

Volume 27, Number 4 1977

JAPAN HARVEST

The Magazine For Today's Japan Missionary



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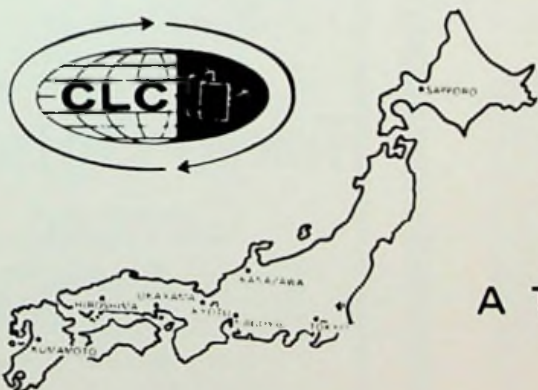
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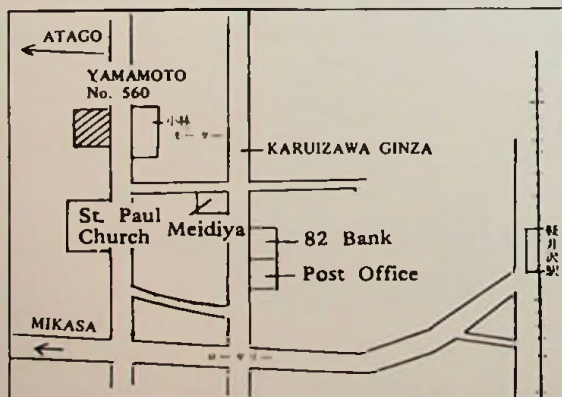
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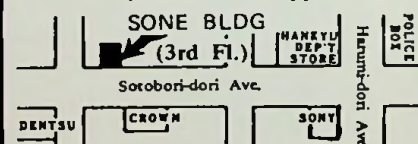


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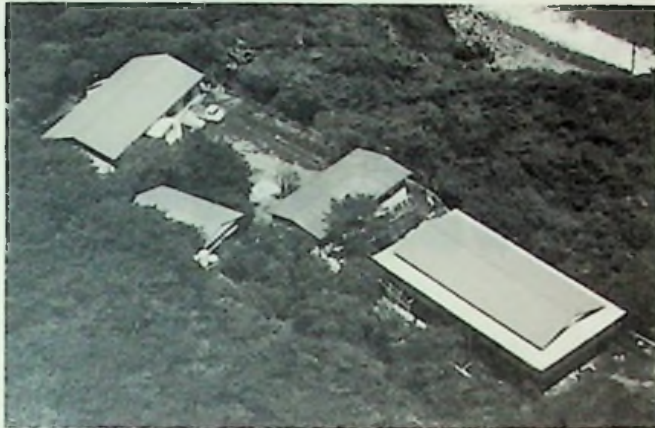
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Though the magazine responsibly endeavors to represent these causes, individual articles or advertising express the viewpoints of the contributors and not necessarily those of JEMA.

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Whole Lives

I recently received a rare, unexpected letter from my father's younger brother, who is now 84 years old and living out his days with joy and contentment on his farm in old Virginia. Among other things, he remarked that he had been a member of the local church for 72 years, had missed very few services until recent months and continued to have the best interests of the church at heart. This is what builds churches, whole lives – set in the right way to begin with, keeping on through trials and troubles and enduring to the end. And conversely, this kind of faithfulness to Christ and His church is what builds great lives and characters.

In the circles I move in, most of us have been missionaries in Japan for 25 years or so. Generally speaking, we have settled in for the long pull of the middle years, and enjoy the peace of mind that comes with a regular schedule and familiar places and faces. As far as I know no-one is planning to change career or take his hands from the plow. I rejoice in the number of people who believe God has called them to give their lives in this part of His field. I feel no need to urge you "not to give up" the work of evangelism in Japan. So I would like to just direct the attention of my fellow "life-termers" to two words from the Apostle Paul in Galatians which I think can be applied to us in our situation.

1. *"Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up." Gal. 6:9 NIV*

What a precious promise to the seed-sower in Japan! Let us believe it and act upon it. I feel that the greatest weakness and problem of the body of Christ in Japan is the high drop-out rate. The thing we can best do about this is to give them an example of long and faithful service. Keep up the good work. Look to God alone for the results and rewards. They will come.

2. *"Each man should test his own actions. Then he can take pride in himself, without comparing himself to somebody else, for each man should carry his own load." Gal. 6:4,5 NIV*

What an important warning to middle-agers! Let us heed it and follow it. Don't get in a rut, or rest on the oars. Keep trim and in shape both spiritually and physically. Discipline and judge yourself most strictly.

Whole lives! That sounds like a too long and binding commitment to many people. But that is what Christ gave for us all. All of mine is only a small thing to Him, but only in the surrendering of it to Him does my life become truly whole.

– Harold Sims

Century Club

The other day I watched with great interest a rather unusual tennis match by members of the "Century Club." The mixed doubles were played by senior citizens whose team age total had to be at least 100 years. In deference to the ladies, only men were required to give their age. It was refreshing to see the mobility, balance and coordination of these sports enthusiasts in their 50's, 60's and 70's. All of them had one thing in common: they were trim and in excellent physical shape.

The games reminded me that today many of Japan's missionaries are members of the "Century Club" and an even greater number will be joining the club shortly. The question I asked myself and would like my readers to consider is this: in what shape are we as we enter this age bracket?

Physical fitness is no new topic. There have always been those among us who have loudly and at times overenthusiastically proclaimed the virtues of bodily exercise. What is new, however, is an increasing awareness, often reflected in mission policies, that one's effectiveness in a spiritual ministry on the field to a greater or smaller degree is linked to one's health.

