

Volume 27, Number 1

JAPAN HARVEST

The Magazine For Today's Japan Missionary



**WOMEN IN THE HOME
CHRISTIAN COUNSELING
SPECIAL FEATURE: RURAL WORK**

The Official Organ of the Japan Evangelical Missionary Association

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MRS. TIM F. LA HAYE

Beverly LaHaye is the mother of four children, former registrar at Christian Heritage College in San Diego for five years, and, in addition to sharing with Dr. LaHaye in family seminars, she is often a speaker at women's conferences. She co-authored with her husband THE ACT OF MARRIAGE and has written THE SPIRIT-CONTROLLED WOMAN.

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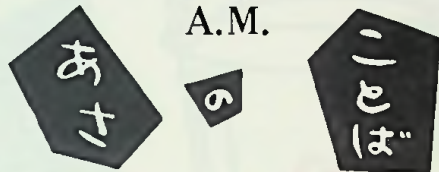
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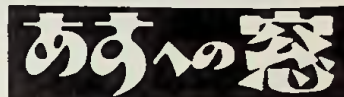


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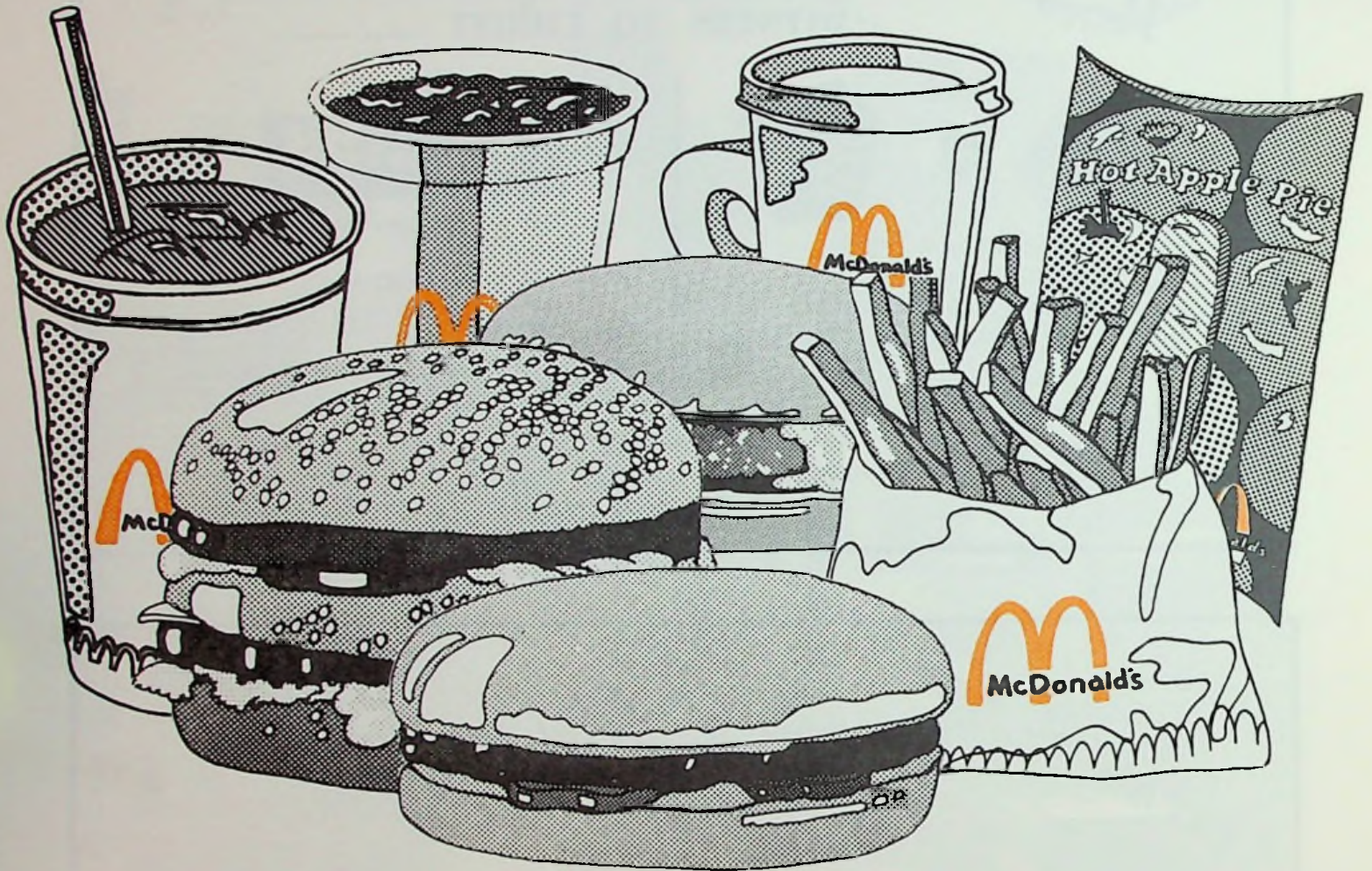
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Devotional

The Abiding Word

*“You have been born anew, not of perishable seed but of imperishable, through the living and abiding word of God; for
‘All flesh is like grass
and all its glory like the flower of grass.
The grass withers, and the flower falls,
but the word of the Lord abides for ever.’ ”*

I Peter 1:23-25

In his address at Gettysburg, Abraham Lincoln said: “The world will little note nor long remember what we say here.” Contrary to Lincoln’s expectations, much of the world has remembered what was said there. However, the bulk of what man has said and written is soon forgotten. The other day I went through a stack of old papers and discarded most of them – thousands of words thrown out to be burned.

But there is a word, or collection of words, which has survived every effort of man to destroy it. This word not only lives on but it causes those who read and receive it also to live. This is God’s Word.

It is the milk of God’s Word which nourishes babes in Christ. All of us have seen how converts who try to live only in the flush of their conversion experience die unless they begin to drink in God’s Word. And those who have been believers for a longer period must have their daily intake of God’s Word or they lose their joy and perhaps eventually their faith.

For us who have long served as missionaries in Japan, the need is even greater. Engaged in a spiritual battle against strong enemies, pressed on every side in the fight for men’s souls, the missionary must be strengthened by the meat of God’s Word. It is not enough to drink a little for nourishment nor to snack a bit on it for sustenance. We must dig into it, chew it and digest it to get the strength necessary to wage warfare for Christ.

Helpful as Christian newspapers, magazines, and even good books may be, they cannot take the place of God’s Word. Our faith is based upon it; our growth depends on it; and our ability to be a good soldier for Jesus Christ is absolutely linked to it. Thank God, though heaven and earth may pass away, His Word will never pass away. It abides for ever!

Melbourne J. Metcalf

Pioneering Spirit

We hear much these days about urbanization, the megapolis, city belts, population shifts and related trends that point to an ever greater concentration of Japan's population along its Pacific Coast. There is the lure of the glitter and comfort of the metropolis.

What about Japan's missionaries? It is a fact that hundreds of us are concentrated in the Greater Tokyo Area alone! We Tokyoites live in relative comfort, enjoy excellent schooling and frequently find ourselves in the company of fellow missionaries. At times we almost forget the other part of Japan, the thousands of villages and towns without a witness.

"Thank God for rural missionaries," I have said more than once while preparing this JAPAN HARVEST issue. A brave group they are who have not lost the pioneering spirit, who have counted the cost and concluded that they would pay any price and go anywhere to win one soul for Christ. We can learn from such dedication that knows no retreat!

Let us pray for God's continued blessing on rural missionary work in Japan. The need is great, but the laborers are few.

How can they hear about him unless someone tells them? And how will anyone go and tell them unless someone sends him? That is what the Scriptures are talking about when they say, "How beautiful are the feet of those who preach the Gospel of peace with God and bring glad tidings of good things." In other words, how welcome are those who come preaching God's Good News! Romans 10:14,15 (L.B.)

Siegfried Buss

What Makes A MISSIONARY

Are you a missionary? A real, honest to goodness, genuine, fit-the-pattern missionary? Only if you are in direct full time evangelism. At least this is what we are still hearing and reading today.

Some mission leaders say, "We want all of our personnel to be in church planting. Our supporters at home feel that one is not a real missionary unless he is out in daily direct evangelism." If this is true, many of us had better change our Entrance Visas from "Missionary" to "Religious-Social Worker." Why? Because that is what many of us are now doing.

Dave is chairman of the mission. It is a large mission, so he spends full time in administration and has little time for "full time evangelism." He does witness for Christ to individuals and has preaching opportunities from time to time, but is he a "real" missionary?

Mary Lou felt called of God to teach and has been on the faculty of a school for missionary children for twenty years. Why, of course, she has her English Bible Class where she witnesses to language-hungry students. Some have been born again. But is she a "true" missionary?

When Dan felt called to become a foreign missionary he knew that he could well use adequate linguistic training. He took extensive studies in languages in how they developed and how to "hear" the spoken word so as to duplicate it from his own lips and vocal cords. During his first term, after two full years of vernacular studies, he went out and worked directly with the people in a church-planting situation. However, after returning for his second term he saw how important a good language school for other missionaries like himself was (he had studied there) and in this way God led him into full-time ministry in this training center. Some might carelessly say: "Yes, he was a real missionary during his first term, but he surely missed it on his second. He is not in full-time church-planting evangelism anymore; so how can we still say that he is a full-fledged missionary?"

Andrew was a newspaper journalist when he was saved. Later he heard the Macedonian Call and eventually ended up on the mission field. He soon discovered that the people newly literate were begging for something to read. His talents went to work and today hundreds of titles of Christian literature are in his adopted tongue. Why? Because he felt God could use his talents in evangelism and maturation of Christians in this indirect way. But, is he a real missionary? How many churches bear his fatherly look?

Being forced to retire when he became sixty-five, but with still lots of spark left, Jim and his capable wife, Mary, read of a need at a

missionary children's school for houseparents and a maintenance man. Their well-polished skills were quickly put to good service. But they do not fit the normal foreign missionary pattern, do they?

Can we without reservation say that these five mentioned above are genuine missionaries? There could be scores more.

It is easy for Christian workers to be limited in their feeling of responsibility to only their own mission or church work and approve only what they are involved in. Recently a pastor friend and I attended a service of a quasi-Christian group as observers. As we saw in this group their international cooperative spirit with workers from many nations, the pastor shared with me as we walked home from the meeting his feeling that we Christians are going to have to cooperate more in presenting a united front as followers of Jesus Christ.

The part you and I play in evangelizing this nation is going to have to dovetail together so that by all means, we do win some. Whatever part we have in the vineyard of God, its effectiveness will be determined by first knowing we are in God's will in our specific task and that we are laboring in love.

Be assured that I personally feel that all whom I have mentioned in my opening paragraphs are genuine missionaries. All of us would likely admit, however, that no matter what kind of missionary we may be, medical, educational, linguistical, secretarial, ministerial, or one of the other many avenues of missionary work, our ultimate goal must be to evangelize and then help the babes in Christ grow in Him.

Our 19th Century frame of reference for missions has got to go. We do not have to live in a thatch-roofed, mud hut, with few of the civilized amenities of modern living and evangelize only through preaching in order to qualify for the respected title of "foreign missionary."

The world situation has changed and circumstance are in constant flux. Only our message should continue unsullied by winds of change. Paul knew what he was talking about when he reported to the Christians at Corinth in I Cor. 9:22b, 23 (L.B.)

"Yes, whatever a person is like, I try to find common ground with him so that he will let me tell him about Christ and let Christ save him. I do this to get the Gospel to them and also for the blessing I myself receive when I see them come to Christ."

Friend, if you love God and people, live in a foreign culture and by every conceivable means are trying to win others to Christ, I welcome you into the fellowship.

Fraternally yours, a fellow foreign missionary.

Harold Johnson, JEMA President

1977

JEMA

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JAPAN

Bible Home



BY EMMI SCHNYDRIG

If we evaluate the rural work done in Gumma Prefecture by the visible results, I mean by the saved people coming to church regularly and growing in grace (there are a few, praise to the Lord!), we would have to ask ourselves if it was worth all the effort. However, great comfort to me is I Cor. 1:26-31. "God has chosen not many wise after the flesh, not many mighty,

not many noble. (God has chosen) The foolish things of the world, the things which are not." All the glory is to be the Lord's!

History

About five years after joining the ranks of the now defunct Central Japan Pioneer Mission, I felt a special burden for the rural people of *Tone*

Gun in Gumma Prefecture. My mission board appreciated my vision to form a team and walk from one tiny mountain village to the other, teaching the Word, "fishing for men" and establishing Bible study groups everywhere. But how to spare one of its few missionaries to be "buried" in such a remote area, seemed to be the unsurmountable problem! So much work

had to be left undone, because of the lack of workers right at Maebashi's doorsteps. It was wonderful work, the outreach among the students resulted in many Bible classes. (Some fruit of that time is today the basis of the Bible Home.)

The responsible brethren then decided, "No." The Lord's answer was "Not yet." Shortly thereafter Mr. Kida, then pastor of the church at Numata in the center of Tone County, fell seriously ill. I was assigned to this church.

One Quiet Night

One quiet night after my work with the tiny group was finished, I walked in the woods surrounded by the hills near the Yubiso River. There I became conscious of the fact that I was now actually where I had felt I belonged. I marvelled. The more I became acquainted with Japan, the more it seemed essential to me that a Bible home be established to serve as a center to meet both the physical and spiritual needs of His children here. Since the average Japanese likes hot springs so much, I also fancied how wonderful it would be, if the future Bible home had such a facility. However, at that time those thoughts and wishes seemed indeed very farfetched.

After some careful investigation, it became clear that I had to initiate such a program without the backing of a mission. It was no easy choice, for I loved my mission dearly. But there was no turning back now, although the goal seemed distant and funds were not in hand (I had only a small inheritance from my parents). Those close to me suggested that a single lady in a "man's land" like Japan, couldn't possibly start a Bible home. With the news that I was going to lose my last human backing, I suddenly realized that so far my vision had been based

on my aspirations rather than on a definite call from above.

