15, campers and staff were joined by several visitors (about 300 in attendance) in this joyous occasion of recounting the many blessings of God's faithfulness throughout the 25 years history of the ministry of Matsubarako Bible Camp in Nagano ken, Japan. Highlighting the future development plans was the installation of the new Japanese director, Rev. Matao Okamura, pastor of the Oakiyama Fukuin Kyokai in Yokosuka. Lovely gifts of appreciation were presented to Mr. and Mrs. John Schone and Miss Phyllis Chamberlain on behalf of the Japanese churches in recognition of their years of service to the churches through their work at camp. Rev. Nakaichi Ando, pastor of the Setagaya Chuo Kyokai in Tokyo, gave the dedicatory prayer for the new chapel and the commemorative message.

Presently there are 4 Japanese and 4 missionaries on the full-time camp staff. This past summer 11 camps, involving 1,498 campers and 208 staff, were held.



PEACEFUL MATSUBARAKO



25TH ANNIVERSARY OF
MATSUBARAKO BIBLE CAMP

Call Back

BY MARIAN SORLEY BGC

If you have gone a little way ahead, call back — call back to encourage those of us who are still climbing. There are rough places ahead, peaks and crevices but when those who have already traveled this pilgrim pathway call back to us, it helps us be brave and press on.

When I was a child I was taken by my parents to the weekly prayer meeting at our church. I always enjoyed the testimonies — especially those of the elderly deacons. Often they would say, "I have walked with the Lord for fifty years, or more, and He has never failed me yet!" I was impressed and decided that I, too, could trust Him with my life. They were "calling back" to say: "I have put Him to the test and He has never failed!"

Now the years have added up and I, too, can say I've walked with the Lord for over fifty years and can call back: "Don't be afraid to commit your life to Him; put your hand in His and lean on Him. He will not fail you."

His Comfort is Real

When we first came to Japan it was not easy to say goodbyes and sever ties with our homeland and loved ones, but His promise has been abundantly fulfilled. Remember He said, "No man has left house or parents or brethren or wife or children for the kingdom of God's sake who shall not receive manifold more in this present time and in the world to come life everlasting." We now have a home in Japan and precious brothers and sisters and children and many, many blessings. We never

give up anything for Him but He repays abundantly. I'm calling back to tell you so.

When, during our service in Japan, death comes to parents or other relatives and we can't be there to bid them goodbye, it hurts, but His comfort becomes very real. I'm calling back to those of you who have not yet had to go through this sorrow to assure you that He will give you comfort and peace when that time comes.

The Empty Nest

Then, the children grow up and the time comes to send them away, leave them in the homeland or put them in boarding school. I remember when we left our son in the States for college, not to see him again for five years. Then we came on to Tokyo and left our daughter in boarding school, and came on home to Wakayama. Home? How could it be home without the children? In their rooms were childhood "treasures" now outgrown. I was overcome with grief and cried for three days. Then I realized this was not helpful to my husband, nor a good testimony to the Japanese. This was Satan trying to defeat me, so I faced him bravely and said right out loud to him: "I will not be overcome by this grief. The children are in God's care and I can trust Him!" I paused, and over me came a quiet peace and contentment that was very, very real. I would call back to you that you, too, will find His grace sufficient for every experience ahead for you.

Language Trials

Then I got depressed and discouraged over the language. Satan told me I was no good. I could never master this language; might as well give up. It was a mistake to think I could do anything in Japan. I found myself agreeing with everything he said, until one day I realized that I should not be listening to Satan, but should go to the Lord for wisdom and guidance. I loved these people but how could I tell them. Then the Lord seemed to bring people to my door asking for English conversation. "Well," I'd say, "I did not come to Japan to teach English, but I did come to be your friend and help you in any way I can. If I can help you with English, please come." Scores have come, and they keep coming, most of them non-Christians not interested in coming to church, but they like to come to my home. And so, gradually I introduce them to Jesus Christ and the new Life He gives, and some of them become His followers. This has been my outlet of service. God has permitted me to do in English what I could not do in Japanese. Do what you can for Him, and He will bless.

In Christ is Victory

As we travel along life's pathway, we meet many enemies, but our Lord has gone this way ahead of us and defeated every enemy and He calls back: "Fear not; let not your heart be troubled; lo, I am with you always!"

Even when we face the end of this life, He who has gone ahead calls back to tell us He has gone through death triumphantly, and we need only pass through the "shadow of death," and we shall find Him with us in that experience, too.

"Yesterday He helped me;
Today He did the same;
How long will this continue?
Forever, praise His name."

If you have gone a little way ahead, call back. There are others following who need your encouragement and some day you, too, can say: "I've walked with the Lord fifty or sixty years and He has never failed me yet."



Fuchida Remembered

BY JACOB DeSHAZER JFMM

The year was 1941 and the day was December 7th. On that early morning Captain Mitsuo Fuchida was leading the Japanese air-squadron of 360 airplanes. They took off from six aircraft-carriers, 200 miles to the north of Pearl Harbor. After seeing that the main force of the American Pacific fleet was at anchor in the bay, Fuchida gave the order to attack! The time in history was 7:49 A.M. From that moment the horrible war between Japan and the United States was open.

Vice Admiral Chuichi Nagumo was the commander in charge of the Pearl Harbor attack force. The surprise attack caused extensive damage to the American battleships, airfields, airplanes and other equipment. Many were lost their lives. Fuchida arrived to his base carrier and was summoned to the bridge immediately. He urged Admiral Nagumo to launch another attack because they had "achieved a great amount of destruction," and there was much more to be done. However, Nagumo decided to return from the attack. Japan lost the war but nearly three years and nine months went by before Japan was finally defeated.

Fuchida was one of the best, intelligent and bold. During World War II he faced death a number of times for his beloved people and country. His life was miraculously saved every time.

The Japanese military men believed that the Emperor was the direct descendant of the sun goddess. He was considered a Divine Person and should be worshiped. After the Japanese war effort failed, the Emperor, Hirohito, on January 1, 1946, made the statement that he was not God. This was broadcast throughout Japan. Many of the people were confused and bewildered. Fuchida felt deeply about these things. How could he help? He

returned to the area of his boyhood days, near Osaka, and took up farming.

One day Fuchida was summoned by General MacArthur to Tokyo. Discouraged and bitter in spirit, he witnessed war crime trials of Japanese who had committed war atrocities against prisoners of war. Then one day he got off the train at Shibuya station and he was handed a pamphlet with the title, "I was a Prisoner of Japan." It told about my experiences.

The Bible Meditation League had printed the pamphlet on good paper and it was distributed widely. The pamphlet told how I had been in the Air Force and was on K. P. duty at Pendleton, Oregon on December 7, 1941. As I heard the news on the radio my heart was filled with hatred and revenge. It seemed like a sneak attack.

One month later, I volunteered for the mission with Jimmy Doolittle, a surprise attack on Tokyo and Japan from the aircraft-carrier Hornet, using army airplanes instead of navy airplanes. On April 18, 1942 with 16 of the B-25's, we bombed Japan. It was the first airplane enemy attack the country of Japan had ever known. I was bombardier on the last airplane that took off the rolling deck of the Hornet on that raid. None of those airplanes were shot down but all of them were lost to further military service, since they ran out of gasoline before they could be landed properly. We bailed out over China and our crew of five bailed out in occupied China. The next morning three from another airplane and all five of us were captured. Three of the eight men were executed and later another died from starvation. The treatment was very bad and we were accused of machine gunning and bombing innocent school children and women. I almost went

insane from the violent hatred of the Japanese guards.

However one day the guard brought a Bible for us to read. We were in solitary confinement, but when my turn came to read the Bible, I had it for three weeks. I read the Bible eagerly. It said Moses had contact with God. I read the prophecy of Christ's coming, and that He was wounded for our transgressions and "with his stripes we are healed." (Isaiah 53:5) Jesus claimed to be the One and after the disciples saw Him and witnessed his resurrection they said: "He was in the world, and the world was made by him." (John 1:10) The Bible had a beautiful meaning to me. I found Christ. He is my Creator, the one and only God and on June 8, 1944, I read God's promise: Romans 10:9. At that moment I knew that I was saved. God said so. I was saved and I was a new creature. Love and joy flooded into my soul and I loved the guards instead of hating them. I forgave them and wanted to tell them about Jesus and Who He really is.

When the war was over, I went to college to study the Bible and to be prepared for missionary work. After graduation I went back to Japan to love and serve the Japanese by helping them to know Jesus Christ.