While there may be some who consider this new concern on the part of the home office or the medical director just one more infringement on one's personal domain and liberty, it will be well to remind ourselves that related directives and guidelines have our best interest at heart. For some it may be a question of life and death. Let's take physical fitness seriously and get involved in a systematic program that meets specific needs. Our work will go smoother and we'll enjoy life more. It's later than we think!

Siegfried Buss



JEMA

President's Page

A MISSIONARY WITH AN IDOL ?

Not all idols are made of wood and stone! That we can see an unlimited number of such in the Orient is true without question, but the idol I refer to in the title is an icon that cannot be touched physically. It surrounds the Christian Worker, the missionary included. That idol is "THE WORK".

The hot muggy days of summer have just retreated again for another year. Many were able to get a few days or weeks of revitalizing rest. We thank the Lord for His gracious provision. But one fact bothers me sincerely. A few missionaries when asked where they would be able to get some respite replied, "Oh, we don't have the time", or "We're in church planting, so can't be away," or "Our Japanese co-workers don't take a vacation, so we don't feel we should either."

All of these people who answered my inquiry are very sincere in the appraisal of their situation and some would actually feel "unspiritual" to think that they may need a rest, a change of pace.

Our best book of reference for this problem is the Bible. In it, we find Jesus retreating to a quiet place, sometimes by himself, other times in company with His disciples. It is obvious that He spent social times with people, for how else could He have known people and their needs. He was accused of being a wine bibber because He ate with the non-religious. If Jesus, who was not only man but God, needed times of rest and re-creation, we who are entirely human surely need it.

Not everyone relaxes in the same way. Some are refreshed best by attending a Bible Conference, such as the JEMA Karuizawa Conference. Others want to get far enough away from "the work" to be relieved of the ubiquitous telephone calls and familiar surroundings and to rest physically, mentally unwind and spend extra time with the Lord Jesus and His people. Most of us would prefer some of each.

This problem of the idol of "the work" doesn't plague us only during the summer time. It is with us every week. The Christian Worker, be he missionary or pastor, is very busy on the Lord's Day — the day most Christians are able to be refreshed spiritually and physically. But what about us, the so called "fulltime Christian Worker?" Our day of rest has to be another day of the week.

If you ask most missionaries and pastors what day of the week they take off, many of the few who do take a rest day are almost afraid to admit the fact. Most, however, sheepishly or proudly reply that they do not have a weekly day off. The Scriptures say "Six days shalt thou labor and do all thy work....." The Sabbath Day or Lord's Day cannot be a day of rest for Christian Worker, so another day must be chosen to follow this Biblical command to the full extent of its meaning.

Could one reason that many of us refuse or neglect to take time off, be that we think "the work" will fall apart, if we absent ourselves for a day or even more for a vacation time? If "the work" falls apart that easily, then that "work" is built on a very human, weak foundation. It is too one-person-centered. It is hard to wean young Christians away from their spiritual parents to receive direct sustenance from the Living Vine. But it must be done. We teachers won't always be around to support them.

This is no plea for laziness, but for a Scripturally based life style. In our busy schedules, we must take time for ourselves and our families. Too often when we check our Day Book and see that we have nothing scheduled (other than time at home, that is), we accept the request for some kind of meeting. We must learn to say "no", when to say "yes" would spread ourselves too thin and eventually lead to disaster physically or spiritually. I'm still working on saying "no" when I need to.

Deut. 4:9,10 commands that we teach our sons and our son's sons. How can we when we are always teaching somewhere else. In this we must be an example to all believers, our co-workers included. The familiar statement "Come apart, before you come apart" is a message many must listen to and act accordingly. The Eternal, Creator God must still be our only god.

Harold Johnson

JSSU

ADVANCE

Japan Sunday School Union was formally organized on November 20, 1951. An earlier meeting had been held in Karuizawa on August 17, 1951. At that time Rev. Edwin W. Fisch reported to interested persons on the work of the China Sunday School Union and made suggestions for a similar work in Japan.

After discussion, an interim committee was chosen to plan for a general meeting of organization. This meeting was held in Tokyo on November 20, 1951, and Japan Sunday School Union was formally organized. The proposed constitution was considered and accepted, and a committee of 24 members was chosen to work with the director, Edwin Fisch.

The goals of JSSU were to be:

1. Literature - S. S. lessons, visual aids, Bible story books, etc.
2. Education - Teacher training and use of materials
3. Evangelism - Bringing S. S. pupils to Christ, and VBS programs
4. Extension - Teacher's magazine, S. S. rallies, seminars, etc.

The work of Japan Sunday School Union was officially begun in January 1952. With a capital of only US \$1,000, Rev. and Mrs. Fisch opened an office in a 6-mat (9 x 12 ft.) room in Eifuku Cho, Sugunami Ward, Tokyo. During the first year, lesson materials were published for both the Neighborhood series and the Gospel Light series.

In 1953 the first full color Bible story booklets were published. In the autumn of 1955 work was begun on the first book of a five-volume Bible story book set.

In 1956 the first teacher training sessions were organized and held. That year the first complete Vacation Bible School course was published. A VBS course has been published each year since then with the exception of 1974 when it was impossible to obtain paper.

Growth and expansion were evident in 1956 when JSSU moved from its 6-mat room to a two-story building in Mita, Minato Ward, Tokyo.