I Capitulated

What a dreadful disillusionment! And that was after all the bridges behind me had been burned! No mission, no church, no security, the best human friends gone, and now the worst of all — the Lord wasn't on my side! I was ready to quit, to go home and perhaps never return to Japan. I capitulated before Him. He must call me to this particular kind of work unmistakably and clearly. "Speak Lord, for thy servant heareth," I prayed.

He Directed

Then He did call — not that day, but the following morning during my early devotions. I read Proverbs 16:3. "Roll thy works on the Lord and thy thoughts shall come to pass." (A German version)

From that day onward things began to move. In Yunokoya, a tiny remote farming and lumbering hamlet where over three yards of snow falls in winter, rights to a hot spring were secured. This was against all human expectancy and in a marvelous way was a special encouragement. The second year, in an unusual way, it was possible to buy and register the needed land. The third year the hot, precious water was piped from the source to our piece of land and an expensive pump was purchased.

After that, all my financial resources were exhausted, but a deep assurance was given me that the home would be finished by the fourth year and it was! The first large amount given towards the building was from a former student of my Bible class. He gladly sacrificed his first earnings as a young doctor.

A trip was made to the local bank to request a loan.

"What is your monthly salary?"

"I have no fixed earnings whatsoever."

"How much will you be able to return monthly?"

"I don't know."

"When will you pay the whole amount back?"

"I don't know."

Thus went the dialogue before the requested two million yen (\$7,000) was granted. In two years the debt was paid!

On the third of November, 1966, the dedication of the Japan Bible Home was held with 70-80 guests. At the same time there was a baptismal service. Since then hundreds of people from all walks of life have found their way to us.

Some are just curious Japanese but others are serious seekers. For a few months we were a "goal for pilgrims" after the *Yomiuri* newspaper carried an article about the Bible Home. Sometimes there was hardly time to eat and sleep. Traveling far to meet us they came — young people, couples all ages, tourists, mountain climbing business and embassy people, busload of Christians, hikers, families and, yes, even the v Buddhist priest brought a group of her ladies' association!

A couple explained even being seated, "We are afraid of a well-to-do father brought his wife and three small children said, "I lack peace in my heart." A girl came all the way from Akita Prefecture on a night-express train.

True Recuperation

What had attracted all those people? It was one sentence in the newspaper in which I was actually misquoted: "In this beautiful scenery one doesn't find physical refreshment only, but real spiritual recuperation as well." The response to the latter part



LIFE-SAVING POSTERS



EMMI WITH GUESTS

of the sentence revealed just how many hungry people there are in this land.

Outreach

The Bible Home staff holds cottage meetings in Minakami town and in the surrounding villages. As often as possible, we do house to house evangelism. I find this most effective, but when we are asked in, we beg the folk to turn off their television set.

At special times we can broadcast messages over the district telephone. One listener told his wife, "Emi-san has been here all these years and still her Japanese is as poor as ever!"

The many suicides in our area constrained us to erect twelve large posters in strategic places. This, by God's grace, did bring the number of deaths down very much. About ten people contemplating suicide made contact with us.

We are happy that churches and groups of believers use our God-given facilities for Bible camps. We erected another building last year and can now accommodate about forty people at one time. If bigger groups want to come, we can arrange accommodations in the hostel near-by. We have also been very pleased to welcome missionary guests.

Future Goals

Our aim is the planting of cottage-meetings in each village and hamlet. Three times a year we have laymen's courses to train workers for the great task of evangelism.

I am personally praying for a Christian doctor to join me. Should this plan be of the Lord, we could add a section for rehabilitation and give thermal treatment to the patients.

Help Wanted

More workers are urgently needed! People say that I am "burning the candle on both ends."

How grateful we are that many co-laborers do pray for us.

My Testimony

It was one autumn day in 1972. I was on the way to the Bible Home in Yunokoya with Miss Frieda Ruhrer. The bus was crawling up along the beautiful lake. It was a winding and rugged road. While the bus carried us to Yunokoya, I was deeply steeped in thought.

Good-bye Forever

Miss Rehrer was sitting beside me and I was looking outside, thinking how I should bid her good-bye forever. Eight years ago, I met her at the summer camp in Sado, and there I decided to believe God. I was a high school student at that time. The numerous stars were twinkling and the flaming campfire stirred my emotion. After the camp, I can't say I was always a faithful Christian. Especially when I was a college student, I was very bad. I went to church only when I wanted to go. Before I graduated from college, I stopped going to church and parted from God, but Miss Ruhrer was still my friend. Sometimes I was invited to her house, but it became so stuffy to be with her once I parted from God. One day I felt I shouldn't be her friend any more and decided to say good-bye to her. It was hard to lose friendship with her. I

sometimes cried in bed at night to think about it. Soon after my decision, I received a card from her on vacation. She invited me to Karuizawa. I was planning to visit Miss Ruhrer there to say good-bye, but her plans had changed. She would be in Yunokoya when I wanted to see her; so we decided to meet at Minakami Station and to visit her friend together.

The Shining Cross

At last our bus got to Yunokoya. We were the last two passengers. It was already dark and we could hardly walk. Soon we found the cross of the Bible Home shining in the darkness. I was so happy to see it, but at that time I didn't think I would also find a home for my soul.

A Serpent Named Arrogance

At the Bible Home I met Miss Emmi Schnydrig, a friend of Miss Ruhrer. In the beginning I wasn't happy to be there, for they were always talking about Jesus. I tried not to listen to them, but at the Sunday service God opened my ears. Emmi Sensei was talking from Exodus four. Suddenly she said in a loud voice, "Throw down what you have got in

your hand. It is an ugly thing." I was surprised and dropped the thing in my hand. Then I saw the rod of intelligence turned to be a serpent named arrogance. Since I parted from God, I thought intelligence was the very thing I could rely upon and walk with as a rod, but it was a snake! I realized I was wrong. I heard the voice of Jesus, "I am the way, the truth, and the life." I hesitated to believe Him, for I was afraid of my nature — both easy to warm up and to cool off — and besides, I still had many questions about God.

But that was true — I heard Jesus calling me. Then I prayed in a loud voice, "Lord, I cannot escape from you any more."

This Little Light

I went to Yunokoya to say good-bye to a missionary, but in fact, I said it to the devil, not to Miss Ruhrer. That was what Jesus had done. Every time I remember the first evening I found the light of the cross in the darkness, I pray to God that I also will be a light in the world, even though the smallest one.

Machiko Suda





The Japan Rural Mission, though small, was born through the definite guidance of God, in view of the great need of the unevangelized country areas.

Brief History

While we were busy with language study in Kobe, we waited on God in prayer for guidance for the future. Seven years earlier, while still in South Africa, the Lord said to me one night: "Behold, I have set before thee an open door, and no man can shut it..." (Rev. 3:8) I wanted to make sure that we will enter in God's time by the door of His choice. Just then we were confronted with the great spiritual need in the rural areas of Japan.

According to statistics, there were more than 95,000 rural towns and villages in Japan with a Christian witness in less than 300 of that number. Kyushu Island and especially Oita Prefecture came prominently to our attention.

A Lonely Road

To obey God in this matter was not easy, because ever since we left language school we had no human promise for financial support, not even from our home country and the Lord seemed to emphasize that it was going to be a "lonely road", but that "bread shall be given him; his waters shall be sure." (Isa. 33:16)

A Breakthrough

In Aug. 1958, we arrived in Saiki City in Oita Prefecture as a result of an invitation from a missionary who by God's Providence crossed our pathway. At first the services were well attended because the foreigners with blue eyes and fair hair were a novelty. After a while the interest waned and attendances suffered. It was a difficult task to reach the people with the Gospel message. For five months we prayed and preached without results. We had no good news to send to the homeland, nothing to arouse interest and obtain help. One fact was irrefut-

able ... not one soul had accepted Christ as Saviour. Then my wife and I again went to God in prayer. If God wanted to use us we were willing to give ourselves in His service. If God needed us only as witnesses in daily walk, we were still willing. That same afternoon five people came to me for guidance and accepted Christ as Saviour. Then it seemed as if the gates of heaven were opened and daily people came seeking God. The mission showed growth.

Sensei, Lead Us

Now a new problem arose. What about the new converts? Should they be satisfied with the first steps or should they join an established church? In Saiki there were no churches they could join. When I suggested they should ask a minister from another society (denomination) to start a church there, the Christians would not agree to it. Some of the older converts said: "*Sensei*, you led us to Christ, — you must lead us further." Every night for a year, I had to study hard before the first constitution for the first church could be written and the first church brought into existence. Young people who believed were called to full-time service. Other Christians gave me full support. Many thousands of tracts were distributed every year. Sunday schools came into being. Soon we found that school pupils, on the threshold of showed promise of a rich harvest of souls.

The Picture Today

Today Japan Rural Mission is 18 years old with 5 organized churches in the larger towns of Oita Pref. We also have a number of regular meetings in outlying areas which could easily develop into churches in a few years. Out of these churches we try to reach also the smaller villages and towns in the mountains. Because pastors are often too occupied with their immediate surroundings, we started praying that the Lord would call somebody who would dedicate himself wholly to evangelism in the smaller towns and

villages.

Village Outreach

A few years ago one of our pastors came and said he believed God had called him to this particular work. We are praying now that God will call many who will join him to form a team or teams that can give their full attention to this most neglected part of God's work in this country. In order to consolidate the believers from the different churches, we have, under the guidance of God, started with an annual conference for the deepening of the spiritual life at Headquarters, in Oita. The first conference was held in March, 1976, and proved a great blessing to the personal lives of the believers. It gave them an opportunity for fellowship so they could know each other better.

Literature Distribution

Every year groups from the different churches are organized to distribute thousands of tracts and scripture portions to the people living in the mountains. Up to a certain point the groups are transported by car and from there go on foot. Spiritual records are also distributed to those who have record players.

However through the years we came more and more under the impression that our Christians do not have enough good spiritual books to read. After much prayer we opened a strategic Christian bookstore in Oita in cooperation with Word of Life Press.

Audio-Visual Use

We often make use of films or slides to draw the people and to make new contacts. Especially around Christmas time we rent public halls or schools where we stage a play, usually about the birth of the Saviour in order to share the real meaning of Christmas. Often we meet people who have never heard about Christianity or who have never seen a Bible. One night after such a meeting, an old lady in her seventies came to us and said: "Do you realize that nobody has ever told me what Christmas means? Tonight I heard the story for the first time." Another

woman looking on, agreed and said: "Such is the case with me, too."

Where it is difficult to visit people regularly, we make use of taped messages and song. One of our pastors has made the "tape ministry" a special part of his work. In hospitals we find tapes a wonderful help because the tape recorder can be passed from patient to patient without disturbing others. This seems to fit in well with the ever increasing trend today of mechanization!

Personal Contact Essential

After everything has been considered, we still find house visitation and personal work the most effective means of getting to know people and leading them to a personal, saving knowledge of Jesus Christ.

Summer Camps

A real blessing has been our annual Summer Camp held near the crater of Japan's largest volcano, Mt. Aso. After regular church meetings, seekers go back to Buddhist and Shintoist surroundings in their homes, but we have found if they could be separated from those surroundings, and for a few days be surrounded by a solid Christian atmosphere, it is much easier for them to get through to a place of assurance of salvation. Here the young people, too, could be challenged with the spiritual need of Japan today, and many have felt the call to full time service.

English Classes

English classes are very popular, and although they can be very disappointing sometimes, it often is the way in which people are reached who are later saved. In our mission we do not usually take money for English tuition, but we require our English students to attend at least one Japanese meeting in church per week! This way one of our pastors, who was the oldest son of a Buddhist priest, found Christ as his Saviour.

Newsletter Effective

We also have a quarterly newsletter *Hiraketaru Mon* which we send to all believers, including those who have



left for other areas in Japan. Anybody else interested can receive it upon request. *Hiraketaru Mon* is used to give our congregations up-to-date news of the work and present conditions. A personal testimony in every issue enables the magazine to be used as a tract for unbelievers, and many have testified to blessing received through reading it.

Trials of Rural Work

Of course rural evangelism in Japan is full of problems. When we first came to Kyushu, somebody said to us, we were going to waste our time in the rural areas. Others told us that other denominations did try to get something started here in Oita Prefecture, but they had to give up because nothing happened!

Food and Education

Eighteen years ago the food in these rural areas was scarcely satisfying. Sometimes our bodies yearned for the kind of food that we had been used to. But herein, too, we had to come to a place where we could say, "Lord, my all is on the altar." I think one of the main reasons why missionaries have hesitated to concentrate more on the rural areas, is because of the lack of foreign schools to meet the need of their children's education. But our God is able to supply even in such a need. While we personally have nothing against the standard of education in Japanese schools, we fear that with a background of Buddhism, Shintoism and atheism, the teachers and schools could have a strong influence along those lines on our children's minds. So far the Lord has very definitely and most wonderfully supplied our children's educational needs.

Deep Roots

What I feel is one of the most difficult problems here is the people's deep-rooted religions and superstitions. While this may be true of all of Japan, I do believe it is much stronger in the country areas. People are very conservative and their religions seem to be interwoven in all their traditions and customs. Or it may be that they

are a household in the family "line" who have been appointed to care for and honour the spirits of their deceased ancestors. This "line" may be centuries old and may not be broken for fear of the wrath of the ancestors. With their mouths they profess not to believe in these things and yet their superstitions withhold them from taking any steps contrary to these beliefs. Most Japanese would be willing to become Christians if they could add the Christian God to theirs, but when they are confronted with the fact that there is only one true God, and theirs are no gods at all, they don't see their way open to make a clean sweep of their gods, of the godshelves in their homes, and of honouring their ancestors as "gods."