Fuchida read the pamphlet with great interest and marvelled. He realized the supernatural element in this story. He was inspired to read the Bible. He read the Bible each day and it seemed a wonderful book to him. One day his mind focused on Luke 23:34. Jesus while hanging on the cross prayed, "Father forgive them; for they know not what they do." Fuchida said that he saw clearly what Christ had done on the cross. Right at that moment he met Christ and his sins were forgiven. Christ died for him,

too, and he praised God for sending his Son to die for his sins. Christ changed his bitter and sinful heart into a cleansed and loving heart.

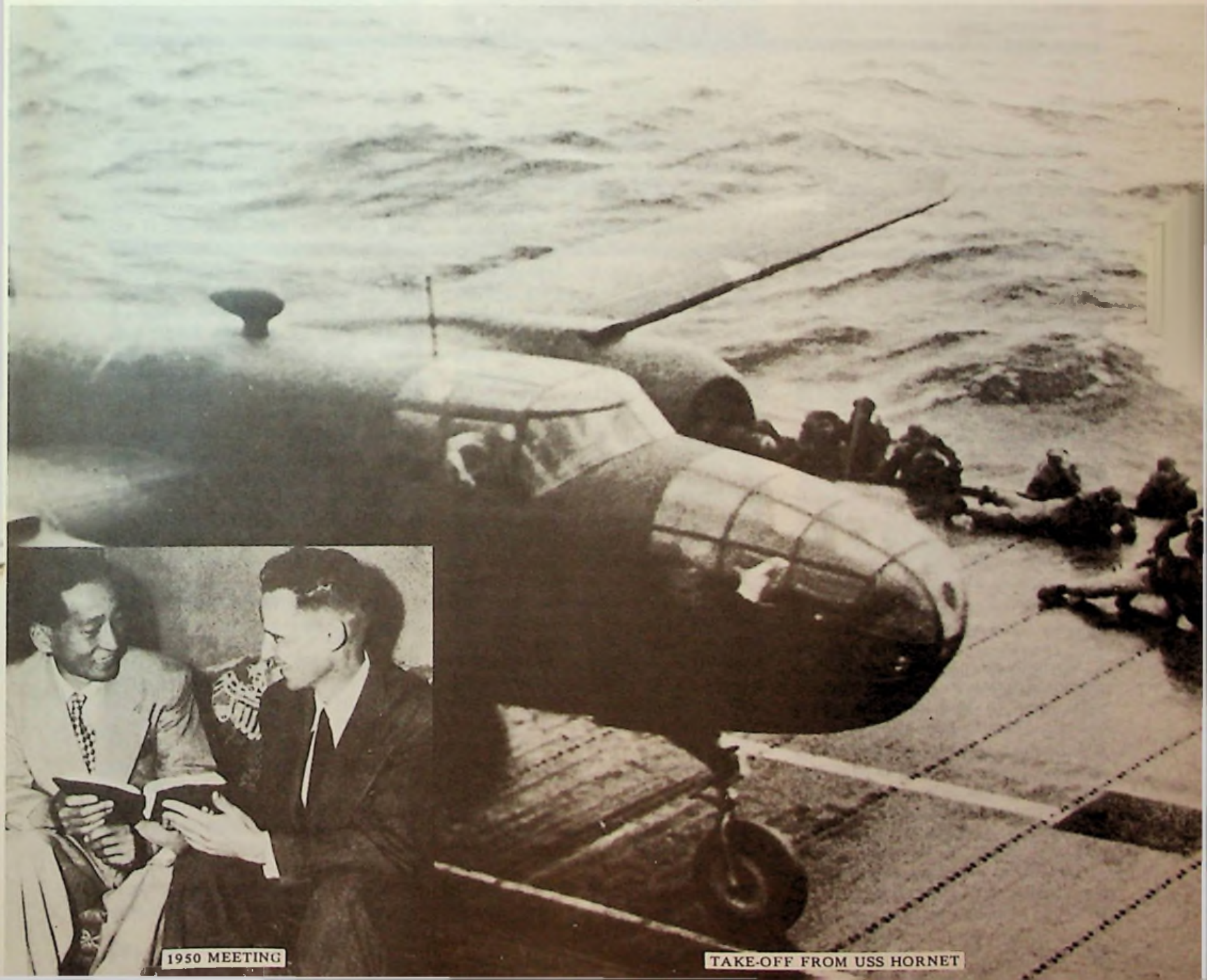
Fuchida became a great warrior for the cause of Christ. He spoke at many Christian rallies and at churches. Often he stood on the top of vans and spoke to the Japanese people on the streets. I was with him sometimes. One time we both spoke to a crowd of over 3,000 in a big hall in Osaka. Many people came forward for receiving Christ. Another time we both spoke in a church in America. Fuchida often went to the people in Honolulu or the Pearl Harbor area. One time a Christian film was made with Fuchida

giving a Bible to a policeman of Honolulu. He told the policeman "I came with bombs once but now I come with the Bible. Jesus Christ is the answer." He felt that the answer is not bombs. Hatred cannot be uprooted without Jesus Christ. God brought Mitsuo Fuchida from Pearl Harbor to the pulpit with the message of Christ. This strange thing seemed to amaze Fuchida and it had great interest both in Japan and the United States. Large crowds would come to hear Fuchida speak and he spoke with dignity and force. Billy Graham and others spoke about the conversion of former enemies, but how Christ had united us in brotherly Christian love. Rex

Humbard made a Japanese television special of the dramatic story and aired it 34 years to the day after Pearl Harbor. That day was December 7, 1975.

On Sunday morning of May 30, 1976, Fuchida went to be with Jesus eternally. The Christian funeral was held at his home in Kashiwa-Shi, Nara Ken by Reverend Oi of Sakurai Church. It was a witness for Christ to many who attended. As I prayerfully listened to the funeral message and thought of my brother and friend, because of Christ, joy and a satisfying peace settled over my soul. For Fuchida, "all things are become new."

"ALL THINGS ARE BECOME NEW."



1950 MEETING

TAKE-OFF FROM USS HORNET

A Look at

Short Termers

BY RALPH COX TEAM

I have tried not to limit this just to my own area, but to possible usage and how they have been used thus far throughout TEAM. I would like to emphasize first of all that short termers can be used in almost any place. TEAM has had short term workers from age 18 to 70. They have worked in just about everything from direct church planting and evangelism to cooking, secretarial work and building. Now, when you think of this age span and the variety of possibilities of service, it really opens up a wide field. So let's think of a possible worker as being almost anybody who has good health, loves the Lord, believes the Bible and wants to serve where needed. So with this in mind, if we look at our work, most of us can see areas where they could help us and free us to do more of what God has called us to do here.

Recruitment

We have recently returned from a six-month furlough. This time we took more time to visit not only Bible colleges, but also Inter-Varsity groups and Campus Crusade groups. I think this is a group of young people who are open to this type of a proposal (short term workers) and I believe it is a group that has been almost entirely neglected except by Campus Crusade which has had phenomenal growth. In just a little over twenty-five years its influence is being felt in almost every

corner of the globe. One of the keys to their recruitment is just this area that is neglected by traditional missions. Traditional methods of recruitment have appealed basically to students in Christian institutions. Appeals for volunteers in churches have brought some responses from young people, but these young people face at least four years of training in a Christian school, perhaps some graduate work, and then perhaps a year of preparation before finally getting to the field. Thinking of short term workers, we can appeal to Christian students in all colleges and universities. When we go into churches we can say, "We need you NOW, and when I say *you* I am not just talking to the young people in the church. We need *you*. You may be a retiree, but you can be used on the mission field, too. You may be middle-aged but we need you, too." By giving examples of how different people have been used, we found many times an enthusiastic response from all ages. Really, for the first time, I believe, we were able to speak to church audiences and tell them that they couldn't sit comfortably in their seats after this message and say, "Well, he's talking to the young people in this church." We were able to arrange with most of the pastors an after-session for those interested from all age groups. This was probably one of the most effective parts of our furlough ministry — talking with these people — trying to weed

out those who would be unacceptable and encouraging those who would be acceptable. As a result there are already ten new short termers on the field from our 1975 furlough. If we missionaries really catch a vision of what can be accomplished with short termers and how we can appeal to a broader strata of available people, I believe that we will see missions in Japan really begin to grow once again. This may necessitate setting up special departments in our home offices, but if we can demonstrate that this is helping us to plant the church here in Japan, our missions will stand behind us. Already there is quite a large percentage of short termers who have returned to the field permanently or are actively preparing to return to the field as full timers.