In 1958 the New Testament portion of the Bible story book set was published and sold widely throughout Tokyo. 1959 saw the completion of the five-volume Bible story book set. Publishing of these books and other materials were often delayed many months because of lack of funds. Mr. Fisch believed that if and when it was the Lord's will to publish an item, He would supply funds to do it.

In 1960 JSSU was registered as a Zaidan Hojin with the Ministry of Education. This gave legal standing with the Japanese government as a Foundational Juridical Person.

In 1961 a new three-story building was erected. It was actually an addition to the two-story building at Mita. This addition was of reinforced concrete with a large display window and salesroom. That year JSSU obtained a small one-color printing press and began doing some of its own printing.

1961 also marked the beginning of widespread distribution of Bible story books to public schools. A number of missions and individuals cooperated with JSSU in this project. It was the goal of Mr. and Mrs. Fisch to place a set of Bible story books in every school in Japan before they retired. To date, books have been placed in approximately 10,000 schools (about one-third of the goal).

In 1962 JSSU began publishing OTOMODACHI magazine for children. This is a continuation of the RAINBOW Magazine which had been published by Professor Temma Nobechei for 33 years. The same year a two-color press was bought and printing became an important part of the work at JSSU.

In the late 1960s the space for operations became too small and we were forced to consider ways of expanding. A temporary storage place was built on the roof of the original building at Mita but this was limited because of weight restrictions and size. In 1971, 60-tsubo of property was bought in Niiza City, Saitama Prefecture.

On April 8, 1975, the founder and director, Rev. Edwin W. Fisch, suddenly passed away. Following that, Rev. Iwajiro Yamamoto was chosen as Head Director and Mrs. Genevieve Staalsen was named Managing Director.

Beginning in 1973 numerous attempts were made to sell the Mita property and buy new property in Saitama Prefecture. Following three years of praying and waiting, this became a reality. In the meantime, in 1975 a much needed warehouse was erected on land purchased four years earlier.

In April 1976 the Mita property was sold, and the present land was purchased in Niiza City, Saitama Prefecture. The new building was begun in December 1976 and occupied in September 1977. It provides office space and staff housing.

We stand amazed at what God has done! From a small beginning, spectacular growth is evident in His provision of the new warehouse and office building. Through the years JSSU has received few gifts from abroad. It was the plan to have the work largely sustain itself from the sale of materials in place of being dependent on outside funds. We praise God that these facilities and property are being dedicated debt-free.

What does the future hold? The need for Sunday School literature, Bible story books, teacher training, and evangelism in Japan has not diminished. Unlimited opportunities lie before us and we can only press on to meet the challenge of taking the Gospel to millions still outside of Christ. The occasion of this service on Sept. 26, 1977 is to publicly dedicate these buildings to the service of our Lord and Saviour, Jesus Christ.

VERNA VOGT



EIFUKUCHO BEGINNINGS



FOUNDERS ED AND LAURA FISCH



FORMER MITA BUILDING



NEW NIIZA HEADQUARTERS



THE PATH TO VICTORY

Once it was blessing,
Now it is the Lord;
Once it was the feeling,
Now it is His word;
Once His gift I wanted,
Now the Giver own;
Once I sought for healing,
Now Himself alone.

Once 't was painful trying,
Now 'tis perfect trust;
Once a half salvation
Now the uttermost;
Once 't was ceaseless holding.
Now He holds me fast;
Once 't was constant drifting,
Now my anchor's cast.

Once 't was busy planning,
Now 'tis trustful prayer;
Once 't was anxious caring,
Now He has the care;
Once 't was what I wanted,
Now what Jesus says;
Once 't was constant asking,
Now 'tis ceaseless praise.

Once it was my working,
His it hence shall be;
Once I tried to use Him,
Now He uses me;
Once the pow'r I wanted,
Now the mighty one;
Once for self I labored,
Now for Him alone.

Once I hoped in Jesus
Now I know He's mine;
Once my lamps were dying,
Now they brightly shine;
Once for death I waited,
Now His coming hail,
And my hopes are anchored
Safe within the veil.

Chorus:

All in all forever,
Jesus will I sing;
Everything in Jesus,
And Jesus ev'rything.

A. B. Simpson

HANN BROWNE

Rev. Hann Browne's deeply personal and practical messages left a lasting impact on the Karuzawa JEMA Conference. Rev. Browne serves in the Philippines with the Far East Broadcasting Company. The text that follows was adapted from one of the morning sessions. All messages have been recorded and are available through the JEMA Office.

Self Repression

What are the steps that we might take to walk toward that place of victory? One thing would be for us to learn to practice self repression. Learn to have no confidence in self. There is a very fine line between not having any confidence in self and an inferiority complex. There is a great deal of difference between an inferiority complex and a spiritual desire to have no confidence in your own self. An inferiority complex is sin. But the latter is spiritual humility.

We must learn that we cannot be impetuous like Peter. Peter was known for his impetuosity. He was the one who jumped out of the boat first. He was the one who clipped off an ear. He was the one who said, "Though everybody forsake you, I won't!" I know that we are made up differently and have different personalities. Some of you would never be impetuous. If you had been in the prayer meetings the last two mornings, you would not accuse the leaders of being impetuous. But you would me. When I was first starting in the ministry my district superintendent said to me one day, "Hann, I'd like to see the day when you go through a door with your feet first instead of your shoulder."

The thing that amazes me is that the Filipinos have a finesse about them. When they ride in a "jeepney"

(open jeep) they can take twenty-five cents out and pay the driver with a finesse that you don't see anywhere else in the world. They are quiet and demure. And here I am, an American that is brassy and brazen and loud. It's not like the Filipinos. And yet God has helped me with this personality problem I have of going through the door with my shoulder first. God has helped me to gain a little of the confidence of the people in the Philippines. Now, I don't want to have an inferiority complex, but at the same time, I don't want to rush in where angels fear to tread. We need to be wise as serpents and harmless as doves in the application of this particular truth.