Tent Meetings

In the smaller villages no public meeting places are put at our disposal for the purpose of Christian meetings. We have prayed much that the Lord will supply us with a tent which we can use for meetings, and just lately, this need has been met.

The Outsider

However difficult it may be to reach the people living in these rural villages, I do believe a great amount of opposition and suspicion can be broken down if the man who brings the Christian message, would be willing to live amongst them, and become one of them. For fifteen years we had meetings with a good amount of follow-up work in three small villages near Saiki. Especially in one of these we concentrated and went back time and again, year after year — but in all those fifteen years not a single soul was saved in any of these three villages. I am convinced the main reason was the fact that we stayed "outsiders" to them — we always went away after the particular effort was over. But allocating a worker to every village, town and *buraku* in the mountains, would be impossible.

Another problem in rural work is the fact that people live far from churches, and follow-up work is made very difficult and time consuming.

Youth on the Move

Then there is the old problem of rural churches, which is, to put it mildly, very discouraging: the fact that most young people move to the larger cities every year for better work opportunities or study. Every April the attendances may decline by as much as one third. One year in our church in Saiki there were 20 high school graduates, of whom 14 had become strong Christians. Nineteen of the twenty went to large cities, and just one, a non-Christian, stayed behind and even he went to another small town.

So far it has not been possible for us to start a radio program, the main reason being the fact that there are so few churches in the mountains, and effective follow-up work would be next to impossible if all had to be done from headquarters. The mountains also make reception very poor. Yet I do believe it is very essential and an irrefutable medium to spread the Gospel.

Stay Close to Christ

Looking at all the problems rural evangelism poses, we get a dark picture indeed, but there is one way in which we can have sure success and satisfaction whether we work in the rural areas or in the cities, and that is to stay low at the pierced feet of our precious Lord and Saviour. That is the place of "quiet rest" where no disappointment can touch us.

Future Outlook

What shall we say regarding the future outlook for rural missions? "The future is as bright as the promises of God." When God's voice directs, His Holy Spirit works. We believe rural evangelism to be one of the most important parts in God's plan for Japan as this age is drawing to a close. We realize the biggest part of the task still needs to be done.

Finally, if we look at the signs of the times, it is crystal clear that the second coming of our Lord cannot be far off. Therefore, let us work while it is yet day, for "the night cometh when no man can work."



GO TELL

IT ON THE

MOUNTAIN

BY JUDITH GALLEY

On December 12, 1973, coming back from furlough in America, I caught a glimpse of the beautiful mountains of Japan as the plane came down out of the clouds. Peering out of the window, I could see many tiny farms and isolated homes scattered over the wooded hillsides. How far removed these people seemed from the towns and cities on the plains! My heart was moved as I thought of God's yearning and love for them. I wondered how many had been reached with the message of the gospel? How many knew of the true and living God?

Lord, Send Me

Perhaps this was the beginning of what happened later ... When I thought of the soon return of Christ and the need to take the gospel to every creature, I began to pray about going to these remote, hard-to-get-to areas. Since I had a car, was healthy, and free to go, I felt the Lord was leading me to do something about it.

On March 18, 1974 in my devotions I read, "...the Lord is bringing you into a good land, a land of brooks and water, of fountains and springs, flowing forth in valleys and hills." (Deut. 8: 7,8,9.) And that's what happened!

The Green Light

Two weeks later, April 1, 1974,

after receiving mission approval, and counseling with Every Home Crusade concerning where the neediest and most unreached areas are in Japan, I left Tokyo and drove 8 hours to my first stop, Mie Prefecture. I didn't know anybody there and I didn't have a place to stay but I had God's promise in Deut. 1:33. "...Who goes before you on your way to seek out a place for you to encamp..." It was like being on an adventure with God and His promises.

Adventure with God

The first place He provided to "encamp" was a girl's dormitory. I had my own room, kitchen, laundry and bath privileges and a parking area for the car all for about \$20.00 a month. That was more than I ever expected (like the Lord says in Jeremiah 33:3) and just as He promised.

I began by checking at the town office to get information about the number and location of homes in each area. It provided a detailed map of each section from which I planned my visiting schedule. Next I made an effort to contact the closest evangelical churches, which were sometimes 2 or 3 hours away by car, and any missionaries in the vicinity. I explained my purpose for being there and invited

any who were free to help in the visitation program to join me when they could. The response from pastors, missionaries, and believers was and still is most encouraging.

Encouraging Response

Thus after making preliminary contacts, I started out to visit every home off the bus route, carefully following the map as I went along. After about six weeks in the first area, I moved farther south where the Lord provided another place to "encamp" in a beautiful, new Japanese church! What a joy to live in the house of God! During the time I was in Mie Prefecture, I visited 1038 homes with the help of 19 different Christian workers.

EHC Assistance

Every Home Crusade supplies the adult and children's tracts which are used in this work. They also take care of the follow-up and the sending out of Bible Correspondence courses to those who write in. The purpose of Every Home Crusade is to reach all the homes in Japan with a gospel tract, one for adults and one for children, keeping record of the areas covered and those yet to be done. They also contact the churches letting them know the need and the responses that come in from distribution in their

areas.

As I visit the homes in these remote places, I think of what Jesus would do if He were here on earth walking these mountain paths and calling on these people? Since it's possible they may never meet a Christian again and have another opportunity to have a personal witness, I spend time at each home (sometimes a half hour or more) explaining the way of salvation clearly. The Bible is opened and the message shared.

Tape Ministry Effective

Some homes are really isolated — hidden in the mountains or on a high peak. To give these people a chance to hear God's Word over and over, the Lord has provided a tape ministry too. Wherever there is a cassette tape recorder, I offer to lend them a tape which they can keep and listen to for several weeks if they want. With the tape is a stamped addressed envelope for the tape to be returned to the EHC office. When the tape comes back another one is sent to them if they so desire. From the tape library they can choose 24 different messages. Since the work began 2½ years ago, I have lent out about 600 tapes. Many are listening to their 6th, 7th, 10th and even 15th taped message. Many wonderful letters come, too, with the tapes that are returned.

Gradually all the homes off the bus route in 15 villages and mountain towns of two prefectures (Mie and Wakayama) were covered. Nineteen evangelical churches helped in this work as well as many Christians, some even coming from Tokyo from time to time. And by God's grace we visited 5044 homes from which 106 people responded by writing in for the Bible correspondence course.

As I write this, I am working in Nara Prefecture in a very large but

remote village with about 2270 scattered homes. So far 2000 of these homes have been visited and 300 tapes lent out. I never dreamed or imagined that when I left Tokyo in April, 1974, with a few belongings, Bible and tracts to venture out in finding and reaching the lost sheep in far off places in Japan that so much would happen.

Trials and Blessings

Trials have been few. There are dangers of landslides and accidents on the narrow, winding mountain roads where big logging trucks, dump trucks, buses, etc. travel. There are dangers of poisonous snakes, too, but blessings also are abundant: The fresh air, mountain hot springs, beautiful scenery and fresh natural foods. The greatest blessings are of Japanese Christians joining and helping to reach the lost, blessings of souls coming to Christ and growing in Him, blessings of fellowship with believers and blessings of God's real presence and care.

Car Wreck

One example of His special presence and care happened on November 14, 1975. In the morning I read Jeremiah 39 and verse 18 and it seemed to stand out to me. "For I will certainly rescue you and you will not fall by the sword, but you will have your own life as a booty, because you have trusted in me, declares the Lord."

That evening driving home on a lonely mountain road after visiting nine or ten homes, the wheels on one side of the car went over the edge. I couldn't believe what was happening as the car tipped to the left and fell over the edge. All I could do was commit everything to Jesus. Lifting my hands to Him, closing my eyes with His Name alone on my lips and in my heart, the car fell. It landed upside down about 6 yards below among the cypress trees. Opening my eyes, I was

sitting on the ceiling in back of the front seats, with the flashlight landing right beside me. My watch, thermos, back window, umbrella and tape recorder were either broken, smashed or cracked in the fall, but Jesus in His mercy protected and rescued me, praise His Name!

Crawling out a front window, I was able, with His help to get up on the road again. Then I walked along, asking Him for wisdom and to send someone if He wills, when a car came by going the same direction. The driver, I found out, was on his way to the hospital to deliver something so I got a ride right to the door.

No bones were broken and I was able to return to the apartment that evening. There was pain for about three weeks in the left shoulder but day by day in God's love, healing went on and everything was fine.

The car was pulled up the next day and back on the road in 24 days.

During these past 2½ years of visiting in 18 villages in three prefectures, I am challenged more and more with the need and opportunity. People in many rural places have never been reached yet with the message of Christ. They listen well when a witness is given. It almost seems that they have been waiting to hear about the true and living God and His love.

There have been many who have opened their hearts to trust in Jesus for salvation, but for lack of laborers, there are few places in the rural areas that have a continuing gospel witness.

Unfinished Task

Recently Every Home Crusade reported that there are 3,300 villages, towns and cities in Japan. Among them the most populated areas have churches but 2,200 have no church at all. There is fruit in the villages and rural areas but a great need for prayer, vision and laborers remains.



REMEMBERED



LITERATURE DISTRIBUTION

Rural Work

of the

Liebenzeller Mission

BY HORST WEIPPERT

When the Liebenzeller Mission resumed its work in Japan after the War, it chose the motto: "Carry the gospel to farmers and fishermen." Ibaragi Prefecture, which until that time had received very little missionary attention, seemed ideal.

Post-war Return

The first work was begun in Yuki in 1953. The following year the towns of Makabe and Kakioka were added. In 1955 the fishing port of Nakaminato was entered. The work expanded in rapid succession in the intervening years as follows: Iwai and Akeno (1956), Iwase and Ashioka (1958), Mitsu-kaido, Oarai and Ogawa (1959), Shimodate (1961), Kasama, the city of the fox-temple (1963), Yatabe and Koga (1964), Kurihashi (1965), Kamisu, Kashima, Mito, Toride and Abiko (1972). There was an additional thrust into Kanagawa Prefecture which is not included in this report.

Farmers and Fishermen

Although the work was begun with the motto, "Carry the gospel to farmers and fishermen," it must be stated in retrospect that we made very little inroads in reaching that segment of society. Our contacts were primarily the middle class (officials, teachers, etc.) and working people. They formed the nucleus of our congregations. Today Ibaragi Prefecture is much influenced by Greater Tokyo and by an expanding industrialization.

Early Days of Opportunity

In the early days there were many open doors. Young people in particular received the Word and were baptized. Our first group of missionaries in a short time was able to point to great numbers, both in church attendance and baptisms. Unfortunately there often was no additional increase beyond these initial statistics

during the intervening years. What was the cause of this? Was it the *foreign* missionary who attracted people during those early days? Was it an enthusiasm that didn't last? Was it the population shift and the social changes that followed? Or could the blame fall on unexperienced young missionaries and Japanese pastors who perhaps, after all, didn't build on scriptural principles? Was the economic recovery a contributing factor? Or did the congregations simply need a period of solidification? We are thankful that many churches today have weathered this slack period and slow, yet steady growth is evident.

Para-ministries

Radio and literature work has played an important role. The bi-monthly *Inochi no Michi* (Way of Life), a four-page publication, has been used right from the start. Today



it has its own management and enjoys a circulation of 30,000, most of it in Ibaragi Prefecture.

Another outreach is provided by placing advertisements on a regular basis in the *Ibaragi Shinbun*. This policy was adopted almost from the start. Furthermore, mission stations are supplied with literature each month. Two missionaries give some of their time toward this project.

The radio work which is carried on in cooperation with other congregations and the Pacific Broadcasting Association (PBA), is still very young and needs to be developed further. Originally we started with the program "Knock, knock young." Last summer we switched to *Yo no Hikari* (Light of the World) which can now be heard Sunday mornings at nine o'clock.

In addition to the traditional approaches of worship services, Bible classes and Sunday School, we increasingly make use of specific programs which tie in with the needs of contemporary life. Of particular note are camps, film showings, and lectures.

Camps

Presently middle school and high school camps are held along with retreats for young people (*Seinen Shuyookai*). In the planning stage are student, language, and children camps.

Film Evangelism

On the local level we are trying Moody Science Films and other films with an evangelistic message. We are interested in the use of films that meet the needs of men in the various situations of life.

Special Lectures

An additional thrust is made through special performances and lectures. These are held for a certain segment of society and an attempt is

made to give scriptural answers to life's questions. We have invited specialists (both men and women) to present these lectures. Topics that have proven successful are: marriage counseling, faith and science, our responsibility in society, and the raising of children.

Continuous Education

The congregations are encouraged to grow in faith and effectiveness by attending mini-Bible school, courses for church leaders, Sunday School training sessions and counseling classes — all offered locally. These efforts are contributing towards strengthening our believers and churches.

Varied Progress

The work in Ibaragi Prefecture varies from place to place. Locations that show no considerable population increase and into which industry has not moved, today as in the past are difficult areas and require much patience. Here, even today, ties to the godshelf, the family and the *Chiku* (district) remain alive and firm. Confessing Christ in this part of Japan is still often a step that leads to numerous hardships.

In other cities of Ibaragi Prefecture the situation is completely different. A population increase indicates in most cases an influx from other areas; the people have been set free from their families, ancestor worship, etc., and thus to a certain degree, are open to new influences, perhaps even the gospel. Work in such a setting is correspondingly easier.

But I opened this report by suggesting that many small towns and villages of this prefecture have to a great extent not been reached. Our efforts so far centered on towns with a population of over 20,000. The reason for

this strategy primarily was the fact that a work in smaller towns simply did not offer the prospect of developing to a point where it would become indigenous. We today face this dilemma in many of the smaller towns. The policy until now has been that the mission provided help for these weaker groups. This cannot be continued indefinitely and is not contributing towards a solution for rural evangelism.