New Dimensions of Cooperation

A ministry for short term workers also opens the door to a new and profitable type of cooperation with supporting churches. One of our supporting churches has tentatively agreed to send us a continuous stream of young people to work with us in our area. In June we received our second couple from this church. Needless to say, prayer support and interest in our work has greatly increased. If the pastor can catch a vision of what is being done here, what this is going to do for his young people even if they

never return to the field as missionaries, I think that we can see more pastors and churches recruiting for us actively and engaged in a more meaningful cooperation. Instead of "Give your life for full-time service and go to Bible school and six years later find yourself in full-time service," we can say, "You are needed on the field right now. We can use you just as you are. You can grow spiritually, you can actively work as a missionary, and then God can lead you in the next step." I think we'll see many of these folks returning to the field because they saw the need first hand just like many of us did while in the Army or Navy.

We, personally, are using not only someone who comes out for a year or two but also summer workers. Now when it comes to summer workers we

people fitting in and helping in many different ways. One of the main areas that we will be using them is in teaching English. We should strive to do a good job in teaching English, not a sloppy job. We must show love, concern and a genuine desire to help people. This may be one of the strongest messages that they can get across. If they get this across, the next step to a Gospel-related ministry will not be difficult. In our own area they are being used to help us in planting churches even in the country areas, as well as in the cities. We are finding it one of the most effective means of attracting people to where they do hear the gospel, so it helps all our churches. Each helper is assigned a home church where they attend on Sunday morning and have an English Bible Class. Weekly contacts are also

team. So next year we hope to launch the effort. I think we will be surprised at their effectiveness.

Our Contribution to Y.P.

One other factor that needs to be emphasized is, what we can contribute to these young people. We tend to think, "What can we get from them?" Look at all the money that's involved, all the transportation, all the financial support that it takes — they can't possibly accomplish that much in one year. Wouldn't it be better to just send that money to the mission field and let us use it out here? Wouldn't it accomplish far more?" But is that type of thinking fair? How much money do we invest in our children when they go off to Bible college for four years? During that four-year period, do we measure how much they contribute to

There are already ten new short termers on the field from our 1975 furlough.

Let's not just ask "What can we get?" but also, "What can we give?"

tend to think negatively — "the cost, the time involved, problems, etc. We are going to have to give a lot of our time, there are going to be problems and it just doesn't seem worth it." We, of course, need to realize that in using young people, or whatever age bracket they may be in, it is going to take some of our time. It is going to take a little bit of sacrifice and there are going to be problems. But I personally feel that it is well worth it. Giving a little bit of ourselves in order that these young people can really have an enjoyable and a profitable experience, so that they can go back to the States and say, "Boy, it was sure wonderful," is just the thing that is going to bring many back full-time.

Of course we will have to plan well in order that they can really be involved in the life of the Japanese — in their language, in their culture, etc. There are so many wonderful things here that they can involve themselves in and learn about as they witness. These are the things that are really going to get them excited about Japan and the opportunities that are here for Christ.

As I mentioned earlier, in almost any phase of our ministry, we can see

funneled into that church. In one area, we have a young man working with a Japanese young man who is in a university and feels called to the ministry. Just the two of them with the cooperation of a nearby church, have started a church from scratch.

Other areas where they have worked very effectively, are in getting on university and high school campuses to teach English. They attract students, invite them into their homes, socialize with them, then seek to lead them personally to Christ and into one of our churches. They teach in companies, in schools, in their homes, in our churches, etc. This, of course, is just another step in getting them related to the church in Japan.

Then, a method that has never been used, to my knowledge, here in Japan (except by the Mormons) is the method used by Greater Europe Mission in Italy. A group of young people were recruited to go to a certain city in Italy and plant a church. I do not know the exact results but we plan to try this in the near future. We have pastors and workers available to do the preaching, to supplement their ministry and to give guidance. Columbia Bible College has agreed to furnish the

God's work as to whether it is worth it or not? No, we look at that as just a period of training — just the beginning of a foundation for life. I think we need to also look at this as just another type of training that we can give to young people right here on the mission field — maybe far more practical as far as missions is concerned than they will get in some of the Bible colleges and Bible schools in America. I believe we can see young people really blossom. Indeed, we are already seeing young people who have never really seriously considered giving their lives full-time to missions, coming out as full-fledged missionaries. We can see and are seeing young people thrilled with the possibility of serving the Lord full-time, not just in America, but on the mission field, and specifically in Japan. So let's not just ask "What can we get?" but also, "What can we give?" Let's invest in summer workers and short term workers, and give them opportunity to serve and see what God is doing in this country — and He's doing exciting things in many ways. They have a lot to contribute and so do we. Maybe this is close to the New Testament method as practiced by Paul in Acts 20:4.

Short Termers In Church Planting

BY NORM JOHNSON

ELI / LIFE

The topic of short-term missionaries is not universally popular among missionaries today. Many immediately think of the limitations of language ability, cultural understanding, and general theological preparation that most short-termers come with. Or they think that some milk-toast Christian is trying to salve his conscience by giving two years on the mission field when what God really wants is his life.

A New Look

Let's take a fresh look at the possibilities and worth of short-termers. To counteract the first negative thoughts, let me propose three positive ones. First, in the broad sense of the word, all Christians are called to be ministers. For some that ministry will take shape within the occupations of missionary or pastor. But for others that ministry will take shape within the context of secular occupations. Second, God's will for our lives is not static but dynamic. It may well be God's will for a Christian to spend two years in ministry in China and then a lifetime in Japan. Or again, to spend two years in Japan and then a lifetime ministering from within a secular occupation in the U.S. The fact is we are all called to make disciples. The form that

that takes will vary from person to person and probably within each individual's life.

Our Calling

But we aren't just called to act to minister the gospel. We are called more basically to "be," to experience the gospel. I think all of us can see that when we limit the gospel of Christ to any one cultural experience, we hold it down — we bind it. Inversely, when we open up our understanding of the gospel through fellowship and interaction with Christian brothers and sisters from other cultures, we in essence set the gospel free. At least our experience of the gospel grows. This new-grown understanding of the gospel that all cross-cultural Christians experience is a value that is often overlooked, but one that more Christians and, in fact, the church of Christ can surely benefit from more.

Limitations Considered

Now let's consider some of the limitations of short-termers. The most glaring limitation of course is time, for disciples are not made overnight, especially when working across language and cultural barriers. So how do we deal with these limitations?

The LIFE Approach

In LIFE we work with Japanese believers who have a long-range commitment to the ministry we are undertaking. Thus the Japanese co-workers carry the load of what is traditionally thought of as disciple-making, counseling, teaching and follow-up, while the short-termer functions primarily as an initiator of relationships between the non-Christian community and the Christian church. In the LIFE concept we seek out a Japanese church that will join us in seeking to establish a new church. The mother church provides a pastor for the new church, and LIFE provides two North American teachers to work at an English school that is established with the church to work as an evangelistic outreach from the new church. The mother church also provides a secretary to work at the English school full time, who is also part of the nucleus for starting the new church. The mother church pays half, and LIFE pays half of the rent and equipping of the facilities. The same arrangement is followed for the pastor's salary as he serves during the week as chaplain at the English school. The secretary's salary of course, comes from the English school and the short-termers from America.



NORM JOHNSON

DEVOTIONS

Gospel Proclamation

In using the teaching of English as one facet of the gospel ministry, we hope to go beyond simply a ministry of presence by structuring definite agreed-upon times of gospel proclamation. Within each two-hour class period, there is a twenty-minute chapel period led in Japanese by our pastor/chaplain. Also, each term we have an English camp at which an evangelistic message is presented by the Japanese chaplain. Each class term, LIFE and the church co-sponsor a special evangelism meeting, often utilizing musicians and Christians from America to work with established Japanese evangelists. By thus having these specific times to communicate the gospel, we can realize our ministry without sacrificing our trustworthiness as English teachers. In all of this activity, of course the criterion of success is the question, "Are disciples being made?"

Common Goals

Needless to say, this is a rather well-defined vision and it has not been easy to find pastors and churches that

could truly share this vision. It is our desire to avoid imposing something foreign on the Japanese, but rather to work together towards a common goal. We feel that if we have a well-defined goal and the parameters of the path laid out, there will be more satisfaction and fulfillment for all involved.

The HATSUDAI Project

How has this worked in the Hatsudai project where I am involved? Hatsudai Christian Church began in April 1975 with the pilot project period running through September 1977. The goals for this two-and-a-half-year period were to have thirty members and to become self-supporting financially. We presently have fourteen members—four are the nucleus that started the church, six are new baptised believers, and four are transfers. The recent Sunday morning attendance has been about twenty-two. And the church is already self-supporting financially. So I am happy to say that by the grace of God we are making significant progress towards the goals we set by faith over a year ago.