Here is the problem: When we have an impulsive nature, we do things and say things quickly and speak without thinking. We try to advise people about what to do, all impulsively. Then afterward we think, "What in the world did I say that for?" And the Spirit of God begins to talk to our hearts and we know we have to apologize. Here is where the battle between old Adam and the spiritual nature comes in. Someone asked Webster, "What are the hardest words in the English language to pronounce?" He answered, "I was wrong."

When we act impetuously and do and say things that we know are uncharitable, then the Spirit of God says,

"You must go to your brother." "But I can't do that. You know, I've been in Japan so long that I know what Oriental face is and I can't lose face." If you don't apologize, you begin to lose spiritual temperature. You cannot act impulsively and say things that are uncharitable and unchristian and not make them good and maintain spiritual maturity.

Personal Testimony

May I open my heart to you just a little bit? I was pastor at City Temple in Baltimore, Maryland, and before one of the services one Sunday night, I got into a hassle with the treasurer of my church. I am just as ordinary as you, perhaps more, and I said an unkind thing to him. He didn't say a word. But I had to go to the pulpit. I had a song leader, and I sat back there and we had a song and had Scripture reading, and I thought, "Well, I'm going to have to preach in a minute but Art's sitting out there." And I had to apologize to him publicly from the pulpit that night or I couldn't have preached my sermon. You talk about hard! It was hard to do! It was almost as hard to do that as it is to apologize to my wife when I am unkind. It's of pride.

We have to deal ruthlessly with this thing. The minute we know we have said an unkind thing and we have acted impulsively, immediately we have to make the thing right. "Don't let the sun go down on your wrath." I would say, "Don't let it come down on an opportunity to make something right that you know has been wrong."

Live Moment by Moment

The next thing is learn to live moment by moment. If you learn to live step by step, you renew your fellowship moment by moment. Let me give you an illustration. As far as I know right now, I am in victory. I take a step. I am still in victory. I take another step, and I'm walking in victory, step by step.

This is one wonderful way to maintain spiritual equilibrium to walk with Him. For if you get out of balance, He is there. This is the little thing. This isn't the big thing. Step by step. "Walk in the Spirit and you will not fulfill the lusts of the flesh." That's walking with Jesus. One of the problems is that so many of us have the idea that when a person is born again, he knows how to walk instantly. My wife and I have raised four daughters. We saw them

learn to walk. You have to learn to walk. How many times, in watching my children learn to walk, I have had to reach out and help them. And sometimes I missed them, but they didn't lie there when they fell. They got up and tried again. Today, believe it or not, all four girls can walk!

A problem with a lot of us is that we try to walk as we think others would have us walk, and we slip and fall and say, "What's the use? I'm going to quit."



Recognize His Presence

Another thing, recognize His presence and depend on Him. When you were saved, you invited Him into your heart. John 1:12, "As many as received Him, to them gave He the power to become the sons of God, even to them that believe on His Name." You received Jesus Christ. He is there. Then act like it. If we would act more like Christ is in our presence, we wouldn't get into as much difficulty. There are some places we wouldn't go. There are some jokes we wouldn't tell and listen to.

At a Kiwanis meeting in Manila at the Hilton Hotel, at one end of the table one person said, "Any ladies present? I've got a joke." No one said anything except one man who said, "No, no ladies here, but there's a Christian here." The man didn't tell his joke. This man was practicing the presence of Jesus Christ.

We need to give Jesus Christ the same attention that we give a guest. I was pastor in Bryan, Ohio, and I went visiting one day. I got out of my car and went up to the house and the closer I got, the louder the argument was that I heard coming from the house. He was giving her fits and she was giving it right back to him. They didn't know I was coming. I didn't know whether to go back to the car and leave, or not, but because of my

impulsive nature, I went up and knocked on the door. At the first knock there was complete silence. Not another word. Again. Soon the door opened and the wife was there and her face was flushed. "Oh, Rev. Browne! How glad we are to see you." You know what I wanted to do? I wanted to go in and sit down on the chair and say, "Okay, Mr. and Mrs. . . . go right ahead, I'll wait until you're through." Why is it that we would never do in the presence of the pastor what we would do in the presence of Jesus?

Do His Will

Deliberately choose to do the will of Jesus Christ. We must will to be victorious. Have you ever noticed the Bible's admonitions along this line? Let me give you a few. "Resist the devil and he will flee from you." How much resisting have you done? Another one: "Purify your hearts." Romans 12:2 states, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Did you ever prove it? This is just practical, victorious Christian living! Another verse: I Cor. 7:1, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Now this is the walk of self denial. What about the standard Jesus gave in Matthew when he said, "If any man will follow me, let him deny himself and take up his cross daily and follow me." Do we know anything about denying ourselves? Do we know anything about taking up the cross daily? These are the things Jesus expects of us who are his followers, especially those who work in the vineyard. Romans 8:13, "If ye through the Spirit do mortify the deeds of the body, ye shall live." Mortify. That's a word that takes me back to my childhood. I'd do something wrong and my mother would say, "Hann, I'm so mortified I don't know what to do." She always said, "mortified to death." I never understood what "mortify" meant until I read this: "Mortify the deeds of the body, and ye shall live." Another translation is, "If ye through the power of the Holy Spirit crush the body of death, ye shall live." Colossians 3:1, 2, "If ye then be risen with Christ, seek those things which are above." It doesn't say take them if they are handed out. Seek them! ☆

God at Work in China

PAUL E. KAUFFMAN

Rev. Paul Kauffman displayed a profound grasp of current world trends. His optimism about Asia's future as a mission field was catching. The following article was taken from Rev. Kauffman's excellent book China's Coming Revolution.