A Solution Offered

I believe a solution could be found by forming what we in Germany know as *Gemeinschaftsbezirke* (cooperative districts). We are already trying this approach in several of our mission stations as a first step in that direction. This concept calls for a main station (center) in a larger city. The work is extended from there to rural districts. The first step, if possible, should be a meeting in a home. This step does not require any financial expenditure. The worker (missionary) at the main station can minister to this group on a weekly or bi-monthly basis. Depending on progress, the next step would be securing buildings and additional workers. This method will place no abnormal pressures on personnel and finances.

Unfinished Task

If we should be able to put this principle into operation in all our Ibaragi Prefecture outreach, it would mean that from almost every city in which we are now working, a district could be developed. Only then can we say that we have engaged in evangelism in depth, i.e., the gospel message would then have gained a foothold in even the smallest villages. How we pray for roots that sink deep into Japan's rural soil!

Translated by the editor



Church Planting

In

Rural JAPAN

BY WILLIAM FRIESEN

Snow Country

Niigata is noted for its heavy snows and its delicious rice. It is also known as a stronghold of the *Jodoshinshu* sect of Buddhism. It is less than 200 miles from Tokyo, but in winter it is a different world. Tokyo may be colder at nights but here we have snow in depth. Some years we are literally buried beneath the white stuff and have to dig ourselves out. I have also seen a few snowless winters, which somehow just do not seem right for Niigata. I remember one winter in which Tokyo had 40 days of continuous sunny weather, whereas skies here were overcast those same 40 days.

A Tenacious People

Weather does affect people. The trials of battling with the elements have molded a people here who are known for their endurance and resilience. They are like the well-rooted trees on our wind-swept coastline, which lean heavily in one direction. Women in Niigata are said to be more beautiful, with fairer skin because of less sunshine.

Deep Historic Roots

Our people live in an agricultural setting. The second largest plain in Japan is located in Niigata and is given over mostly to rice growing. Even though the majority of the population is found in the cities, the thinking of the people is passive and conservative.

They do not open up to strangers. It takes time to gain their confidence. They are basically followers, not innovators; friendly, but reserved and wary of Christianity; aware of their traditional Buddhist background.

KBI Record

It was to the people of Niigata that the Lord first directed the newly-formed Japan Evangelical Mission in 1951. At that time Jim Brisbin, writing to the home board, stated, "The great need (according to our own observation, as well as according to all advice that we hear) is to get out into towns and get souls saved and prepared for going to Bible school." People crowded into meeting halls or tents during those first few years. Evangelistic fervor ran high. Campaigns were held in the cities of Kashiwazaki, Nagaoka, Sanjo, Kamo and Ojiya. The Lord used Morris Jacobsen as an evangelist. From those meetings sprang up small groups. Young missionaries still struggling with the language were put in charge. A toehold had been made.

JEM Outreach

At the same time, just a year after arriving in Kashiwazaki, JEM established the Kashiwazaki Bible Institute, with Bob Spaulding as principal. KBI graduates became the first national pastors of the church groups that were started through missionary efforts.

The school will celebrate its 25th anniversary in 1977. During these years 41 young people have graduated and another 13 have taken the layman's Bible course. Most of the teaching today is done by pastors who are within easy commuting distance. Iwao Ikenouye, a Canadian Japanese, serves as principal. This year six young men are enrolled in the four-year pastoral Bible course, and two young ladies are in the one-year program.

NDFK Organized

A companion national organization, called the Nihon Dendo Fukuin Kyodan (NDFK), was formed in 1957 for the purpose of fellowship, guidance and liaison. Of the 19 churches or preaching points related to JEM, all but four are either affiliated with the NDFK or have NDFK men serving them. The size of these groups varies from about 10 to 30. Of these, 12 have their own land and church building. JEM has provided interest free loans to churches, and our missionaries have helped personally with their offerings. Largely, however, the local Christians have sacrificed to make this possible. As missionaries in JEM, we encourage church groups that come into being through our ministry to affiliate with the NDFK. At the present time there are 26 nationals (including wives) in the ministry of JEM-NDFK related churches.

Camp Work

Right from the very beginning we have been in camp work. It has proven to be one of our most fruitful ministries. During July and August the KBI campus becomes our camp grounds. We are conveniently located on a hillside overlooking the Sea of Japan with low lying mountains in the background. Our facilities now can comfortably handle 120 campers. All summer the campus is a beehive of activities. We have camps for elementary, junior and senior high, youth and an adult Bible conference. We also

rollment this year of 22 children. The school is located on the upper extreme of our four-acre campus. Along with it we have a hostel for children from a distance. We have also been able to accommodate MK's from other missions as far away as Kanazawa, Nagano and Akita. Most of our children are able to go home on weekends. The more distant ones go home twice a month. Thus children hardly feel the separation.

Next year we plan to add to the campus a building that will serve as a gym and auditorium for all three programs — the Bible school, the camps

Keiko Niwayama

A name long to be remembered in connection with our radio ministry is Keiko Niwayama. She lost her doctor father in the A-bomb disaster at Hiroshima. She married a school teacher whose parents were farmers in Niigata. As a child she attended a mission school. It was through the guidance of JEM missionaries, after she and her husband had moved to Niigata, that she came to personal faith in Christ. Shortly after that she lost her husband, who confessed Christ before his death. Mrs. Niwayama was God's prepared

They are basically followers, not innovators; friendly, but reserved and wary of Christianity; aware of their traditional Buddhist background.

conduct a high school and an adult English camp as an evangelistic outreach. Several camp cabins are self-contained, winterized units, enabling us to conduct seminars or weekend minicamps any time of the year, without interfering with the Bible school program. Apart from Camp Director Les Johnston, the camp ministry is carried on by a Japanese staff under the direction of a cooperative camp committee, representing JEM, NDFK and Domei.

They say that education of missionary children is one of the big problems of the missionary. We feel that the Lord has given us a very happy solution to this problem by providing us with excellent teachers and a fine building, the Japan Sea View School. Our first JEM MK's started grade one in 1958. By 1963 we had our first humble school house, a quonset hut. Then in 1968 the present building was constructed. Classes are taught from grades one through eight, with an en-

and the grade school. More and more this campus is becoming a kind of bulwark and rallying point for evangelicals in this part of Japan.

Gospel Radio

Gospel radio has been particularly fruitful in Niigata. In the years between 1955 and 1966 we were on Radio Niigata with a weekly program. Then in 1966 we switched to the daily ten-minute *Yo No Hikari* (Light of the World) program, which has continued to this day. Though JEM has taken the heavier load financially, these broadcasts are co-sponsored with TEAM-Domei and SAM (Swiss Alliance Mission). Local churches are showing more and more interest in supporting this ministry. We foresee that in the next five or ten years, this program will be sponsored entirely by Japanese. Christians see the value of the broadcast as an evangelistic tool. There is hardly a church here that does not have one or more members whose initial contact came through radio.

instrument to carry on radio follow-up for some 15 years. Her personal letters were filled with wise counsel. Many a heart has been won to Christ through her dedicated service. Last July Keiko Niwayama was promoted to higher service, for the Lord took her to Himself.

For nearly ten years we had a bookstore in Nagaoka, while TEAM operated one in Niigata City. Then in 1967 we decided to put our eggs in one basket, along with WLP (Word of Life Press), and we opened the Niigata Life Center. This bookstore is now solely in the hands of WLP. A literature project that went over very well was to place the Moody Bible story books, in Japanese in all the elementary and junior high schools of Niigata and Toyama. We are now in the process of placing the New Japanese Bible and the NASB as a set in high schools and libraries of Niigata and Toyama.

Toyama Extension

Toyama borders Niigata to the



AUTHOR AT TAKADA



KBI CONFERENCE

south. In 1966 JEM branched out to this neighboring prefecture. We have personnel located in the cities of Toyama and Takaoka, engaged in church planting. Toyama as a prefecture is definitely more prosperous and its people more aggressive. We have wonderful opportunities of establishing a strong church. Here, too, we find that it takes time to develop a work.

Population Shift

One of our most keenly felt problems is the movement of people to the larger population centers. This holds true particularly of young people. We see them come to the Lord and then leave us later for further schooling or employment. Another problem is small congregations. We entered a number of towns and small cities of 20,000 to 40,000 population. Churches there have remained small.

Missionary Trials

A particular test that the missionary parent faces is separation from his children, often feeling it more keenly than his children do. Another trial is loneliness and a desire for fellowship with others of kindred tongue. We have sought to meet this latter need through monthly prayer days — a time when we come together for fellowship in the Word and prayer and a time of sharing.

Problems of Diversification

A problem of our own making is diversification. We have had personnel on loan to many other groups, such as PBA, CAJ, and TCC. Our missionaries have been engaged in nursery or kindergarten work, bookstore ministry, building, hostel responsibilities, school teaching, administration and teaching at our Bible school. This

New Language Approach

What does the future hold? Organizationally as a mission, we have embarked on a new structure aimed at greater efficiency in the achieving of goals. In the area of language training for new candidates, we are experimenting with having missionaries study our prescribed course in the area in which they are locating for ministry. This introduces the language student to real life situations and provides a natural exposure to the language.

Goals

We would like to advance into the larger centers of neighboring prefectures, preferably going in as teams. Populous Tokyo, where we already have two beginning works, presents a continuing challenge. For these advances we need additional personnel. We are calling for four new

If we were beginning again, we would probably concentrate more on larger centers and engage our personnel primarily in the planting and developing of churches.

Imagine the financial struggle of a group of 10 or 15 believers buying land, building a church and supporting a pastor. Thankfully, about half of the churches have their building paid for and are able to devote their energies to other aspects of the work.

Rural Japan has a settled society that is hard to break into. Buddhism gives the appearance of being dormant, but when challenged it comes alive very definitely. Many an interested young seeker has succumbed to the pressures of parents who resist the foreign religion, especially at such times as baptism, marriage or dedication.

takes both personnel and finances and means that fewer of our number are available for church planting. At present we number 36 members in Japan, of which only 15 are directly involved in church work.

If we were beginning again, we would probably concentrate more on larger centers and engage our personnel primarily in the planting and developing of churches. We wish we had so much more to show for our 25 years of missionary effort. At the same time we rejoice over every precious soul born into the kingdom of God, for our Lord said that one soul is worth more than the whole world.

couples a year for the next ten years. We are in the process of formulating a board for KBI with a view to turning over leadership of the school to nationals.

Uchimura Kanzo is once reported to have stated that a religious awakening in Japan will have its start in Niigata. By that he meant that if an awakening takes place in resisting Niigata, the rest of Japan will also yield to the power of God. We pray for the day that this nation will be moved to seek the living God, whether such an awakening begins here on Japan's back side or whether it starts somewhere else.



BAPTISM SERVICE



KBI

A WOMAN IN HER HOME;

PREACHER OR

PATERN . . . ?

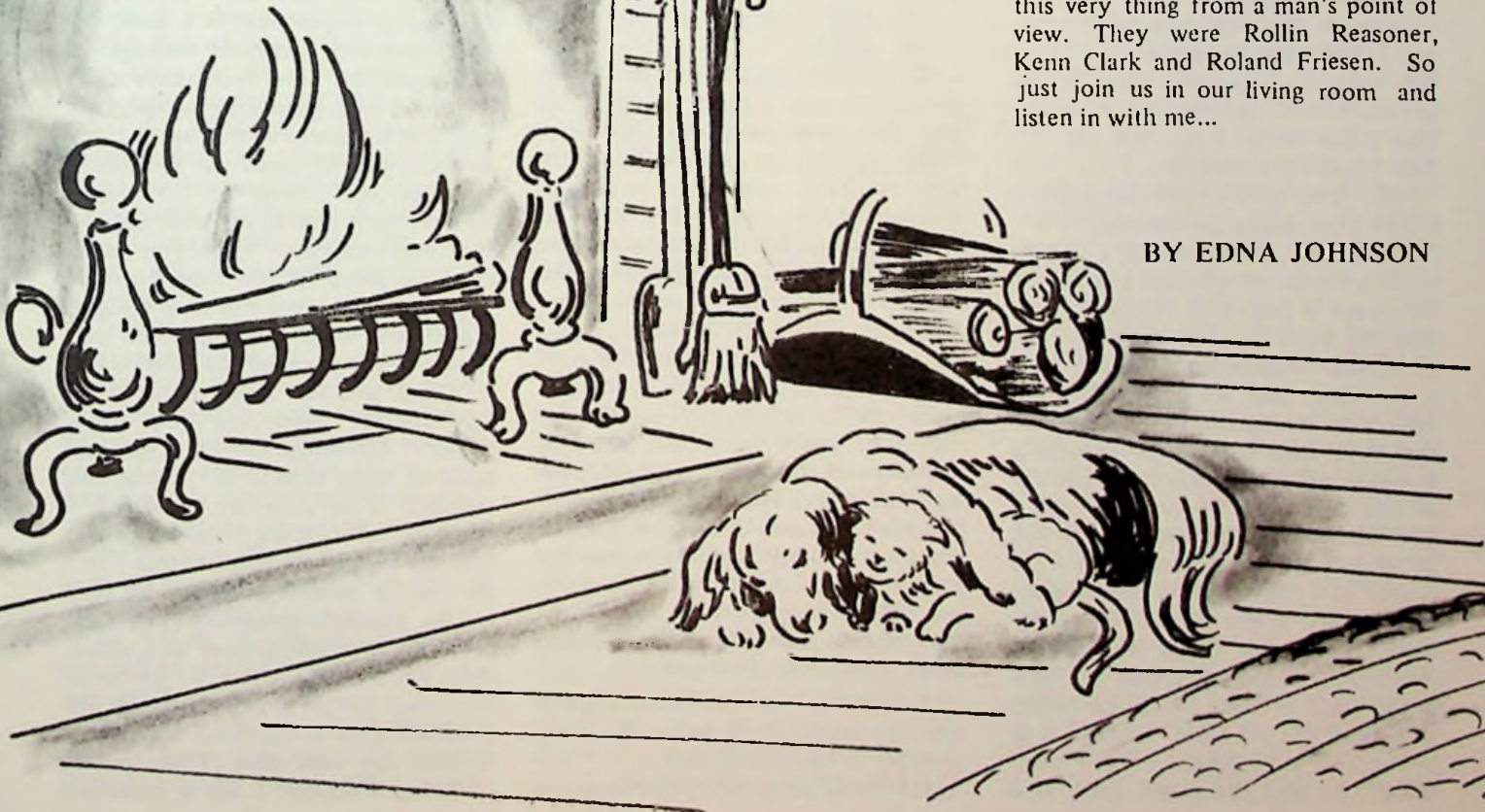


"For (I) must appear and be revealed as (I) am before the judgment seat of Christ ... according to ... what (I) have achieved, been busy with and given (myself) and (my) attention to accomplishing." II Corinthians 5:10 - Amplified Version.