Outlook Optimistic

Again let me emphasize that the short-term's goal is to be a good English teacher and thus facilitate the healthy initiation of relationship between Japanese Christians and the many who come to the English school out of interest in English. But also as I have watched, listened and learned of Japanese ways of doing things, I have begun to find times when I could also contribute in little ways here and there. Even more satisfying for me has been the chance to focus in on four or five of my more skillful students, seeking to establish a significant relationship through which I can share in depth of my life and faith. Here again, even with those students whose English is very good, I have found the support, counsel, and partnership of my Japanese brothers and sisters indispensable. Thus I can say that given a sufficient framework in conjunction with others who have a long-term commitment to the ministry, my two-and-a-half-year commitment as a short-term can make a significant contribution to making disciples within a local church context.

1976 SHORT-TERM WORKERS IN JAPAN

Name of Mission	Number of Workers	Number of Weeks	Immediate National	Supervisor Missionary	Type of Work
AG	5	12-14		X	Office help missionaries, evangelism, teaching a course for laymen, drug counseling.
BIMI	5	10		X	Evangelism and practical.
CG	10	5		X	English teaching, working with camps, evangelism.
CMA	2	7		X	
FKK	3	6	X	X	Evangelism through English conversation.
GCM	2	8	X		Mainly English teaching.
H-BA	6	8-11		X	Evangelistic rallies, English conversation, camps, music, literature distribution.
IM	4	8		X	House-to-house tract distribution, helping in English Bible classes, preaching in American Armed Forces, English services.
JEFCM	2			X	English, painting, missionary children's camp, etc.
JEM	3	6		X	Tract distribution, English camp, vacation Bible school, camp clean up.
JNAC	4	2	X		Farm project in Hokkaido.
LBM	1	8		X	Distribution of tracts (indefinite).
LIFE	27	11	X		ELI Scrum Dendo.
OCS	3	6		X	School.
OMF	3.5	8.9		X	Assisting in camps, EBC, missionary help, etc.
OMI	5	5	X		Language teaching.
OMS	15	11	X		ELI Scrum Dendo.
SB	3	8		X	English-speaking church speakers, Friendship House.
TEAM	10	9		X	Summer Bible camps, construction work, assisting the church, music, teaching English.
WMF	3				Church-planting.
YWAM	10	4		X	Church meetings, literature distribution, Bible/English ministry, work in coffee shops, house ministry, youth camps.

* See JEMA Directory for mission designations.

* Of all ministries listed in the JEMA Directory, 89 responded.

Compiled by Jim Hunt (1.11)

Scrum Dendo



KEN WENDLING

ELI

Scrum Dendo might sound at first like the name of a scouring powder or model train. Instead it is the name of a "made in Japan" short term missionary program teaming North Americans with young Japanese to make disciples cooperatively through the local church.

This year the program placed recruits in 43 evangelical churches in the Kansai area to help Japanese pastors and laymen carry out evangelistic projects. *Scrum Dendo*, a division of the English Language Institute (ELI) capitalizes on the desire among Japanese to learn English conversation. Nearly 1,000 business people, housewives and students from junior high grades through university were enrolled in classes inside the churches taught by North American summer missionaries. Enrollees did more than study English. They also heard Japanese chaplains present the message of Christ in Japanese during chapel. Informal periods in homes, at recreational events and in camps, coupled with special evangelistic meetings and the English Bible classes provided manifold opportunities to share the love of Christ with unbelievers.

Response has been exciting. Keisuke Sakashita, for example, spotted a poster one day and decided to go to church.

"When I stepped into the church," said this high school student, who was baptized on December 21, 1975, "I was an agnostic but He was there to satisfy my hunger and understand all my worries and problems. After my decision, my life began changing. Now I am eager to share His love with those who don't know Him."

Many others, contacted through the joint effort of summer missionaries

and Japanese Christians, are on record as new believers. Pastors were encouraged and were hopeful that the effects of the summer outreach would be lasting.

In a similar *Scrum Dendo* program in 1975 the Rev. Rikio Matsuzawa, pastor of Joto Holiness Christian Church, said: "Teaching English as a second language has been one of the most effective methods of evangelism since the Meiji era in Japan. I believe *Scrum Dendo*, supported by the prayer and help of the local church members, is very effective. In 1975 we had only 17 students enrolled — 14 of whom were new contacts. However, five of the 14 were young men who received Christ as their personal Savior."

In 1973 before we developed *Scrum Dendo*, I shared the common feeling among missionaries about summer short termers. "They're more trouble than they're worth," I reasoned. I also knew that training and supervision require much time and energy from long term missionaries whose schedules are active all year long and who are looking forward to summer vacations.

Only 90 Days

"Are three months enough to make a person even reasonably self-sufficient in either life style or ministry?" I heard veteran missionaries ask. The feeling was that in most cases the summer worker increased a missionary's burden rather than lightened it.

Why then was *Scrum Dendo* organized? In 1973 three American young people arrived in Japan and became my responsibility. Because of my preconceived notions, I had only half-heartedly extended the invitation.

However, those three students made such a remarkable contribution during that short time that we decided to take the summer possibilities seriously. They helped us to understand the vast potential among North American students available for summer cross-cultural ministries. We awakened also to the eagerness of local Japanese churches to have a meaningful summer outreach with the cooperation of short-term missionaries.

Shizuoka Experiment

In 1974 pastors in Shizuoka Prefecture agreed to an experimental program. Each pastor took in a North American summer worker to teach English and to help to make contacts and present Christ through organized chapel periods. We did not expect summer missionaries to contribute much to the long-range goals of the churches in making disciples. But providentially these visionary pastors experimented with this summer model that produced a substantial number of disciples who followed the Lord in baptism and joined the church.

The underpinning of the English Language Institute's *Scrum Dendo* concern is a desire to make disciples within the local church context. When this vision was interlaced with the local church's evangelistic commitment, *Scrum Dendo* enjoyed increasing support. The program became an extension of a church's own long-range goal. Local pastors played a major role in applying the utility of this evangelistic thrust.

At the same time the Language Institute For Evangelism (ELI's American missionary counterpart) realized that its recruiting strengths were considerably greater than it was employ-

ing. Therefore, *Scrum Dendo* moved to Kansai where the potential for growth in a densely populated area provided an opportunity to refine and expand the program.

During this period, OMS International made the same discovery concerning the utilization of summer recruits in Japan. During the Kansai *Scrum Dendo* outreach in 1975, seven

Kenzo Tsujioka, personally contacted individual Japanese pastors of evangelical churches in the area eight months in advance of the summer program. The pastors discussed the goals of their churches as Tsujioka-sensei explained the *Scrum Dendo* program. Interested pastors were given brochures to distribute to their congregations. These described the goals and the commit-

with the pastor of the sponsoring church. Since each homestay followed four days of instruction, it gave North Americans a chance to test and try what they had been learning. At the end of the homestays the trainees would come back together for debriefing and to share their experiences. Regular times of Bible study, prayer, fellowship, recreation and singing drew

The underpinning of the English Language Institute's *Scrum Dendo* concern is a desire to make disciples within the local church context.

Success was always dependent upon careful preparation and training.

OMS young people and sixteen LIFE recruits were placed in 23 evangelical churches of various denominations. As far as possible we matched denominational backgrounds of the foreigners and their Japanese host churches.

In Kansai we were reassured that short-term missionaries could make a meaningful contribution to local churches where discipleship was given priority.

In addition, we also began working toward other supportive purposes. Local churches enjoyed new dimensions of meaningful witness through the impetus of *Scrum Dendo*. In addition to a pastor's involvement, chaplains and laymen participated as well. At the same time the foreign young person was given an opportunity to test his or her missionary gift and to discover what it means to participate in cross-cultural ministry — operating in a society, culture and language different from his own, working in a national church under a Japanese pastor, and seeing the role of a mission organization on the field. It also provided the missionary society with an opportunity for sensitively recruiting young people gifted in cross-cultural ministries for longer term commitments.

Preparation is the Key

Success was always dependent upon careful preparation and training. The Kansai *Scrum Dendo* Coordinator,

ment required of the laymen as well as the foreigner and others who would be involved in the special summer outreach. Participating churches were represented by their pastors in a series of group meetings where details were worked out and shared in prayer and fellowship in preparation for the summer.

Meanwhile, participating mission societies — OMS International and LIFE in 1975 and 1976 — recruited and screened candidates for *Scrum Dendo*. Through their efforts forty-four North Americans committed themselves to a summer of ministry in 1976, assuming full responsibility for their support.

Training, Placement, Supervision

After their arrival in Osaka, they spent the first three weeks of their twelve-week visit taking intensive training. Don Wright, a Baptist General Conference Missionary, won the love and respect of participants as he directed this phase of the 1976 program held at the Mennonite Brethren Conference site in Osaka. Training included small classes of language study, lectures on culture, customs and Japanese church policies, the relationship of missionaries, and the teaching of English as a second language. More than a dozen specialists from each of the various areas helped to prepare the short-termers for their summer of ministry.