What Has God Been Doing?

What has God been doing in China for the past thirty years? This is the question I want to at least partially, answer. I am painfully aware of the fact that by following most of the world's mass media reports, one could easily falsely assume two things: First,



that God has not been working in China at all, and secondly: that it is the great Chairman Mao that has been almost single-handedly doing everything worthwhile for the people of China. Mao himself carefully projected, and constantly polished, these self-exalting images, until in the minds of many, in the East as well as the West, he became a living deity. Unfortunately, much of the world's press has clearly co-operated in projecting that image. The truth consequently, is generally unknown and for the most part, unimagined.

Keep in mind that China is an important segment of God's world. We have already seen in the previous chapter that God has a plan for this significant proportion of mankind. It is my conviction that God has been working toward that ultimate plan. In fact, let me emphatically state that Chairman Mao has been part of God's plan for China. God used Chairman Mao!

This is not to say that Chairman Mao was consciously doing God's will — quite the opposite. As a Marxist, Mao had no place for God at all. The Marxists would like to tear God from

his throne and trample him under their feet. In fact, such was actually portrayed in a Russian cartoon at the fall of the Czarist regime. It pictured the Communists climbing a ladder, rung by rung, slaying Czarist as they climbed. The ladder reached to the heavens. The caption under the cartoon read, "And next, God."

All Communists are atheists by ideology. They consider religion to be not merely an "opiate of the people" but a major obstacle to a perfect Communist society. For this reason, Chairman Mao launched the most comprehensive campaign in recorded history, to eliminate all traces of religion from Chinese society. In 1927 he wrote, "The divine power of the system of gods and spirits must be destroyed. If religion is left untouched we shall not be completely fulfilling our revolutionary mission." (*Occasional Bulletin*, Missionary Research Library, Sept. 1969, p.5)

This outpouring of hate climaxed at the time of The Cultural Revolution. However, we need to remember that this anti-God mania was characteristic of the Maoists long before the takeover in 1949. Missionaries John and

Betty Stam were martyred by Chinese Communists as early as 1934. Yet, in spite of this avalanche of perpetual hate, God clearly used Mao Tse-tung.

Christianity and Communism

Christianity was despised by the Communists for two reasons: First, Christianity had its roots, as far as China was concerned, in Western missionary endeavour. Second, and even more significant, theistic Christianity posed the greatest threat to Communism. Chinese Buddhism, Confucianism, Taoism, and even the underlying Animism, were basically atheistic. Consequently, they certainly did not pose the threat to Marxism that Christianity did. Chairman Mao was certainly not interested in working out any part of God's plan, yet, that is precisely what he did. He was an unwitting instrument in the hands of God to accomplish God's purposes. God used Chairman Mao to help pre-

purity of motive that is required.

Communism claims to desire human equality. The true equality of man can only be found in one place — at the foot of the Cross of Christ. There, every man, prince or pauper, is a confessed sinner. At the cross, man obtains what Communism can never provide. There he receives an outpouring of God's love and grace that totally transforms. He becomes "a new creature: old things pass away and all things become new." (2 Cor. 5:17) Communism, as a philosophy, has absolutely no merit in God's eye. It is in direct confrontation with God. God's position on the matter is clear, "He that is not with me is against me." (Matt: 12:13) Yet, God in his sovereignty did use Communism and did use Chairman Mao.

God Uses His Enemies

Throughout history, God has made use of his enemies. The Bible puts it

the opposite. God's plans are always moving toward completion. He merely uses his enemies to accomplish his purposes.

A prime example of this is recorded in the Book of Exodus and reiterated in the Book of Hebrews. Pharaoh was the arch enemy of God's plans for Israel. He was dedicated to using all the power and the authority at his disposal to thwart God's plan for Israel. As Pharaoh of mighty Egypt, he had the most powerful army of that day under his control. Moses, God's man, was sent to deliver a message to Pharaoh. Note carefully God's message to Pharaoh, "And in very deed, for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth." (Exodus 9:16)

Not only is God going to use his enemy Pharaoh to accomplish his plan, but another dimension of God's sovereignty is revealed here. In this passage,

Communism, as a philosophy, has absolutely no merit in God's eye. It is in direct confrontation with God.

God used Chairman Mao to help prepare for the great end-time spiritual harvest.

pare China for the great end-time spiritual harvest.

I am definitely not saying that Communism is God's pattern for man, or that the goals of Communism and Christianity are similar. Communism is purely humanistic — Christianity is infinitely broader in its scope. God promises to "supply all our needs" (Philippians 4:19) knowing that our greatest need is eternal redemption. Christianity has given birth to more humanitarian endeavours than all other religions and philosophies combined. The Christian, however, senses both the spiritual and the material needs of the world. He is not content to merely feed the hungry, he recognizes that man's greatest need is eternal life through Jesus Christ. "Whosoever believeth in me" Jesus said, "shall not perish but shall have everlasting life." (John 3:16) Communism, on the other hand, cannot guarantee anything at all. It lacks both the ability and the

like this, "Surely, the wrath of men shall praise thee." (Psalm 76:10) You will recall the Psalmist portrayed the heathen nations as setting themselves in direct opposition to God and his representatives. They schemed and created plans to break loose from God's restraining hands. They shouted, "Let us break their (God's leader's) bands asunder and cast away their cords from us." (Psalm 2:1-3) Their complete failure, and the failure of the Communists to do the same thing, was predetermined.