Many of us have been in Japan about a quarter of a century and it is time for some self examination. Many missionary wives are frustrated because we could wish there were a monument to show for twenty-five years' investment; and yet the care of children prevented devotion to language study in the early years. Now that they have grown, or will be leaving us very soon, we ask, "What is the primary responsibility of the missionary wife?"

Recently Harold and I invited three busy men to come and sit in front of our fireplace for an evening to discuss this very thing from a man's point of view. They were Rollin Reasoner, Kenn Clark and Roland Friesen. So just join us in our living room and listen in with me...

BY EDNA JOHNSON



INFORMAL DISCUSSION

RF: Jean and I have occasion to talk with a number of missionary families and she says that she feels her role in order of priority is: wife first, mother second, and missionary third. The wife has her most important ministry in relation to her husband, in her home. Second most important is in relation to her children. There are many different philosophies in different missions. Many wives come to the field with a tremendous burden to produce in the ministry. So the home is a point of frustration. The children come in as an obstacle to what they really felt they ought to be doing. So the things they ought to be giving first attention to have become their enemy. When you see the home disintegrate, then of course your whole base is gone for the ministry, which was the thing they wanted to do.

KC: For myself, I listed my priorities a few years ago, and then discovered that I had to change the order. The list I finally came up with was this: my first priority is to walk with God; my second priority is my family; and my third priority is my ministry as a missionary; fourth, what any Christian would do. Peter says, "We will give ourselves to the ministry of the Word and prayer." Every Christian can't do that. He has to go to work. But every Christian ought to be a witness. So that's my own priority list, and I think that bears out as well with the wife ... I feel that my family should come before my ministry. That's the order I reversed. At one time I didn't feel that way.

HJ: You used to put the ministry before your family, you mean?

KC: Yes. Previously, if I had to make a choice on whether I was going to accept a preaching engagement or take my boys to a football game, the preaching engagement would have come first, just automatically. But with this arrangement, I might take the boys with me on the preaching engagement, or get a substitute preacher and take them to the game with a glad heart. Some day the children will be gone. If the children were the center of a husband-wife relationship, it is a very severe shock when they leave. There are those who would teach from Ephesians 5 that as Christ is the Head of the Church, He labors to present her as a bride "without spot or wrinkle or blemish or any such thing," so also the prime fruit of a

man is his wife. I do think the priority should be on the husband-wife relationship, as opposed to the children being first.

RF: If a mother doesn't have the right relationship to her husband, that home does not have a good foundation on which to raise the children. If she begins to think, "Well, I'll sacrifice my husband so that I can give my most important time to my children because they need me so badly, at that point she sacrifices the foundation. She is putting a lot of time and energy into something that just hasn't been built on a good foundation.

from the time she *hears* about it, so I try not to let her know until the last week or so!

KC: Sounds familiar!

EJ: But everything in the house has to revolve around this one thing until it is over, and then everyone can relax again. Is it right for a wife and mother to accept any of these? Should we just withdraw from any involvement of this sort?

RF: I wouldn't think so. We go through about the same problem at our house. But if you withdraw from that, you build up the wall and think, "I can't do anything in Japanese."

The wife has her most important ministry in relation to her husband,
in her home. Second most important is in relation to her children.

(Next the question was posed as to whether mission boards expect wives to have the same language training as the husbands.)

KC: I think the ideal would be to have the same.

RF: We have scored a whole lot better in the last seven years or so in our mission in this regard. We find the wives are getting more language training than they formerly did.

HJ: How do you account for that?

KC: JMLI?

RF: Partly. And we made the requirements just a little bit lower so that they were attainable. We have living facilities in Yokohama where they can have more time to give to language study rather than just all housework and living. And it might be that we have had some that have had unusual ability in the language so that they were able to get a hold of it and felt pretty comfortable after they were here two years and got their requirements out of the way. It used to be that after eight years, ten years or twelve years, the wives were still slaving with it and had that big responsibility hanging over them. This is where you have to think beyond the first few years because I think part of the problem that Edna is speaking to is that of the women who didn't get the language when they first came.

EJ: When I have a Japanese-speaking responsibility, it takes all of my time for at least three weeks.

HJ: And all of her nervous energy

And you lose what you have. If you are forced to think, "Let's see, how do I say this in Japanese?" you at least keep up a level of ability there that helps you not just in your public speaking, but also in the general daily contact with the Japanese.

RR: (who came in just before this) You have brought up a subject there that I think is important. I think, in a way that most men don't realize, the husband is responsible in a sense for correcting the frustrated feelings, or challenging his wife. Sometimes when I'm faced with a speaking engagement, well, I'm uptight. *Terribly* uptight. My stomach gets all upset and everything and I'm just crying to God for a miracle. So I talk to my wife and she says very sweetly, "Have you asked the Lord about it?" So then when it's *her* turn to get asked and she's uptight, I just turn to her and grin and say, "Say, have you asked the Lord about it? Okay, gal, you laugh at me when I'm uptight. Now it's your turn. Suffer!" Challenge her on a spiritual basis to meet God in it. "I pray for miracles. *You* pray for a miracle!" Why not? She's going to have to suffer through it, but the point is that I feel she has a ministry. Maybe it isn't usually a preaching ministry, but if she can't say something once in a while, then she's really going to be more frustrated farther down the road. We have had a lot of experience with this because my wife doesn't like public speaking. Frankly, I am a preacher;

that's my life. But I was asked to speak to another group and give something on the family as a study, which I did. And along the way I alluded to personal experiences in our home. And of course I talked about my wife and how I appreciate her and the job she has done. So they said afterward, "We'd rather hear her than you! So we'll call *her*." She was petrified! They called her, and she went there and spoke. And afterward they came to me and said, "She's more spiritual than you are!" The point is that language-wise and emotionally, she had a terrible struggle, but what she did com-

man's *real* objective? As we mentioned before from Ephesians 5, the prime fruit of the Lord Jesus is to produce the Church, which is His bride, and the prime fruit of a man is his wife, then maybe his backing her up is more important than just one more message out of the many thousands he is going to deliver in his lifetime anyway. Therefore, it *is* a higher priority.

RF: I would like to go back to something we referred to in helping the wife get into a ministry. I think in the first fifteen years or so of married life when there is a houseful of children, they take so much of the

are opposite. Opposites do attract. Many times we complement each other. It comes right back to what Roland said, "We're in this together." For better or for worse. We have to help each other. And actually, helping the other is really helping yourself.

But does fulfillment come from outside circumstances, or from within? A few years ago a verse that helped me a great deal was Mark 9:35, "if any man desire to be first, the same shall be last of all, and servant of all." So I see the role of a missionary in one word: servant. That eliminates a lot of the tension and problems. I am just here to give myself for whatever the Lord leads me to do. I think that can be also applied to the wife. Servant. Servant of Christ. Servant of my brothers and sisters in Christ. I am not here to get, and whether I feel fulfilled or not isn't really the important thing. Actually, the word "servant" is "love-slave." The role of both the missionary husband and wife can be summed up in this word.

RF: I think there is an emphasis that I would like to make tonight. I hear it coming from a number of Japanese pastors. They say one of the greatest things a missionary can do is to be an exhibit of what a Christian ought to be. We have talked quite a bit about a woman's gift or lack of gift, but what I am talking about has nothing to do with public ministry gifts. It is really being able to function as a good Christian. Especially in a non-Christian society, the clearest Christian testimony is the home. If it's genuine there, it will shine day and night. And it comes out consistently a whole lot clearer than one Christian standing by himself. This is one of the things you can hardly measure. The Christian home is one of the greater impacts. If we fall apart at the seams there, it is one of the greatest disgraces that we can leave for the people of Japan to see.

RR: Just today a Japanese high school girl said to me, "Your wife promised me that I could come to your home on Saturday so that she could teach me how to make marmalade." I said, "She doesn't consider herself particularly good at cooking. She's amazed that you asked her. She thinks there are so many other women, especially among the Japanese women, who are better cooks than she is." And this girl said, "What?! What does she think that for? To me, she's the ideal! And I just want to be with

The Christian home is one of the greater impacts.

municate hit them, even in very faltering Japanese, in a way that I didn't get through. I think maybe the women don't know what the men are suffering. And they think that this suffering is some strange thing.

KC: Just being in the ministry is suffering. We've got to feel, empathize with other people. Just what you have expressed is what I go through many times in the preparation of a message. You'd just rather die than to have to deliver it sometimes! Then the Lord breaks through and gives you just the right thing for the right time. So the wife must understand that. On the other side of the coin, the man needs to understand that the wife is suffering when she has an assignment. Jane has experienced the same as all of us here.

In our family, we have a team spirit. When any one member has something to produce, the others try to help them. Maybe it's a kid with a term paper, or maybe it's a big date, or a special track meet. The whole family is pulling together, and at certain times different members are at the point of contact, or at the point of the spear. And the next time it's somebody else's turn. So, I think it's not only the man in the ministry. When the woman does have the opportunity, her husband has to back her up in it.

EJ: Even if everything he had planned to do then has to come to a standstill?

KC: Well, you have to weigh each case by itself. I would back up one further priority then: What is the

mother's time that there isn't that much opportunity for outside activity, but this is where we men really need to think ahead and be sensitive to our wife's gifts. What are the things that we ought to help her prepare for when the children leave home? We had a couple who had come to that point and there was an opportunity for them to go into a ministry which would be very fulfilling for the husband. But his wife would be a fish out of water. In what they were doing at that time, she was fulfilled. It is important for a couple to think through these situations. The wife does need fulfillment in meaningful ministry. I don't think it all hinges on what the husband should be doing.

EJ: In a theoretical case of a wife's being very capable in a public ministry, and the husband more reticent, how does she encourage him in helping him feel fulfilled?

RR: The situation is reversed this time. Right? She has to cut back and help him without its being a demanding thing. She's got to be very cagey. I think that in the same way that a man has to think about his wife's ministry, she has to think about her husband's ministry. She'd better be one smart woman, let me tell you! A man can easily take the initiative and be very frank and open about saying, "You have this and that going for you... sic 'em." But the woman's got to be able to get it across without ever saying it.

KC: Very often husband and wife

her. She doesn't have to *say* anything. I just want to be with her." This is what Roland is saying. I've heard it from a lot of pastors. A woman who thinks, "I can't speak; therefore, I won't say anything," is depriving the Japanese Church of what it really needs. That's the example of a Christian woman. It is not what you say. It's just being you. If you're making it with your husband, and your kids are happy, you don't need to say much. Just stand up and murder the language, but the message is going through. That's what they're looking for.

KC: It's more important to BE than to DO.

RR: Yes. But when you get asked to do something, you know...

KC: Your reaction to that is what you *are*.

RR: Yes, that's it. So I think the woman who's reacting in total fear or frustration at that time has got to realize that this is her chance to say, "These are the scriptural principles that work for us in our home." She may not be able to say it very well, but that's all that needs to be said. "This is the scripture that molded us, that changed our lives." The example

ought to think in those terms in the church *and* in our homes. I know that the husband can help his wife. That is scriptural. And I frankly speak to my wife about what I consider her contribution is, what her gift is. I tell people that I appreciate my wife. I hope that they'll get the message and go back and tell her. I do it in Japanese company. I do it among missionaries. And I do it directly to my wife when we are alone. I think that in that same way, I need to be understood by my mission and helped to see whether I am going anywhere or not going anywhere. We all need this. There are very few people that really have an objective view of their own ministry and their contribution. Some do.

EJ: Is the missionary wife obligated to make a fool of herself?

RR: Absolutely!! That's what I have to do every day... all the time. Why not?

RF: I function in ways and areas all the time that I don't have the gift for, nor the language. But sometimes I look back and know that, with all my blundering ways, I was still the best to be had at a particular time. I even used to play the piano for some of our Japanese gatherings. I'm not asked any

cerning Philippians 2:5, "Let this mind be in you which was also in Christ Jesus..." he said, "The mind of Christ is in essence, love; in expression, sacrifice; and in consciousness, joy." And I think the fulfillment will come — and that's the joy you are looking for — when we are motivated by the love of the Lord Jesus, and express that in sacrifice, which is the servant aspect. And as far as having a monument, if you are motivated by the agape love of the Lord Jesus, and are willing to be a living sacrifice burning on the altar, that aroma is going to be here when you leave, whether it be something tangible or not. Everybody isn't a founder of a church. Everybody isn't the president of a school. But there can be an aroma of the Lord Jesus left behind they won't forget. This is just that sweet remembrance of somebody who walked with the Lord, as Enoch did. As far as we know, he didn't do anything but walk with the Lord. And that is what he is known for. That's what these pastors are saying, "Your family is a demonstration. Your family life is more important than what you do or say. Your public ministry is really supplemental to what you are. You are a demonstration of sincerity."

The example of a missionary woman and a Christian family in action in this country is
bigger than anything.

of a missionary woman and a Christian family in action in this country is bigger than anything.