A vital part of the training, however, was two three-day homestays

the group together to become a caring community of believers working toward shared objectives.

At a banquet this year where 170 North Americans, chaplains and pastors met for the first time, the Rev. Andrew Furuyama underlined the importance of this outreach when he said: "Seventeen years ago tonight I received Christ as my personal Saviour in a Bible English conversation class."

At last the short-termers were placed in their assigned churches. The seven-week English conversation program began after local churches recruited students from the community. Classes were held twice a week for each group of students, based on a schedule suited to the individual congregation. For each of the five to six English classes held twice weekly there was also a 20-minute chapel session led by a chaplain who was appointed by the pastor. This chaplain was either an active layman or a seminary student. This key figure gave systematic presentations of the gospel as carefully prepared as the English conversation curriculum.

Each chaplain had a two-day training session previous to his participation in *Scrum Dendo*. On the second day all chaplains were joined by their pastor for final coordination. An honorarium of 65,000 yen was given to each church by *Scrum Dendo* from student fees, used to reimburse chaplains for their seven weeks of service. The church was expected to provide housing for him. Channeling the

money through the church strengthened loyalty to the local congregation, rather than to *Scrum Dendo*. Thus from the outset the chaplain was recognized as a member of the church staff assigned to the *Scrum Dendo* program.

Supervision was an important key to the effective working out of this joint effort. The local pastor was the coordinator of the English Language Institute Center in his church, which

jointly edited by Eiji Ueki, office manager, and Paul Brubaker.

Orbiting the basic classroom-chapel thrust held in the churches were a number of activities which strengthened relationships and assisted in decision making opportunities. Recreation, home-gatherings, student-teacher outings — these and other activities were planned by Japanese staff and North American guests. They provided opportunities to build lasting friendships,

carried out properly by one mission agency for a dozen summer workers or fewer. Mission societies which have held back because of the difficulties in training summer staff members are encouraged to actively recruit workers for this project in Kansai and other areas — a project which yields both short and long term benefits. By uniting in the work of *Scrum Dendo*, more objectives can be reached.

We are already making plans for the

The fact is that we are all called to make disciples.

included the chaplain and the foreign staff member. Beyond that, Kansai was divided into three areas for communication and cooperation among the participants. In 1976, the geographic divisions were: Osaka, Nankai, e-Nishinomiya, with 12 to 15 churches in each. One full-time foreign personnel consultant was assigned to work with the short-termers in each of the areas. They met together once a week for prayer, sharing, fellowship and reporting as well as for briefing on special upcoming events.

In addition to this small group meeting, each worker was visited a minimum of once every two weeks in his or her actual teaching setting. The supervisors were on call for problems or extra consultation.

Dick Amos of OMS International supervised the Nankai area, while Paul Brubaker and Walter Copeland of LIFE supervised the Osaka and Kobe-Nishinomiya areas respectively. The three supervisors, along with others on the support team, met regularly with the program coordinator for sharing and briefing on past and projected happenings.

Extra-Curricular Evangelism

In order to keep open further communication a bilingual inter-staff newspaper called *Scrum News* was published ten times throughout the program. It reported on people, places and events vital to the summer outreach. The paper was planned and

trust and understanding. They helped to build a solid background for those aspects of the program geared toward decision-making.

A booklet of six evangelistic Bible lessons prepared by Dee Wirz, a LIFE missionary, were printed bi-lingually and correlated with the *Sodo in Dendo* booklet originally written in Japanese and translated into English. Titled "So Great Salvation," it was used during the Sunday school hour each week for *Scrum Dendo* students.

Youth Crusades were held in each of the three geographic areas featuring Rev. Kiichi Ariga as evangelist and the 35-member "Continental Singers" of California as musicians. One of the strengths of these crusades was their opportunities for decisions among Japanese who heard the gospel earlier in the local church during *Scrum Dendo* chapel periods. A second major decision-making activity was two evangelistic camps with Rev. Andrew Furuyama as the camp speaker.

United we stand

Scrum Dendo is a cooperative program on many levels. Most important, perhaps, are the bonds between missionaries and Christians in local churches — both committed to the goal of making disciples. Of course, a strengthening and expansion of this relationship is always increased when greater cooperation exists among the missionary community.

An intensive summer training program like *Scrum Dendo* cannot be

1977 thrust which will enroll 75 short termers for churches in the Kansai area. We are looking forward to the participation of other mission groups in addition to LIFE and OMS. Detailed material, prepared for missions interested in cooperative recruitment in North America, will be sent upon request.

Short Termers Return

In every year since the beginning of *Scrum Dendo*, LIFE has had fellows and girls return for a longer missionary commitment. Mr. Frank Gorsline, OMS International Candidate recruiter, reports that this is true for his mission as well. A university student already this year has written to tell how God touched her life as she participated in the outreach.

"I continued to pray and as the doors opened for *Scrum Dendo* 1976, I was so excited because I knew that God wanted me here this summer. And I began to see it as a possibility for the future as well ... As I was reading *Japan Harvest* I could hear God saying, 'This is the prime time of my work in Japan. I want you to be a part of the harvesters.'"

At a time when the missionary community in Japan is declining (10% in the last five years, according to JEMA) and entering an even more serious period of decline as post war missionaries retire in the next 15 years, *Scrum Dendo* may be one of many cooperative efforts needed to change this direction.

When Proud

JEMA Annual Summer Conference
1976

DEVOTIONS WITH SAM PFEIFER

BY SAM PFEIFER WMF

Waves Strike

After I was asked to hold this prayer meeting, the Lord spoke to me through a word in Job 38:11, "(Who) said, 'Thus far and no farther shall you come, and here shall your proud waves stop?'"

Last year I had the joy of introducing a group of young people to the Hi-BA Camp. Among the many other fun activities, we had the opportunity to go down to the ocean for swimming. For me, this was quite an experience. We have some lakes in Switzerland, but no such big waves. As I stood out in the water and the waves came rolling in, some were just too high to ride on, so we had to go under them. They toppled us over and upside down. But about a hundred or two hundred feet away, there was the shore, and even the mightiest waves broke on that shore.

When we came to Japan for the third time we had the privilege of riding all around Africa because the Suez Canal was closed. Just before coming down to Johannesburg, we ran into a very severe storm. Then we sailed around the Cape and that storm

didn't leave us until we entered the Strait of Malacca. There it was very interesting. The waves were coming from behind and just pulled under our ship and left us again. Sometimes these storms are very sudden. The waves are coming very suddenly. And sometimes they are long-lasting storms. I think that we have both of them in our lives, too. As I thought about our missionary lives in Japan, we face quite a number of proud waves. If we try to break these waves, or to stand against them, they will run us over. But if we let them hit on the Lord Jesus, He will never be run over! He is like the shore, and there the proud waves come to a halt.

Proud Wave of Accusation

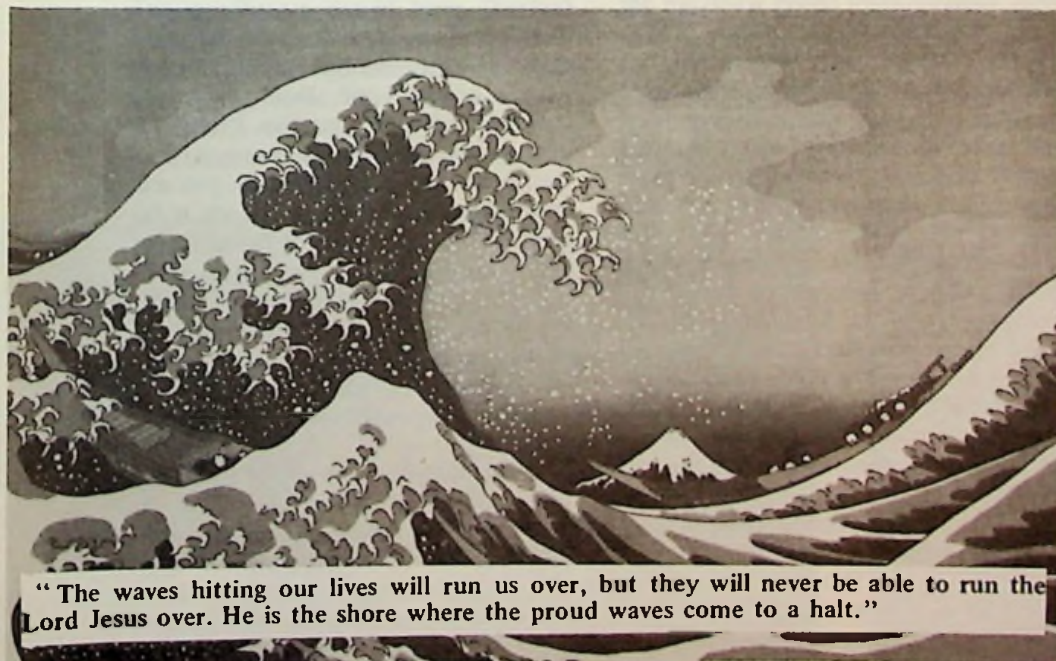
There is the proud wave of accusation. I think we all feel it in this country. Sometimes the devil is accusing us right on the way up to the pulpit. It says in the Word, "The accuser of the brethren is there day and night, accusing them before God." We can feel a little bit like Wesley. We are told that he had a very vicious wife. Probably this made it easy for him to travel so much. When one day he gave

a testimony in church of what kind of sinner he was that the Lord had saved, to encourage others to come, too, his wife spoke up and said, "This was only half of it." She was eager to tell all the rest, too.