The Scripture states, "He that sitteth in the heavens shall laugh: The Lord shall have them in derision." (Verse 4) It's just a matter of God's eternal sovereignty. Man may make great plans to break away from God, as the Chinese Communists most certainly did, but God never for one millisecond relaxes his omnipotent grip. He retains complete control! Nor does God suspend his plans — quite

God takes credit for putting Pharaoh in the position of power and authority. "I raised thee up." This is entirely consistent with the teaching of Scripture. "For there is no power but of God; the powers that be are ordained of God." (Romans 13:1) God raised up Pharaoh for the express purpose of using him to accomplish God's own plan for Israel. Here is sovereignty in operation. Reading the Book of Exodus one sees how God accomplished his plan through Pharaoh. It makes most interesting reading.

Substitute the name "Mao Tse-tung" for "Pharaoh" in Romans 9:16 and you catch a glimpse of what God has been doing. "Mao Tse-tung, even for this same purpose have I raised thee up that I might show my power in thee, and that my name may be declared throughout all the earth."

Just how God used Mao Tse-tung is one of the most interesting and important stories of modern times. ☆



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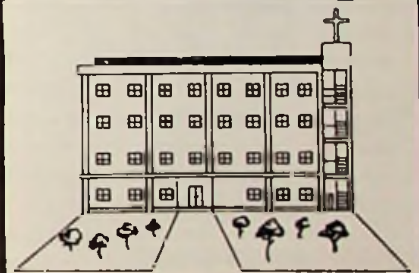
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MAGDALENE ROESTI

It happened one day towards the end of 1976. In my hand I held a letter I had mailed to C.I.M. missionary Anna Christensen. It was stamped, "deceased." Oh, what memories this brought back! I pictured myself re-assigned to a rural town in the western sector of Hunan Province, China. The political situation at that time was already quite fluid; a full-time co-worker was unavailable. I felt like a captive of adverse circumstances. There was only one source to which to turn for help — God. His ears were open unto my cry and in the midst of many difficulties He sent Miss Christensen to this remote region of China. For 23 years she crisscrossed the continent and wherever she went, God sent revival. What opportunities were ours!



A New Beginning

In reading the Psalms, one frequently notices that the psalmist is strengthened in his faith as he faces the problems of the day, by reflecting on God's mighty deeds in the past. This, too, was my experience when I was asked almost 25 years ago if I would be willing to make a new start in Japan in literature work. Had it not been for the way God answered prayer in China, I would not have had the courage to respond to this new challenge with a joyous "Yes."

Hard Soil

When I arrived in Japan during January of 1953, I could not get over the fact that *even* in Tokyo with its teeming multitudes such a pitifully small number was attending church. This was in such marked contrast to China's country towns where at special occasions 2,000 (out of 30,000 citizens) attended a meeting. And yet, again and again I was encouraged by the passage in Zechariah 4:10 which states, "Who hath despised the day of small things?"

Faithful Christians

The Sunday prior to my arrival in Nakanoshima, the first three members of the church were baptized. Among them was a Mrs. Abe. How well I remember her fervent prayers for the

salvation of her family. Her husband had a reputation for drinking. Today one of her sons is a leading member of the church. He, like his father, is in the restaurant business, but serves no alcoholic beverages and the business is closed on Sunday, the day when profits would be the greatest. The reason is that he and the family don't want to miss the worship service. They are also taking an active part in the church program.

My Assignment

The specific assignment given me by Rev. Otto Mosimann of the Liebenzeller Mission was to become a member of the staff which was publishing the evangelistic *Inochi no Michi* (Way of Life), a small, unpretentious paper which, nevertheless, was used of God.

To mention all the ways in which the Lord led in meeting the needs of our publication, would require considerable space. Let me just single out His working in the life of a young man, at that time a student at Shingakusha (Japan Bible Seminary) who was led to our work and now is also the pastor of the Ikuta Church. Another answer to prayer was His supplying of a home and office at Kamisakunobe (Kawasaki-shi). This was also the beginning of another church.

Ready to Die

Never to be forgotten is a visit I made to Sugamo Prison. A young man, who had been caught while stealing, killed the person who had apprehended him. Now he was in prison, sentenced to death. Great fear gripped his heart, for he was not prepared to die. One of our papers fell into his hands. This led to a correspondence with our Pastor Mizoi who visited him in prison and showed him the way that leads to peace with God. After his execution, we received a letter from a prison official who shared how deeply he had been moved by the way this man condemned to death, was so courageously and confidently facing that hour.

Hospital Evangelism

A doctor at the Iidabashi Police Hospital invited us to begin a German Bible Class for the staff. We also received permission to distribute our publication to the patients, among them a 17 year old student with an incurable disease. I was delighted to receive a letter from her one day in which she stated: "I thank God for my

illness, for without it I would not have met Jesus." Shortly thereafter she peacefully slipped into His presence.

An older gentleman in a hospital in Maezuru also was moved when he read our paper. I quote from a letter of his: "During youth I attended church, but now I am far removed from God and fear grips me as I face death." Pastor Tanabe through correspondence was able to lead him back to the right way. The last word we received from him stated that now he was waiting in confidence and with joy for the day when God would call him home.

Delivery Man Saved

A university student was working his way through school by delivering

milk in Nakanoshima. Missionary Ettling handed him *Inochi no Michi* and invited him to church. Mr. Wakai did attend, accepted the Lord and later enrolled at Shingakusha (Japan Bible Seminary). Upon graduation he returned to his home town to proclaim the Gospel. Pastor Wakai took special interest in a high school student from a remote mountain region. He one day accepted the Lord. Later when Mr. Sato continued his studies in Tokyo, he joined our church. He, too, followed the Lord in full-time service and today he and his young wife labor in Akita. We still remember with thankfulness his assistance in the literature program when he was a student in Tokyo.