At this point there was much valuable discussion concerning a mother's relationship to her children. Because of its importance, JAPAN HARVEST has asked Mrs. Roland Friesen to write an article for the next issue on this subject. We will pick up just this much of the thread to continue here:

RR: In I Thessalonians Paul says, "I was among you as a nursing mother. I was a training father. Now I am talking to you as brethren. I think that since that's the way Paul treated Christians, that's the way we ought to treat our kids. They are mothered and they are fathered in training — direct discipline training — and then you get more and more to speaking like brothers. I think those are the stages of growth. We

more. But then I was the only one there that could even pluck out a tune, and I had to make a fool of myself.

RR: I really feel that maybe the wife doesn't know how frustrated the husband feels sometimes, and how embarrassed he feels. He's supposed to be able to preach. He's supposed to be able to deliver the goods and the poor guy can't do it in an acceptable way. Maybe the wife needs to get a little of that. To me, a big chunk of my life has been making a fool out of myself. That's a big part of life. A lot of times I cry out to God and want to run. Lots and lots of times! The wife ought to have a whack at it once in a while. Maybe she could pray for her husband better.

KC: I have been trying to digest the book of Philippians. One thing that has helped a great deal was something I read from G. Campbell Morgan. Con-

If we turn it around and look to ourselves and say, "Am I fulfilled?" To begin with, the motive is wrong. We are trying to satisfy ourselves. Joy never comes that way.

RR; Preach it, brother. That's really being honest! ...We've talked a lot here tonight about the wife and the ministry and the wife and her kids. And we haven't spent an equal amount of time on the subject of a wife in relationship to her husband. I think the man needs his wife as his wife in a unique sense. The two of them have got to make it in their husband-wife relationship. Otherwise, it will be the death of everything. The woman will feel fulfilled if she's out to see that she has a happy man.

And therein lies another topic. Watch for that article by Mrs. Robert Boardman in a future issue of JAPAN HARVEST.

THE GREATER TOKYO CHRISTMAS CRUSADE

The Crowning Evening

"The atomic bombs that blasted Hiroshima and Nagasaki were terrible. But there is something more terrible than atomic or hydrogen bombs. That is sin within the human heart — your heart." The voice of Evangelist Honda boomed across the circular, three tier balconied Nippon University Auditorium near Ryogoku station in downtown metropolitan Tokyo.

Flanked by a 120 member choir and musicians who had given soul stirring selections from the Messiah, Honda *Sensei* went on to address the 3,000 or more who had assembled for the final evening of the Greater Tokyo Christmas Crusade, the crowning event of a year long evangelistic effort carried on by 200 cooperating churches in Tokyo and adjoining prefectures. A uniformed mute choir of about ten conveyed to the sizeable number of deaf and dumb present the messages of the main choir adding a dash of pageantry to the setting of the circular auditorium with its sparkling dome, often the scene of televised boxing or other sports events.

His style homespun but forceful, his message often laced with humor but alternating with the recurring themes of sin and sounding out the inevitability of its judgment, Honda skillfully drew his audience to that point of decision, Graham style, where hundreds of seekers mingling with sponsoring friends and counsellors coursed toward the altar for the final word of prayer and personal counseling. The three day campaign, begun under the ministry of Dr. Akira Hatori who spoke the first night, netted a total of 852 responses.

A Culmination of Effort

It would be the height of spiritual *naïveté* to assume that this all came about effortlessly, painlessly, or as the final act of a superbly organized exhibition. The groaning in prayer from the lips and hearts of believers, pastors and missionaries, often audible during the final moments of the message and the invitation, witnessed to the spiritual dimension involved.

E. M. Bounds reminds us that while the church is often looking for better methods, God is looking for better men. The Christ-filled personalities of Dr. Hatori and Rev. Honda gave tone and direction to the crusade. The same must be said for the consortium of Japan's spiritual leaders who sat on the platform, leading, assisting, directing and overseeing the multiple facets of the total program.

Behind this crowning success there lay a history of meticulous planning, of prayerful vision, and of course promotional persuasion. The organizational committee formed by pastors of the Greater Tokyo area planning for the 20th anniversary celebration of Honda's crusades had a gargantuan task upon their hands. Each of the following areas had to be organized: counselling, follow-up, prayer, public relations, ushers, finances, college students' and ladies' meetings. While preparations began a year in advance, the rules of thumb were to be as follows: The traditional crusade approach, apart from the grand finale, was to be avoided. Evangelism was to be urged upon the local district and the local church, yet without undue pressure. Tokyo was to be divided into nine or ten districts, each of which was to plan its own schedule for district-wide meetings, if such was the common desire, or if not, each pastor could hold local church level evangelism.

While this deference to local initiative was perhaps unavoidable, it meant, according to Rev. John Masuda, one of the coordinators, that actual cooperation and output was dependent upon the morale of a given district. Where this was lacking, it became difficult to recruit the army of volunteers needed — the counsellors, the choir members, the ushers — not to speak of the finances needed for the crusade.

Even with each district working separately until the last, there were notable district level accomplishments: the Good News festival in the spring, the fall ladies' luncheon, the men's dinner, college student evangelism services, layman training programs, music programs by the Korean orphans, and local area Honda crusades such as the one held in Tachikawa.

Was it worth it? Said one pastor: "We have discovered that working together we can do things we've been unable to do singly." And then there are the 852 souls who in the final campaign alone have taken that first step into the Kingdom. This was a work of the Spirit.

Morris Jacobsen
JEMA Crusade
News Coordinator



Kyoto Congress

- MINV 780
- MINV 790
- MINV 800
- MINV 810
- MINV 820
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QUESTIONNAIRE

Long Sermons, Low Pay

What you have always wanted to know about church growth in Japan (and sometimes suspected) now stands revealed! The pastor who preaches the longest sermons really *is* the poorest paid! It's a fact! For more serious consideration there is strong evidence that the spiritual outlook of the parish is directly related to the private prayer life of the pastor.

A Useful Tool

How can we be sure of these and many more significant growth factors? The pre-Kyoto Congress questionnaire findings have now been computer analyzed and comprise a truly useful tool for church growth in Japan. Valuable information for church growth deserves attention anywhere. But especially in gospel-resistant Japan a potent weapon for growth richly deserves consideration and utilization. Not to take advantage of this tool will be tantamount to taking a trip in an ox cart when a plane is available. Even missionaries not directly engaged in church planting should be helped by the findings of the questionnaire committee.

Six Factors

Without modern scientific computer analysis we might have supposed that most growth is in the major cities, but how many realize there is a definite correlation between the pastor's salary and the encouragement given young people to enter training for full time Christian service? We might suppose that giving is related to how well the members have been mobilized into active service, but it is valuable to know that this is actually established. If you want to test your own knowledge of Japanese church growth, stop reading at this point and compile your own list of the six most important factors in having an active church membership. Then compare yourself with the computer's findings: "The following six considerations in order of priority seem to be the most closely related (to active church membership): (1) the size of the physical facilities, (2) the length of time the church has been there, (3) the pastor's feeling that he is adequately salaried, (4) having an early morning prayer meeting, (5) the pastor's feeling success in his preaching ministry, and (6) having a number of cottage meetings as an auxiliary to the preaching services at the church."

Join in Prayer

But what can the missionary do with data like this? Depending on his role, ability, training and experience, a missionary can influence the Japanese church. In so far as Christians believe in specific prayer, we certainly can join with concerned Japanese pastors in prayer for areas of manifest need.

weekly services. He feels inter-church fellowship is important and has little concern that the church may be pastor centered. The consensus of such believers was that "the church was doing only average when it came to evangelism, that the nation's religious mores were markedly a big hurdle for evangelism, and that there should be more mass meetings and interdenominational crusades. They tended to feel that Japanese Christianity was not necessarily too intellectual and academic. They felt that churches should work more positively to gain new approaches to evangelism and tended to agree that mutual schisms and interdenominational distrust blocked church growth. They said they fairly often prayed for foreign missions." With this yardstick a Japanese Christian will have a notion as to whether he falls behind the average evangelical Christian.

Japan's Pastor

Turning from the pew to the pulpit, how does the average pastor allocate his time? "Length of time spent in preparation for the Sunday morning sermon was 6.4 hours. The length of the sermon averaged thirty-eight minutes and forty-five seconds. Time spent in personal prayer per week was five hours, while that for personal counseling was four hours and twenty-four minutes. Pastors visited four homes weekly and spent five and a half hours monthly in various committees, board meetings, etc. Monthly time spent in non-church related activities was one hour and five

	'68	'70	'72	'73
Average church attendance	32.3	32.2	30.9	38.3

Most missionaries will be helped by a detailed study of the data ... soon to be available through JEMA. The mechanics of how the correlations were reached will not be interesting to all, but any Christian should better be able to fill his role in Japan by personal study of the principal findings. What follows is a sampling of the content.

Japan's Christian

Response from more than a thousand Christians produced the following profile: The average evangelical Christian spends 25 minutes daily in Bible reading. He gives 10% of his income, and he attends from two to three

minutes."

A sober statistic is the paucity of personnel going from the churches for Christian training and full time service. In 1972 the number sent to theological schools or into full time work averaged .3; in 1973 there was a slight gain to .4. Few Christian schools in Japan have large attendance. Why this is so, is something which should concern all Christians desiring effective future leadership. The computer study sheds this much light: "The actual salary level of the pastor (not to be confused with his degree of satisfaction with his salary) correlated .53 with the number of those sent away to

theological schools or into fulltime service for the years 1968, 1970, 1972 and 1973. One might speculate that a properly salaried pastor is more willing than an insufficiently salaried pastor to send his young people away for training. There is also the consideration that a sufficiently paid ministry is more attractive in the eyes of young people, the contentment of the pastor in this regard being a silent or perhaps unconscious incentive to train for a similar position."

Lay Involvement

Most considerations of church growth in Japan have produced an

Global Prayer Concern

Before departing from foreign missions, we might note the amount of prayer for the great commission. 16.2% pray quite often; 43.2% sometimes; 21.4% very seldom, and 15.6% never pray for foreign missions. Perhaps the missionary should share some of his furlough messages with his pastor friend. "Pray ye the Lord of the harvest..." is an exhortation which should be laid on all professing Christians. Japanese Christians should at least be aware that some churches in other countries give as much as 50% of their income to missions (C&MA for

questions, be sure to get the whole report and read it for yourself.

Get Your Copy

"Using modern computer analytic techniques, a team of researchers scrutinized the responses of a 94-item questionnaire from 386 pastors and a 69-item questionnaire from 1,080 parishioners." The committee which compiled the questionnaires was comprised of Rev. Paul Ariga, Rev. Tsugio Kosukegawa, Rev. John Masuda, Rev. Nobuaki Mitsumaru, Mr. Minoru Ara, and Dr. Morris Jacobsen. The church growth research center at Tokyo Christian College coordinated committee

	'68	'70	'72	'73
Number baptized	3.1	2.7	3.0	3.2
Active church membership	41.9	39.7	42.8	44.4

awareness that there must be more lay involvement. During 1973 the survey reveals that "an average of 39 percent of the church membership were actively involved in church activities. This means that 61 percent, though considered as active church members and presumably attending some services regularly, took a passive role in shouldering the responsibilities of church membership." Japan should look often to the much larger churches in Korea and ask what can be learned from them.

Church Giving

The giving record of the Japanese is very good. There is a steady average increase between 1968 and 1973 and offerings more than doubled during this five year span. Inflation accounts for some of this increase but indeed "it is encouraging that Japan's Christians have been willing to increase their financial commitments to the work of the church commensurate with the growth of the economy."

Today there are 31 or 32 different organizations in Japan sending the gospel to other areas of the globe. For their support in 1973 an average of 2.8 of total church income was allocated; 6.5% went to home missions, and offerings for cooperating crusades would be in addition to this. The questionnaire committee believe that a most important finding is "that the financial giving of a church is somewhat related to how well its members have been mobilized into active service."

example).

Higher Education

It will seem strange to some to discover that a pastor's higher educational level had an *adverse* effect on the time the parishioners spend in daily Bible reading and on the percentage of income given to God. This finding is food for thought; still, we should not rush to the conclusion that the average minister gets too much education. While theological education averaged out to three years, the typical educational level of those responding was one year of university.

When earnest young people acquire a burden for a fulltime active witness, it seems a waste to some of them to take time for a lot of training. After all, if a man is about to drown, you help with anything at hand; you don't look around until you find a nicely painted boat. But we need to remember that Paul was in Arabia for a period of orientation before beginning an active ministry. And Moses was in candidate school for forty years before he was ready for an active public ministry.

Does your denominational type of government appeal to the Japanese? Do many pastors make surveys of their community? Is the best track record turned in by the older men with greater experience or younger men with more vigor? Will a pastor have a more effective ministry if he is sent abroad? What proportion of pastors are without church buildings? To find the answer to these and many more

efforts. This survey has meant much work for those who participated. We can show our appreciation by buying a copy of the survey which has been published by JEMA's Pioneer Evangelism Commission.

Future Needs

No survey can do everything. In a future survey, data would be helpful which would show any influence of Japan's secular school system on church growth. What proportion of those regular in Sunday School attendance eventually become church members? It will help Japan to know all of the reasons why Korea has larger churches. Many churches in Korea sponsored primary schools. To what extent is the greater growth in Korea due to more emphasis on Christian Education? A random inquiry of six Japanese Christian couples revealed all six were uncertain of the salvation of their children. To what extent is such random sampling representative? Does church growth in Japan demand more attention to daily Christian education and nurture? Keeping statistics can be a nuisance. It may mean work for those already over-taxed. But this survey shows that record keeping with later analysis is most fruitful. We can eliminate guess-work in some areas and profitably revise some procedures. Let's keep compiling these statistics and in future years we may know even more about priorities which need to be changed for the greater glory of God in Japan!