In Germany we had a famous man by the name of Wilhelm Busch. In the First World War he was an officer and he was gloriously saved. And he was full of joy. But one day he blew his top and he gave a real good brush-down to his soldiers. And then he was about to cry and said, "Now, I'm saved, and haven't changed a bit. There is still that old angry self." But then he went to his room and went on his knees and said, "Lord, You took this all into account before You saved me. And now You have me. And You won't get rid of me any more." Isn't it wonderful to know that the Lord took all of our weaknesses into account and He knew what kind of being He was going to save before He even did it. "They overcame him by the blood of the Lamb." No one of us will graduate before the Lord. No one could be saved by his good life. We all will fail miserably. But there is the blood of the Lamb! There the proud waves of accusation come to a halt.

Proud Wave of Tribulation

Then there are the proud waves of tribulation. Satan seems to be allowed to break in like a flood. We see it in the life of Job. God gave power to the devil in one day to take his fortune, to take all his children, and to touch even his health. And there he was. He had lost everything. And just when he really needed the support of his wife, the comfort of his wife, she said to him, "Are you still trying to be godly when God has done all this to you? Curse him and die! Just finish up! No use to live any longer." And then his friends came. They couldn't bring much comfort to him, either. On the contrary, they wanted to point out some sin in his life. But there was a shore in the life of Job where the proud waves



"The waves hitting our lives will run us over, but they will never be able to run the Lord Jesus over. He is the shore where the proud waves come to a halt."

came to a halt. He said, in Job 19:25, "But as for me, I know that my Redeemer liveth and he will stand upon the earth at last." Or, as another version renders it, "He will be the last to stand upon this earth." Sometimes everything seems moving around us. We seem to lose everything, seem to be so lonely and our anger seems to come. But we know that our Redeemer liveth! This is a promise that goes with us even through death, and therefore, we find it on many a cemetery and many a grave, written on

ful word from Romans 8:28, "And we know that all that happens to us is working for our good, if we are called and are fitting into His plans." The things that are dropping on our way are not accidental. They are providential. The Lord has put them there. They are the plans for our lives, and if we fit in, we experience a wonderful peace.

When I came up to Karuizawa this year, I felt really tired out, longing for a good, good rest. And sure enough, right on the first day, when I looked

them, to step into their boat. But they were afraid lest it be a ghost and they started to cry for fear. He spoke to them at once, "It is I. Don't be afraid." He stepped into the boat and the storm was gone. The proud waves of fear broke down right there, where the Lord Jesus came into the difficulty. Sometimes the Lord Jesus is boarding our boat of fear even before the storm comes. Then He is there already and when He is in the boat, the proud waves of fear can't do a thing to us.

Before I came to Japan, I thought I would be the ideal missionary.

the place where Christians are buried, "I know that my Redeemer liveth, and He will be the last to stand upon this earth."

Proud Wave of Difficult Relations

Then there are the proud waves of difficult relations. Many do not get along with people we are to work with. Before I came to Japan, I thought I would be the ideal missionary. I got along wonderfully with everybody, but then here in Japan I "got it" one time after another, and I couldn't take it. And why, Lord?

Why have these people such power over me? Why can they make life so difficult for me? Then I ran into a text in Psalm 66:12 where it says, "Thou hast caused men to ride over our heads. We went through the fire and through the waters, but thou broughtest us out into a wealthy place." Then I could take it. If the Lord has done it because it was necessary for me, all right. It's not actually the men making our lives difficult, but it is the Lord that has allowed them to do so, and stopping them when we have learned what we ought to.

Proud Wave of Reaction

Then, there are the proud waves of reacting against our circumstances. In other words, when we have an argument against the Lord, if we do not fit in — something the Lord has laid on our way: a pain, a difficulty something that just can't be resolved. There are some who experience the Lord's help in a very dramatic way, but there are other cases where the Lord leaves such troubles and says, "My grace is sufficient for you." We have that wonder-

ful for a good rest at noontime, right in the next house one of these jazz bands started to play. The father of those children told them to stop at least for an hour, but they couldn't wait more than forty-five minutes. Then a camp came with one hundred and sixty children right on the same compound. This noise was going on for one or two weeks until finally I came to the conclusion, "This, too, is just arranged by the Lord. And if He feels that this is best for my headache and for my tiredness, I'll just take it and start to praise the Lord for it." There the peace came in. ALL things are working for our good. And the proud waves of reacting against circumstances came to a halt.

Proud Wave of Fear

And there are the proud waves of fear. Usually they come when we are tired. We read in the Bible of the disciples where they were tired out and the Lord told them to come aside and rest for a little while. They crossed the lake, and sure enough, a great crowd of people was waiting for them again. And they had a busy day and fed five thousand men, and even more women and children. It was a successful day. People wanted to crown the Lord Jesus as their king. And then the Lord said, "No. Hurry up. Go aboard the boats. Cross the lake again. I'll join you later." They were disappointed. To be driven away just at the peak of success! And then they were out on the lake, on the Sea of Galilee when that storm hit them. Discouraged, tired disciples probably not agreeing with the Lord. The text states: "He saw that they were in serious trouble." And then He came and wanted to join

Proud Wave of Worry

I will just mention one more, the proud wave of worry. Thinking of Paul, when he was in prison there in Rome, awaiting his trial and he didn't know how it would end, whether in life or in death. Whether he would be executed to be with the Lord, or whether he would be given freedom and he could go again and preach the gospel. I can imagine that many, many worries came into his heart. How are the churches doing? What about my life? Am I to finish up so early? What about the support, will it still come in when people hear that I am in prison? And probably many other things. But right there, the Lord gave him this wonderful assurance, in Philippians 4:6, "Don't worry about anything. Instead, pray about everything: tell God your needs, and don't forget to thank him for his answers." This last one is a good one. Don't forget to thank Him for His answers. I think we experience many more answers than we remember. If you do this, you will experience God's peace, which is far more wonderful than the human mind can understand. There in prison in his difficult circumstances, he had laid his whole life and all his difficulties completely into the hand of the Lord and left them there. Therefore, the letter to the Philippians is just such a letter of joy.

Probably you have worry and other waves that hit your life. But remember, the waves hitting our lives will run us over, but they will never be able to run the Lord Jesus over. He is the shore where the proud waves come to a halt. Praise His Name!

ENGLISH CAMP EFFECTIVENESS

BY ALAN DILLON FEGC

"I am not a Christian, but from what I have heard about heaven, it must be something like this camp."

"I received peace in my heart while here at camp."

"I liked the campfire best, because it was a chance to understand what others were thinking."

"I have great shyness, so the Treasure Hunt helps me to be relaxed."

These are a few of the comments made by Japanese who attended the Adult English Camp this year.

Since 1963, the Far Eastern Gospel Crusade has held an English Teachers' Seminar at Okutama Bible Camp. In the summer of 1975, the number of applicants to the English Teachers' Seminar was so great that we had to turn down quite a number who wanted to come. Therefore we added the Adult English Camp this year, intended for anyone over 20 years of age who would like to improve his ability in English. This year, both the Seminar and the Camp were well attended and the enthusiasm of the campers lingers still.

Some have accepted Jesus Christ as personal Saviour at these camps. Others, like Mr. Matsumura of Tochigi Prefecture, came back to the Lord's fellowship and rededicated their lives to Christ at camp. Mr. Matsumura said

that the new view of the Lord Jesus Christ at English Teachers' Seminar, "broke my heart and I realized my own smallness and accepted His love."