Forward with Fortitude

The day of "little things" is not to be despised. My 25 years in Japan may not have been spectacular as far as statistics go. But I feel that the small, daily opportunities must be seized with an attitude of holy dissatisfaction that pleads with God and expects from God a greater portion of blessing.

I shall never forget the "fellowship of the saints," both in missionary circles and with my Japanese brothers and sisters. What a privilege it is to serve the Lord even in a "resistant field" like Japan. ☆

Translated by the editor



CO-WORKER TANABE



RETREAT



MRS. ABE, SON AND ROESTI



LUNCH BREAK



TESTIMONY AT 91

Progressive Objectives in

Evangelism

HENRY AYABE

Rev. Henry Ayabe is presently on furlough in the States. The topic of church planting has always been a special concern to this veteran missionary. Today's article is the first in a series designed to contribute towards a smooth development of the local church. Rev. Ayabe's comments are a poignant reminder that the understanding of the Japanese mind is essential.

Evangelism Defined

Many think of evangelism as a one-step conversion of the unsaved. Proclaim the Gospel and the unsaved will either receive the Savior or reject Him. Yet Peter speaks of the Word as "seed" — the life-giving seed. Paul also speaks of "sowing" and "watering" and the Lord speaks of "laboring" and "harvesting." These terms for evangelism imply a process of growth beginning with the implanting of the Word, cultivating, and then harvesting of the fruit. It is clear that there is a progression in evangelism.

Ask any Christian about his salvation experience and inevitably he will relate to you the circumstances which led to the hearing of the Gospel before he committed himself to Christ. There are the intra-personal or inner circumstances of fear, emptiness, disappointment or many other heart hungers, but there is another set of circumstances which is inter-personal or other-related. It is this second set of circumstances that brought him into contact with the Gospel.

The intra-personal circumstance, though it is a very significant factor in believing the Gospel is set within the person and is unknowable until com-

municated. The first objective of evangelism, thus, is to build inter-personal contact. Evangelism begins with the building of personal contact with the unsaved.

Types of Contact

The inter-personal circumstances of contact with the unsaved can be of unstructured contact such as "seat-mates" on an airplane or train, or any contact with people which seems accidental. These could be neighbors, co-workers or fellow-students. Family relationships, too, can be included in the unstructured circumstances of contact with the unsaved.

Gospel tract distribution and door to door visitation and all forms of gathering of people to hear the Gospel are structured circumstances of inter-personal contact. The conditions for inter-personal contact are structured by those who evangelize. In some forms of structured contacts, the unsaved is forced to make eternal decisions in fleeting moments without sufficient knowledge of the Gospel. This one-step evangelism ignores the state of receptivity of the unsaved.

Objectives of Evangelism

The first objective of evangelism is the building of inter-personal contact

with the unsaved so as to generate a desire of seeking our Savior. The missionary should order his life so as to make himself available to every circumstance that will lead to inter-personal contact with the unsaved. These contacts could range from friendly or neighborly acts to mutually enjoyable and profitable activities. Through this personal inter-play of lives these inter-personal contacts should generate a desire on the part of the unbeliever to seek our Lord.

Leading from the contact with the unsaved, the second objective of evangelism will be the guiding of seekers to believe in Jesus Christ as their Savior.

Motives of Seekers Vary

Not all inquirers who decide to know more of the Gospel are seekers of eternal life. The Lord Himself had two seekers of eternal life who, because of their unwillingness to conform to the conditions of faith, chose rather to follow their own desires (Matthew 19:16-26; Luke 10:25-37). Today there are, likewise, those who seek our Gospel from a wrong motive of fleshly benefits rather than true repentance of sin and faith in Christ.

Some of the motives of the Japanese attending church services are to improve their social status or their earning capacity or to overcome social handicaps. There are those who come to be cured of some kind of sickness or drinking habit or other social ills. Still others come for emotional needs such as loneliness, fear, anxiety or personal need.

Meeting Needs

Whatever the initial motives may have been in causing them to become seekers, the missionary must endeavor to meet their felt needs, however inadequate, in order to turn them to their real need of repentance of sin and believing in the Savior. If their felt needs are partially met they will then be able to hear the Gospel and be brought to see the true need. When the seeker discovers his need of repentance for sin and faith in the Lord Jesus, he has progressed into the next stage of evangelism.

Discipling Believers

The third progressive objective in evangelism is the discipling of the believer to live his faith in his everyday life. The missionary must know enough of the Japanese life to disciple the believer so that he will be faithful to Christ, his Lord, in the pagan society in which he lives.

Most missionaries conduct a baptismal class for those who have believed. This baptismal class is inadequate if it deals only with the meaning of baptism and the requirements for membership in the church. It should be a period of discipling by which each believer is taught the Word so that he may know how to live by faith in each particular situation of life. Discipling should be a one-to-one basis in order to teach him to live by faith in his very own life situations.

The discipling of believers should include his direct relationship with Christ and how to maintain that spiritual tie with his Savior. He must be discipled to read his Bible and pray in his daily devotions. Then he must be discipled concerning his relationship to church. This is followed by his Christian relationships to his parents and immediate relatives. He must also be taught how to relate himself to his colleagues at work or at school. Finally, he must be discipled to withstand works of darkness — Satan's works in this world. This kind of discipling is for the lifetime of the believer, but the foundation for Christian living can be laid in this stage of evangelism.