Philip Foxwell

JCCA BANQUET

On December 8, twenty-seven Japanese and missionaries involved in Christian camping met with Mr. Ed Ouland, Executive Director, Christian Camping International, Mr. Vincent Craven, C.C.I. Ambassador at Large, and Mr. Lyle Jeffrey, owner and Director of Frontier Ranch, Ontario, Canada. At a supper meeting they heard an up-to-date report on Christian camping worldwide. The guests were returning from a trip to New Zealand, Australia, Indonesia, Singapore, Hong Kong, Taiwan, and Korea. Their visit was extremely helpful in planning for the All Japan Christian Camping Seminar to be held March 15-18 in Karuizawa.

CHURCH DEDICATION

Toyota Baptist Church in Toyota City, Aichi Prefecture, was recently dedicated as a direct result of a Christian family's love for the Savior. Mr. and Mrs. Hideo Sonoda, members of the Gamagori Baptist Church offered all the land they owned, 100 tsubo.

A thirty tsubo (1080 sq. ft.) building was erected on the site, and regular services have been held since August. A nursery school has been started and this has resulted in new contacts and much goodwill for the work.

Toyota Baptist Church is a part of the ministry of Baptist International Missions, Inc., with which Roland A. Simeonsson and William G. Griffin are associated.



NLL SETS RECORD

New Life League increased the printing of its Christmas tract from a million copies to 1.2 million in order to accommodate the demand for this free literature which is published in cooperation with World Literature Crusade. Last year 10 million other tracts were printed in addition to the 1.2 million copies of the thirty-two page booklet, *Iesu Kirisuto*, a compilation of verses from the Living Bible. A total of 150 tons of paper used in 1976, shows the magnitude of NLL operations.

Next News Deadline: March 15, 1977

CENTER CLOSED

The Christian Servicemen's Center of Sasebo has been closed after 12 years of activity due to military cut-back in that area. Ralph and Betty Camp, missionaries with the Overseas Christian Servicemen's Centers, have moved to Iwakuni and opened a new center there. It is called Fellowship House, and is located at 44-17, 2-chome, Monzen-cho, Iwakuni. Telephone (0827) 31-5072.

SHIKOKU ROUND-UP

Twenty-two missionaries met November 3 at the Christian Center in Takamatsu for the first island-wide meeting of missionaries. Every prefecture, except Ehime, was represented. It was an international gathering with missionaries from England, Finland, Scotland and the U.S. A tape of Eric Gosden's JEMA address, "Forty Years (in Japan) in Forty Minutes" was especially enjoyed by all.

HAPPY BIRTHDAY

Rev. Shimbei Nobata celebrated his 88th birthday in the company of 190 friends and well-wishers at the glittering banquet hall of the Shimbashi Dai Ichi Hotel.

Rev. Nobata, now Professor Emeritus, taught at Tokyo Christian College for over fifteen years. He is still pastor of the Domei Shiinamachi Church, a work which he began right after the great earthquake of 1923.

His latest book, *Towards Maturity (Enjyuku o mezashite)*, and a tape of two of his sermons were presented to those in attendance.

Miss Shuko Nobata, his daughter, has served as JEMA secretary for the past twenty years.

WLP REPORTS RECORD YEAR

Word of Life Press' Annual Christmas party held at the Toshi Center was enjoyed by 189 Tokyo staff members and their families — one of the largest in its 26 year history.

A total of 144 full-time Japanese workers are now serving in 12 different departments and 11 Life Center book stores throughout Japan. Expansion in 1976 included the addition of a fourth floor at the Shinanomachi Headquarters building and the ground-breaking of a major new warehouse, plus a new Life Center book store in Shizuoka.

The literature output saw 32 new titles published and 89 popular books reprinted. Total volume of business in the 12 departments reached the ¥2,000,000,000 (\$7,000,000) mark for which we give God the praise and the glory.

In the near future we hope to see the Living Bible, Old Testament completed, explore new fields of Christian publishing and extend our Life Center chain to other needy areas of Japan.

SAYONARA

Dick and Rita Owen are leaving for the States in February. They will be missed by the entire missionary community and especially Kinshuko Bible Camp. The new address is: 335 US 197, Box 13A, The Dalles, Oregon, 97058.

JAPAN HARVEST

BOOK REVIEW

BOOK REVIEW

BOOK REVIEW

Circle of Harmony, by Kenneth J. Dale. Seibunsha, Tokyo.

Dr. Dale is Professor of Practical Theology at the Japan Lutheran Theological College and Seminary in Tokyo. He has made a thorough examination of *Hoza*, the counseling sessions of *Rissho Koseikai*.

A chapter by Susumu Akahoshi on Japanese and Western Religiosity is included.

Conclusions, evaluations, and comparisons are made with Christian patterns and western ideas of group dynamics.

This is a must for the missionary working in Japan.

I'm Out To Change My World, by Ann Kiemel.

Impact Books, Nashville, Tenn.

"I'm an ordinary girl with a great big God inside of me and we are out to win the world with love." That's how Ann Kiemel expresses her buoyant, infectious faith to others. She is out to change the world one person at a time with her simple but powerful witness.

Our Corinthian Contemporaries, by C. Peter Wagner.

Zondervan, Grand Rapids, Mich.

Formerly published as *A Turned-on Church in an Uptight World*, this is a study guide on First Corinthians with questions for discussion groups. Written by a missionary from Bolivia, these chapters help the reader detect in the errors of the Corinthians various pitfalls facing the modern church at home and abroad.

A time to mourn, and a time to dance, by Derek Kidner.

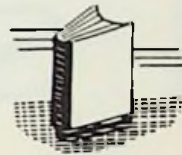
Inter-Varsity Press, Leicester, England.

This is a book study of Ecclesiastes and the way of the world. God is present here as Creator, Sovereign, and Unsearchable Wisdom. After the many questions about life and its frustrations, "We face the appalling inference that nothing has meaning, nothing matters under the sun. It is then that we can hear, as the good news which it is, that everything matters." God will judge every secret thing, good or evil.

With this problem finally solved there are three positive chapters: "Be bold! Be joyful! Be godly!"

The Wind is Howling, by Ayako Miura. Translated by Valerie Griffiths, Hodder and Stoughton, London.

This is an autobiography by the author of *Shiokari Pass*. First the young school teacher is shocked to find she must mark out parts of the textbooks after Japan's defeat. Then her sickness developed into tuberculosis, and she spends years in a plaster cast. Another Christian patient leads her on the slow pathway from Nihilism to Christianity. He is conscious of his soon death, but sure that she will live. He becomes her teacher in the school of faith.



Of her conversion she writes, "And then I suddenly became afraid of myself. Supposing the trouble was that I lacked all consciousness of sin? Was it a terrible thing for me not to be conscious of sin? A murderer would not care, a thief would have no pangs of conscience, and in the same way I also felt no grief for wounding another person by my actions. I began wondering whether it was not the greatest sin of all to be unaware of one's sin. And then I felt I had begun to understand the significance of the crucifixion of Jesus Christ."

Read this and have new assurance that God is working through the witness of Japanese Christians in their own small worlds.

Let Me Be A Woman, by Elizabeth Elliot.

Tyndale, Wheaton, Ill.

Written to Valerie, the author's daughter, this book is centered primarily on the topic of Christian marriage and it examines male-female relationships in a series of penetrating essays.

"We are called to be women. The fact that I am a woman does not make me a different kind of Christian, but the fact that I am a Christian does make me a different kind of woman. For I have accepted God's idea of me, and my whole life is an offering back to Him of all that I am and all that He wants me to be."

"It is a wonderful thing to be a woman under God — to know first of all that we were made ... and then that we were made for something."

Communication: Key to your Marriage, by H. Norman Wright.

Regal Books, G/L Publications, Glendale, Calif.

H. Norman Wright, associate professor of Psychology at Biola College, presents ideas to help you communicate at new and deeper levels with your mate. Perhaps you can use these new insights on a broader scale with others also.

Twelve Baskets of Crumbs,

by Elisabeth Elliot.

Christian Herald House, Chappaqua, New York.

This is a book of essays written by a former missionary. "These are things I have seen," is her reason for offering them to you.

Christians Have Troubles, Too,

by Henry R. Brandt and Homer

E. Dowdy. Revell, Old Tappan, New Jersey.

The book is a collection of cases taken from the files of Henry Brandt, a clinical psychologist. Each one is short but you can feel the problem. A biblical solution is offered but the individual is free to make his own choice and sometimes he refuses.

The Happy Housewife,

by Elizabeth Baker.

Victor Books, SP Publications, Wheaton, Ill.

The author is an average housewife with four children but she found time to write this book before she celebrated her thirtieth birthday. She was not always a happy housewife but read this book and follow her life as she learns some biblical secrets.



CLC Books reviewed by Edith Buss.

BOOK REVIEW

BOOK REVIEW

BOOK REVIEW

Interpersonal Relationships and Social Status

BY HENRY AYABE

All societies have patterns of social structure. These patterns differ according to ideologies such as democratic, communistic, or autocratic. Whatever the patterns may be, societies are organized for economic and utilitarian goals of survival. To meet these goals, societies are organized according to the division of labor.

Labor and Status

Historically, division of labor sets social ranking. The kind of labor a person performs, determines his social status according to the value system of the ideology. For example, the American democratic social pattern ranks the medical doctor very highly. Thus, social structure sets social status for everyone in that society, unless he is an outcast or a deliberate "drop out".

Tokugawa Shogunate

Modern Japanese society received its basic structure from the Tokugawa shogunate era. The Tokugawa shogunate created four basic social

statuses: the warrior, the farmer, the artisan, and the merchant. The significant factor of the farmer, being ranked second in the social ladder, gives evidence of the importance of the social structure for the economic goal of survival.

Japan's Industrialization

The emergence of Japan as an industrial nation brought about further divisions of labor and a more complex social structure. However, in all these changes it still retains the vertical pattern of the four basic social classes. The industrial advances brought into the social structure the company organization with its operations and its divisions of labor.

Social Rank Important

The Japanese are so conscious of social status that they call their superiors by their social rank. *Shacho* (company president), *Bucho* (department head), *Kacho* (section chief), and even being in the same level of social

status, the senior member is addressed as *Senpai* (the junior member is called a *Kohai* but never addressed as such).

Addressing the superior by his social position is a form of showing respect to the superior except when used in a sarcastic manner. Even in the family social structure, the elder brother is addressed as *Nisan* (older brother), and the older sister as *Nesan* (older sister) and when there are more than one older brother or sister present, the younger siblings add to the social designation the name of the older brother or sister to identify which of them they were addressing. The older siblings will not address their younger siblings as *Ototo* (younger brother) or *Imoto* (younger sister) for the addressing of others according to their social rank is a way of showing respect to the superior.

The Japanese emphasize social status to aid them in making the correct social relationships with one

another. When the Japanese is not informed of the social status of those present, they are uneasy and uncommunicative. Only when he knows their social status in relation to his own, can he function well in inter-personal relationships. The exchange of *meishi* (equivalent to a calling card) at the time of introduction helps the Japanese to relate to one another.

By self-identification, a Japanese can create a personal involvement. For example:

A little boy is lost and is crying in a deserted park. A man passes by.

The Man says, *Do shita no, Botchan?* (What happened little master?)

Note: *Botchan* is used in addressing boys from homes of higher social status. A man is on safe grounds by assuming the boy's higher social position rather than risk a social blunder. By giving the lost boy a social status, an inter-personal relationship can begin.

The man speaks again, *Mo nakanai. Otoko no ko desho?* (Stop your crying. Aren't you a boy?)

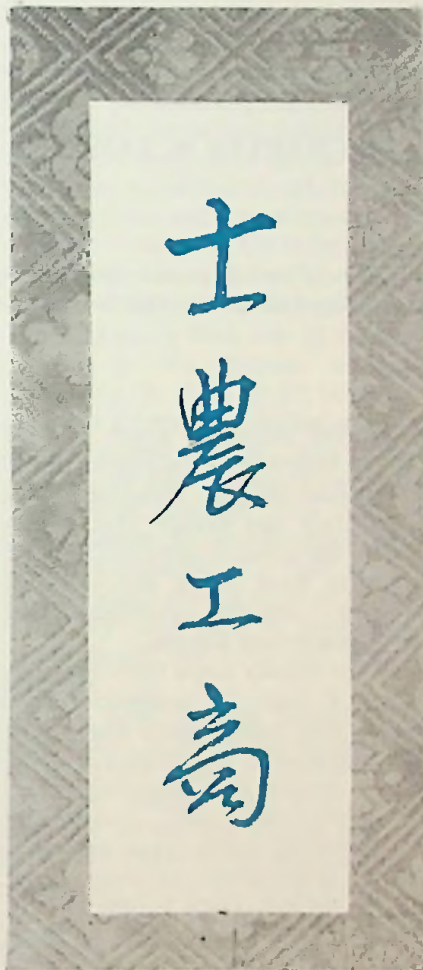
Note: "Aren't you a boy?" means that since you are a boy, you are ranked socially higher than a girl and so a boy does not cry. Japanese social structure ranks the male above the female. It is called, *Danson, Johi* (males be respected; females be humble, i.e. be low or abased).

The man continues, *Ojisan ni hana-shite goran.* (Tell it to me, your uncle, what the matter is?)

Note: Now the other end of the relationship is established. The man, though he may be a stranger, by assuming a social status of an uncle to the boy, the lost boy can now relate himself to the man.

This illustrates the fact that personal involvement in the Japanese social structure begins with the mutual recognition of social status by which they can relate to each other.

It used to be that one of the most cruel things to say to a Japanese was, "*Mi no hodo o shire!*" ("Mi" comes from "mibun", social status.) "Know the limits of your social status!" This is said to a Japanese who has gone beyond the privileges of his social status. To act out of the character of your social status in the pre-war years, was the ultimate social crime. In the post-war years, this idea of acting according to one's own social status is still important. In other words, the Japanese must first acknowledge his social status in order to perform its



Calligraphy by Sam Arai

requirements.