These camps are 4 or 5 days in length. We try to have a large number of native speakers of English on the staff, so that all the campers will have plenty of opportunity for English conversation. At the English Teachers' Seminar, we usually have discussion hours on some book of interest. An effort is made to clearly present the Gospel in the meetings and through personal contacts, but we try to avoid high pressure methods which would drive the campers away.

Many of the campers tell us that they had a very good time. They always enjoy taking part in skits of such stories as Momotaro (Peach Boy) or Snow White - all in English of course! They enter into these with enthusiasm and show great creativity.

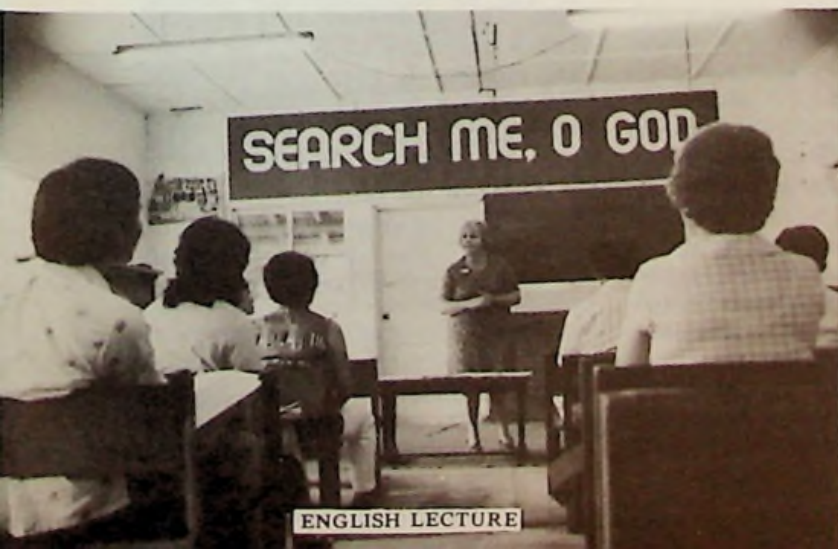
There is much singing and the campers go home with Christian songs in their minds and hearts. Usually we have a breakfast or evening cookout down by the river. One time during the camp we have a banquet. This year the campers and staff members went on a Treasure Hunt. Of course the campfire is one of the most important parts of the camp, because we express whatever is on our hearts.

To help the campers' English ability we had English classes divided into small groups. Electives available included a course in "Techniques of Teaching English," a lecture series on "Education in America," and English games such as Scrabble, Probe, etc. These Japanese people who are interested in English find it helpful to live together, study together, play together, and worship together with native speakers.

There are counsellors whose main work is to talk with the campers about spiritual matters. We all spent some time each morning reading the Bible, and answering the questions which had been assigned. The Bible hour was a time when we presented the truths of salvation in Jesus Christ.

Each spring we hold a one-day English seminar to promote the summer camp program. This rally serves as a reunion for campers and staff from previous camps as well as providing an opportunity for personal follow-up.

We are deeply thankful for what God is doing at these camps, and request your prayers for continued spiritual working in the hearts of those who attended in August, 1976.



JAPAN HARVEST

BOOK REVIEW

BOOK REVIEW

BOOK REVIEW

Confucius, Mao and Christ, by Paul E. Kauffman.

Asian Outreach, Hong Kong.

The recent death of Mao and the confusion in China will create an interest in the contents of this book. The author is a missionary son and a China watcher. He writes of the history of China before the entrance of the Westerner, the invasion of China by opium and the missionary, and the rise of Communism. The best part for the Christian readers will be the stories of Chinese Christians who passed "through the fire." There is still a living church in China.

Japanese Religious Attitudes, by Fernando M. Basabe.

Maryknoll Documentation Series, Orbis Books, Maryknoll, N.Y.

This is a brief summary of two surveys on the religious attitudes of Japanese youth and the Japanese man in the street. The research was carried out by a group of professors of Sophia University during the years 1966-1968. The most representative attitude was that religion is unnecessary for those who have confidence in themselves, for the strong-willed, and for those who can solve their problems with recourse to external support.

The Christian Counselor's Manual, by Jay E. Adams.

Baker Book House, Grand Rapids, Michigan.

Have you read *Competent to Counsel?* With this "how-to" handbook, the same author seeks to make Christian counseling more effective. It is written for pastors, Christian workers and laymen who want counseling principles and techniques that are squarely based on the Bible.

The Anatomy of Dependence, by Takeo Doi.

translated by John Bester, Kodansha, Tokyo.

Written by a Japanese psychiatrist, this analysis of the Japanese mind is focused upon the word "amae" (indulgence). This word refers to the indulging, passive love that surrounds and supports the individual in a group. The idea of indulgence of weakness and interdependence of the Japanese is contrasted with the Western idea of self-reliance.

I Heard the Owl Call My Name, by Margaret Craven.

Spire Books, Old Tappan, N. J.

When the bishop knew his young charge had only three years to live, he sent him to serve as vicar in an Indian village where he could learn the most about life and death. According to the local myths the owl calls the name of the next to die.

While discussing the life of the salmon with an Indian maiden who had said the end of the swimmer is sad, he answers, "But, Keetah, it isn't. The whole life of the swimmer (salmon) is one of courage and adventure. All of it builds to the climax and the end. When the swimmer dies he has spent himself completely for the end for which he was made, and this is not sadness. It is triumph."

Minka and Margaret, by Phyllis Thompson.

Hodder and Stoughton, OMF, London.

Margaret Morgan from Britain and Minka Hanskamp from Holland were two missionaries of the Overseas Missionary Fellowship. The author writes of their life stories up to the point where they were taken at gun point by four men while attending leprosy patients in a rural clinic. "No ransom - business as usual," was the policy announced by the mission. There was an exchange of letters and much prayer went up for their safety. However, months later their bones were found in the jungle. Why, we ask and only God knows.



I Believe in the Holy Spirit,

by Michael Green.

Eerdmans, Grand Rapids, Mich.

The aim of this new *I Believe* series is to take a fresh look at controversial areas of the Christian faith. They are written by Christian scholars on the contemporary scene.

Michael Green presents the teaching of the Scriptures about the Holy Spirit

and also has a great deal to say about the controversial issues of the baptism, the gifts, and the fullness of the Holy Spirit.

The Problem of Wine Skins, Church Structure in a Technological Age, by Howard A. Snyder.

Inter-Varsity Press, Downers Grove, Ill.

With a background of pastoral experience and six years of missionary service in Brazil, the author raises the following questions:

Should all church building be sold and the funds used to help the poor?

When the poor enter the church and become spiritually and materially rich, why don't they go back and help those "in the pit from which they have been dug?"

Has the new wine of the gospel message outgrown the old wineskins of church buildings, temples and tabernacles with the pastor as the superstar on the stage?

What are the new wineskins from which the gospel will be poured out and served to a thirsty world?

The church for tomorrow must preach the gospel to the poor and help to develop the spiritual gifts of each member. It must be mobile and able to minister to people of different life styles. It must take advantage of the small group structure and the great congregational festival to worship God.

Transformed Temperaments, by Tim LaHaye.

Tyndale House, Wheaton, Ill.

In this companion volume to *Spirit-controlled Temperaments*, Tim LaHaye explores the life stories of four Biblical giants: Peter the Sanguine, Paul the Choleric, Moses the Melancholy, and Abraham the Phlegmatic. The weaknesses and strengths of each of these is analyzed but abundant evidence is given that the temperament-transforming power of God's Holy Spirit produces a change. "The secret of transformed temperament is the filling of the Holy Spirit, not just on a single occasion, but on a continual basis." The last chapter, one of practical application, tells of the transformed walk.



Most of these books are available through CLC Bookstores. The above books were reviewed by Edith Buss.

JCCA 1977 CONVENTION

The 5th Japan Christian Camping Convention will convene at Hoshino Onsen in Naka Karuizawa, Nagano Ken on March 15-18, 1977. This is being sponsored by the Japan Christian Camping Association, the Japan division of Christian Camping International. Resource personnel coming from the States will be sharing in the following special seminars during the convention:

Camp-site Planning

Miss C. June Stump

Staff Training & Curriculum

Dr. Bill Bynum

Administration & Management

Dr. Walter Warkentin

The convention fees will be ¥6,000 per day plus ¥3,000 registration. For further information, please contact John Schone, Convention Program Chairman, Matsubarako Bible Camp, Koumi-machi, Minami Saku Gun, Nagano Ken 348-11.

MTC OFFERED

In April of 1976 the Roundhills started a missionary training course for Japanese. At present there are four candidates in training.