The "Web"

Where social status becomes the basis for inter-personal relationships, there will be reactions to so tight a social structure. This tight "web"-like society created a recognizable social trait. The Japanese term for it is *tate-mae to honne* (that which is in principle or in a system and that which is one's true underlying motive). This Japanese trait means that in some occasions of inter-personal relationships, one acts and speaks according to the demands of the social system of mutual recognition of social status which could be in conflict or completely opposite to his true wish or intent. Since this happens quite frequently among the Japanese, they have developed a keen sense of recognizing this kind of situation in their relationships. The person, who has this conflicting demand of a social status in the relationship against his own true heart's desire, shows this through subtle wording and bodily stance while speaking that which is socially correct.

Missionary Status

The missionary has been assigned a social status in the Japanese social structure. The missionary social status of western *gaijin* (one who is from the outside of Japan) is accepted in the vertical social structure rather highly because historically Japan has received so much from the western world. The missionary is, also, addressed as *sensei* (broadly translated, "teacher" but according to the kind of relationship, it could be used for addressing a medical doctor, a professor, lawyer, pastor, professional teacher, and even a Sunday school teacher). Of course, a religious *sensei* is not highly ranked in the Japanese society.

Biblical View

All this idea of social ranking, is it Christian?

The Lord Himself declares a ranking principle: "The servant is not greater than his lord; neither he that is sent greater than he that sent him." (Jn. 13:16)

Paul gives Christian principles of interpersonal relationships and he clearly demarcates each social status: "Wives..." (Eph. 6:4); "Servants ..." (Eph. 6:5-8); "Masters..." (Eph. 6:9) and also in many more passages.

Relate yourself to the Japanese according to their system and fill it with Christian principles; this will make you an effective servant of the Lord Jesus Christ.

CHRISTIAN COUNSELING

BY CHARLES W. LEWIS

Dr. Charles Lewis is Chairman and Associate Professor of the Department of Counselor Education at Bradley University. This lecture was given at the 1976 JEMA Conference.

The topic of Christian counseling is controversial to say the least. Many evangelicals doubt if the words Christian and counseling really belong together at all. They contend that it is a bit heretical to suggest that Christians should ever need counsel from men considering the fact that God's counsel is available. After all the Bible says, "My God shall supply all your need" (Phil. 4:19). The logical extension of this verse is that men, even Christians, have no business dabbling in God's domain. The Christian counselor is, therefore, irrelevant and unnecessary.

New Look at Counseling

Despite this scriptural promise there has been a marked shift in Christian circles in recent years regarding counseling. The shift has been from outright rejection to skepticism to reluctant acceptance. (At least most of us are willing to concede that some of our Christian friends act like they are in need of help.) Counseling for Christians has become generally permissible. Some suggest, however, that this shift is just another example of our eroding standards — a departure from the narrow way.

In both Christian and non-Christian circles the first inroads of counseling came in attempts to meet the needs of the severely disturbed. We begrudgingly acknowledged that God might use

the skillful counselor much like He uses the expertise of the human physician to heal the sick. Reluctantly, we had to face the reality that it was possible for some wonderful Christian people to have severe psychological problems — and that counseling might help alleviate their distress.

On the secular scene there began to emerge a host of counselors who claimed that their services were really more applicable to ordinary run-of-the-mill people than abnormal ones. All people, they said, occasionally have concerns, hurts, fears, anxieties, worries, nervousness, or some other form of distress. These people are not crazy; they are human. To admit those feelings and get help from time to time is seen as wise and strong — not dumb and weak. Counseling came to be sought by non-Christians who experienced normal distresses.

Other unbelievers sought counseling help when they faced tough decisions. They seemed to benefit from assistance in gathering and sorting out information that could contribute to wise choices. Such counsel was seen as an asset — not a liability.

There was also a great number of non-Christians who sought or accepted counseling for a third reason. They really did not hurt inside; they were able to make decisions when needed;

but they could not seem to act on their choices. They were ineffective, low performing individuals. Sometimes counseling helped them assume responsibility.

Scriptural View

Could it be possible for the born-again Christian to experience any or all of the three problems mentioned above: inner distress, uncertainty when facing complex unanswered questions, an inability to move out and do what he knows he should? Is the Christian free of these? Or, if he has any of these behaviors, is his faith suspect? A look at Scripture may prove useful in getting some answers.

Distress. Scripture supports the view that believers can and do experience times of discouragement, anxiety, fear, loneliness and rejection. At times the feelings may be less defined; a generalized uneasiness, a gnawing sensation of despair. Jesus had some of those experiences (John 11). Early Christians and the Apostle Paul had them (II Cor. 1). Jesus recognized the tendency toward despair among His own disciples when He promised them *another* comforter in the person of the Holy Spirit. Born again Christians can experience the troubled life.

Uncertainty. The Bible also gives credence to the concept that Christians can and do face rough periods

when the way is not clear. Decisions have to be made on matters of education, career, family, and all aspects of life itself. The Christian must make choices and face consequences just like the non-believer. Both Paul and Barnabas had hard decisions to make about the direction of their respective ministries and the personnel to help them (Acts 15). Scripture confirms that Christians are not endowed with infallible insights at or following conversion. They continue to need guidance. Directives are given to seek counsel from Scripture itself (John 5:39) and from other men (Proverbs 12:15). "The way of a fool is right in his own eyes: but he that harkeneth unto counsel is wise." It is not unchristian to have uncertainties in life.

Inaction. Examples are fairly numerous in Scripture of godly men who could not or would not act even when they knew what to do. Moses made excuses. So did Gideon and Jeremiah. Peter fell short of his promise of fidelity to Christ in the moment of test. Paul said, "The good that I would, I do not" (Rom. 7:19). In short, Christians are subject to the same sorts of crises, troubles, concerns, and roadblocks to effective living as non-Christians.

Christian Counseling

If ordinary counseling has been somewhat helpful in resolving the concerns of the non-Christian, is there such a thing as Christian counseling that offers special components of help for the believer and for the non-believer?

The phrase Christian counseling, if it is appropriate at all, seems to imply something about the one who does it and his orientation. Such a counselor ought to behave in special ways if he is going to put a brand name on his service. It seems advisable at this point, therefore, to check out the extent that God endorses or discourages counseling activities by His children. If He supports it, to what extent is Christian counseling unique in its goal and content? Again, Scripture provides some insights.

Interestingly enough, even in the Old Testament Jesus was identified with counseling. In Isaiah 53, one of His specific titles was the Wonderful Counselor. Apparently, this function ranks high in Jesus' priorities. In the Gospel according to John, the Lord specifically promised the disciples *another* counselor — the Holy Spirit. Two out of three members of the

Trinity were specifically counseling oriented.

Of course, Jesus and the Holy Spirit have unlimited power and skill. They can provide all the counseling a Christian would ever need. They could, and often do, counsel directly with the believer. However, the Bible clearly indicates that God often prefers to work through His own children to provide the needed help. God's involvement is not withdrawn. The delivery system may include other humans rather than a direct interaction with the Holy Spirit alone. Notice II Cor. 1:3-4 (L.B.) in this context: "what a wonderful God we have — he is the father of our Lord Jesus Christ; the *source* of every mercy, and the one who so wonderfully comforts and strengthens us in our hardships and trials. And why does he do this? So that when others are troubled, needing our sympathy and encouragement, we can pass on to them the same help and comfort God has given us."

Paul and Counseling

The Apostle Paul saw himself as a partner in the process of godly counseling. In Acts 20:27 he said, "I have not shunned to declare unto you all the counsel of God". And in I Cor. 12:4-11 we find further evidence that God works through men and empowers them to do the work he requests. Counseling is a valid work of the Christian. Maybe if we understood it clearly and used it properly, it would honor the Lord and help His children.

As I look through Scripture I see three major types of counseling taking place. Three distinct styles or approaches emerge over and over in response to certain human needs of believers. These three components of counseling might be labeled *comforting*, *consulting*, and *confronting*. Each has particular merit in certain circumstances. Each requires special skills. Each is compatible with evangelical Christianity.

Three Types

Some Christians are better at using one kind of approach than another because of their God-given personality and talents. Some are more skillful than others in identifying the symptoms that call for one procedure over another. Nevertheless, there remain three elements of a global activity called Christian counseling. Each of the three types is Scripturally sound — in specific circumstances.

Comforting. Comforting or con-

soling is that special kind of counseling that serves especially well for initial encounters and sometimes over a prolonged period with a distressed person. The Christian who is experiencing anxiety, rejection, discouragement, needs to feel understood and worthy of help. Otherwise he remains alone and in despair. The wise counselor gains and maintains trust by genuine caring. The Christian counselor begins with compassion. Jesus did it physically with the leper as recorded in Mark 1:41, "And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean." The brothers of Joseph, anticipating retribution for their evil, experienced the balm of verbal compassion when Joseph said, "Fear ye not: I will nourish you, and your little ones. And he comforted them and spoke kindly unto them." The good Samaritan went out of his way to show he cared. The three friends of Job stayed silently at his side for a whole week because his suffering was too great for words.

What, then, makes Christian comforting different from any other consoling type of behavior? The difference is in goal orientation and motivation. The Christian comforter operates from a Christ-centered, Scripturally consistent, Holy Spirit empowered, doctrinally sound basis of orientation. He works for the ultimate purpose of enhancing the counselee's relationship with Christ. Once this goal is adopted, the Christian counselor applies Biblical principles and practices whenever they are available. After that, he is free to employ any techniques not forbidden in Scripture that are intellectually sound and based on the best of training and practice. God expects the best from His own. We owe Him no less. "Brethren bear ye one another's burdens, and so fulfill the law of Christ (Gal. 6:2).

Consulting. Consulting is that special kind of counseling that is best applied when more data is needed before a decision should be made. Long term complex decisions are especially amenable to consultation. Who shall I marry? What career would God have me follow? I don't understand why I am so nervous? These are examples of situations that are likely to be made worse by snap judgment, well-intentioned advice, or high pressure to act.

In Psalms 73:24 David identified God's consultive role when he said,

"Thou shalt *guide* me with thy counsel". In John 16:13 we read, "when he the Spirit of truth is come, he will *guide* you into all truth". Those verses imply a sense of progression, growth, maturation — not usually a crash revelation or inspiration.

A Christian counselor can be of help many times as he assists the counselee collect and understand good information. And an excellent source of data on these occasions is the Bible. "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16). Even so, the Christian counselor needs to be alert to specific data and circumstances relevant to the counselee's situation. He also needs to watch his timing, so the counselee is not overloaded. Jesus had super data; but he did not give it out too quickly. In John 16: 12-13, He said to His disciples, "I have yet many things to say to you, but you cannot bear them now." Jesus made sure His consulting provided appropriate information both in quality and quantity. The elements that make the Christian counselor different from his non-Christian colleague are once again his goal and motivation.

Decisions that enhance Jesus are based on the best of data. He wants no shoddy thinking when the outcome affects His own.

Confrontation. Confrontation is that special kind of counseling that comes to bear when a commitment is called for. The task of a confronter is to compel the counselee to make a decision, act on that choice, and assume responsibility for the consequences of his behavior. Obviously, confrontation works best *after* the necessary data have been collected and understood. A decision imposed prematurely is likely to alienate counselor and counselee. Feelings of regret at being coerced, conned, cajoled, are not uncommon. When Jesus preached, "Repent, for the kingdom of heaven is at hand," the people had enough information to act on that directive. When Jesus confronted Nicodemus with, "You must be born again," He knew the background of training and knowledge that Nicodemus brought to that encounter. A Christian confronter watches his timing carefully, assesses readiness cautiously, and confronts lovingly.

What, then, makes Christian confronting different from any other confronting type of counseling? The dif-

ference again is goal and motivation. A first-time decision for Christ, a renewed commitment, a specific sin renounced, a new behavior started — all fall within the purview of goals of Christian confrontation. At issue is a necessary decision and action by one who seems immobilized. The counselor's task is to help the counselee move off dead center in ways the counselee agrees are in his best interest. No hidden agenda, no ulterior motives — just a wooing, winning, encouraging boost based on the best of information and under the guidance of the Holy Spirit. The Christian counselor confronts appropriately to enhance Christ.

What, then, is Christian counseling? It is an activity endorsed by God to help His own who are distressed, uncertain, immobilized. It is a global activity that includes consoling, consulting, and confronting — often in that order. But beyond all these, it must have a Christ-centered purpose, be empowered by the Holy Spirit, operate consistently with Scripture and sound doctrine, and beyond that use the best of good practices. Christian counseling is therefore unique in direction and strength: Christ in you — the hope of glory (Col. 1:27).

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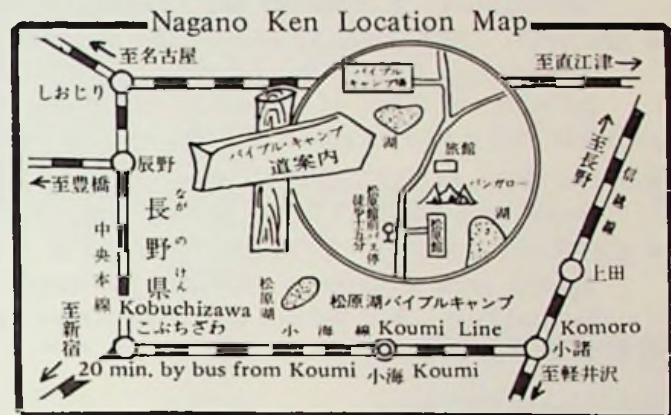
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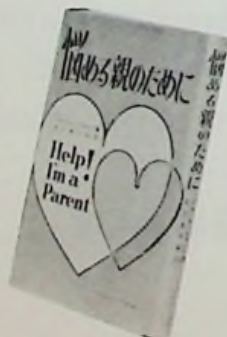


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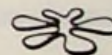
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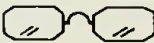
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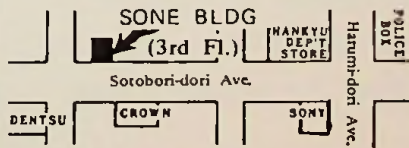


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