Ken Roundhill writes: "The purpose of the course is two-fold: One, to provide orientation and instruction in preparation for both the known and unknown demands of missionary life in another culture. The other purpose is to assess the candidate's suitability and the reality of his or her missionary call. For these purposes, the closely knit, family life training situation is felt to be a must. Reports are submitted to the responsible missions and sending bodies concerned."

For further details contact Ken Roundhill, 1-57 Maruyama-cho, Kitashirakawa, Sakyo-ku, Kyoto 606.

PRAYER REQUEST

Rev. David Slaney (F.E.B.C.C.) missionary in Toyama Prefecture underwent major surgery in June in Vancouver. Fellow missionaries will want to remember our brother and his family in special prayer during this difficult time.

HAKODATE YOUTH CRUSADE

On May 28-29th a Youth Crusade was held in the City Auditorium of Hakodate with over 900 people attending the two nights. Dennis Plice and Randy Roth provided a concert of marimba and piano music. The local cooperating churches' chorus sang each evening. The accent was on reaching youth. Dr. Akira Hatori delivered the messages each session. 66 people asked for follow-up sessions.

GREATER TOKYO CHRISTMAS CRUSADE

December 13 through 15 mark the climax of a major evangelistic thrust spearheaded by Evangelist Koji Honda. The meetings will be held at the spacious Nihon University Auditorium.

**FURLOUGH HOUSING**

Are you interested in reasonably priced housing in Southern California during your furlough? Why not write Providence Mission Homes, Inc., at 1421 Glengarry Road, Pasadena, California 91105 for a free brochure and full information.

SHALOM CENTER DEDICATED

The Christian and Missionary Alliance Japan Mission dedicated the Alliance Shalom Center on May 22nd. This is a center located in downtown Hiroshima - dedicated to the task of reaching Japanese at all levels of society for Christ. A large third floor of a building has been rented. The Center carries on English Bible classes, cooking classes, Bible studies, film evangelism and discipling classes for new Christians. In eight months three university students have accepted Christ and were baptized on June 6th and they are weekly attending the Hiroshima Alliance Church. We praise God.

LEADERSHIP CONFERENCE

The 2nd Asia Leadership Conference of Conservative Baptists has been scheduled for October 8-19, 1977 in Japan.

JCBM GOALS

The Japan Conservative Baptist Mission along with its Japanese counterpart, the *Honshu Bible Baptist Domei*, will seek to establish 100 churches by 1995. Foreign Secretary, Dr. Leonard Tuggy, discussed these goals with missionaries and Japanese leaders during his Japan tour.

CEF DIRECTOR

Child Evangelism Fellowship has a new director, Miss Suzu Yoshino.

TEN YEARS OF PROGRESS

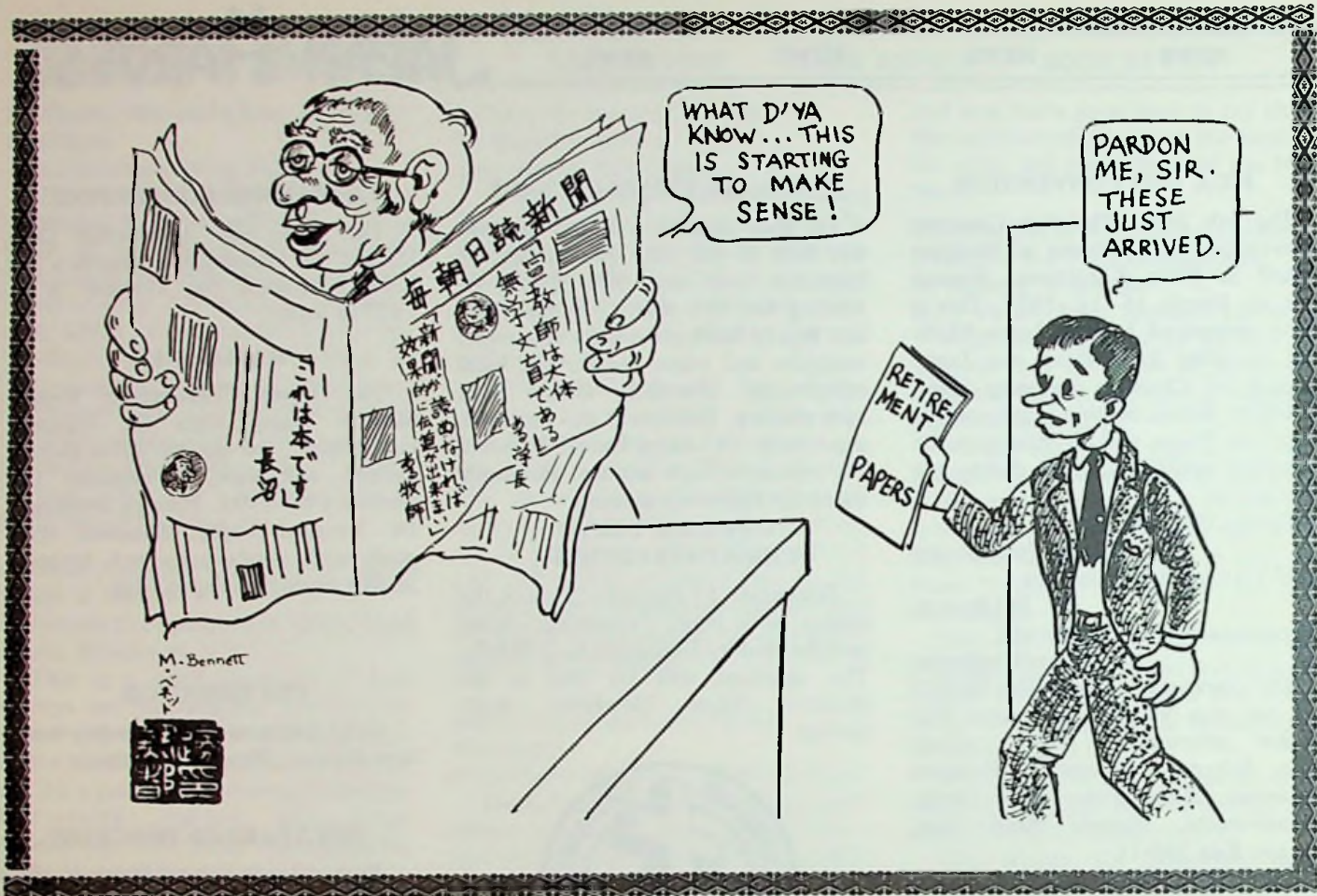
Baptist International Missions, Inc., (BIMI) reports of God's blessing in the Kansai area over the past ten years.

1. Seven new national churches with a present adult membership of over 300.
2. 28 graduates of their Bible School and 22 full-time students now.
3. Daily response to their new radio ministry (The Gospel According to Christ - Radio Kansai-Sunday, 11:30 p.m.).

CAN YOU HELP

JAPAN MISSIONARY LANGUAGE INSTITUTE needs volunteers from the missionary community in the Tokyo area to help with secretarial, bookkeeping and other general tasks. If you can help, please contact: J.M.L.I. Office 03-295-0037.

Kirisutosha Gakusei Kai (KGK) is starting a missions library in connection with a KGK study group named Missionary Fellowship. If you have any extra copies of missions books would you kindly bring or send them to the KGK office, 2-1 Surugadai, Kanda, Chiyoda-ku, Tokyo 101.



JAPAN



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Spring Term	-	April	11, 1977
Summer Term	-	June	14, 1977
Fall Term	-	September	5, 1977

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† JAN 77

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GOD OUR FATHER

† JULY 77

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GIVE US FORGIVENESS

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GOD BE PRAISED

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HELP US OVERTCOME SIN

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GOD IN HEAVEN

† AUG 77

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HELP US FORGIVE

† APRIL 77

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GOD'S KINGDOM COME

† OCT 77

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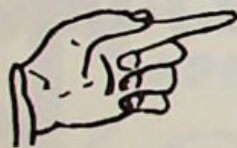
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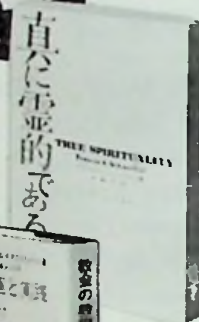
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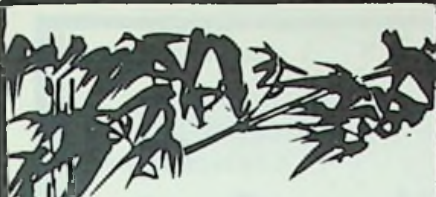
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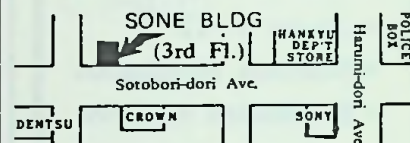


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