The Building of the Church

The fourth progressive objective of evangelism is the building of the church "with gold, silver, precious stones" (I Cor. 3:12) whose foundation is Jesus Christ. We must remember, however, that a basic concept of the church is necessary if we are to share in its building.

The major scriptural figurative terms of the church are the temple (Eph. 2:20, et al.), the Bride (Eph. 5:31-32, et al.), the household of God (Christians are called "brothers" and God is called "Father," etc.), and the body of Christ (Col. 1:24 et al.).

The concept of the kingdom is political with Christ as Lord and King and it is expressed in the New Testament as "church." This term "church" means (1) the assembly or citizens of a Greek city-state (Acts 19:39), (2) the



gathering of the Israelites who are members of the twelve tribes of God (Acts 7:38) and of the heavenly assembly of all the people of God (Heb. 12:23), (3) the assembly of all who confess Christ as Son of God (Matthew 16:18-19 and 18:17) which is the church, even the assembly of the people of God — thus the community of God.

The Japanese believer must then be discipled to become a functional member of the community of God which assembles regularly. As in all communities, the believers must be responsible members. This building of a responsible community of believers is the fourth progressive objective of evangelism.

Group Consciousness

For the Japanese the idea of group consciousness is part of their concept of society. They use the word *rentaikan*. Of course, their idea of building this "linked into one body attitude" (literal translation of *rentaikan*) is based on the social bonds of obligation (*on*) and right relationship (*giri*) which is called today *shushin shiki* (*Shushin* which means "self-mastery" was a compulsory course of study taught in pre-war Japanese schools; *shiki* stands for form or method).

Use of Gifts

In distinct contrast to this Japanese concept of *rentaikan*, group consciousness, the missionary must build in each member of the Christian community the full use of the gifts of the Holy Spirit functioning as a body of Christ and in the bonds of fellowship as expressed in the figurative concept of the church. The church is to be organized with each member having the "linked into one body" attitude but organized in the way that will be based upon the gifts of the Holy Spirit united in faith in Christ, the Lord.

Saved to Serve

Evangelism is completed when the fifth objective of "equipping of the saints for the work of service" (Eph. 4:12 NAS) has been accomplished.

Each member of the church progressed from being contacted by a Christian and seeking the Lord to believing and becoming a church member. The final stage of evangelism is to disciple the believer to serve His Lord. However, small or insignificant the service may seem to others, such participation brings joy to the heart of the believer.

The task of the missionary is to develop in the converts the gift of the Spirit to its fullest so that they will be able to serve the Lord. How the missionary or pastor or the church recognizes each believer's Spirit-given gifts may vary, but before any spiritual gift can be put to practice, the gift must be recognized by the whole church. One basic criterion for the recognition of the true practice of the Spirit-given gift is that the gift must be a spiritual benefit for the whole church and not to the individual who has the gift. Self-satisfaction and profit should never be the motive.

Joint Evangelism

The practice of Spirit-given gifts functions together in evangelism. A believer may have the gift of making contact with the unsaved or the gift of leading seekers to repentance of sin and faith in the Savior, or another may have the gift of discipling believers to live the life of faith while another has the gift to serve in the organization of the church. Thus evangelization of the unsaved will be a continuing progress towards specific objectives of making contact with the unsaved, leading seekers to the Lord, discipling believers in faithful living and building up the church in joyful service to the Lord. ☆

Launch Out into the Deep!

NEAL BROWNING

Japan Missionary Neal Browning's paper is the outgrowth of furlough studies in the States. Dr. Browning has accepted a teaching position at LeTourneau College for the current academic year.

The last chapter of Dr. Donald McGavran's *UNDERSTANDING CHURCH GROWTH* is entitled, "Hard, Bold Plans For Church Growth," and begins with this sentence:

In missions, it is common to assume that church growth will take place without planning, i.e., that church planting (proclamation of the Gospel by word and deed resulting in conversions and a banding together of converts into congregations) is an indirect outcome of missions" (1970:354).

McGavran denies emphatically that this assumption is true. "As we seek to understand church growth," he says, "we should recognize that this common assumption is a serious mistake. Church growth seldom comes without bold plans for it" (Ibid., 356).

It may be that those of us who have long lived and worked in Japan are not guilty of assuming that church growth in Japan will take place without planning. But what about our attitude toward "bold plans" for church growth? Do we feel, perhaps, that we've had enough of planning committees and strategy conferences to last the rest of our missionary careers? After all, don't we know that "it won't work in Japan?" A Japanese pastor once said to me, only half-jokingly, I'm afraid, "Nothing works

in Japan."

To say that none of the methods and strategies which have proven effective elsewhere will work in Japan is too strong a statement, but to deny that *many* such plans are unworkable here is equally fallacious. Mention of strategy-mapping and goal-setting produces an "oh, no, not again" attitude precisely because many plans have been devised, tried and discarded as unworkable. Failure to take into consideration the soil in which the seed of the Word is sown is sure to result in disappointment for the sower, which can lead — and has led in the past — to introspection and unwarranted self-deprecation.

It is just at this point, however, that the importance of bold, Spirit-directed *planning* for church growth comes to the fore. For it is not true that the entire field is hard, rocky and weed-filled. Seed planted in some parts of the field will germinate and grow better than that planted in other parts of the field. The soil of the field is not all equally unproductive. Also, if soil is less than ideal, the plants that somehow come up in spite of the poor soil need the best care possible so that they will survive and become productive.

McGavran has said that he used to speak of resistant lands but no longer does so, because he has found that generally there are responsive segments

even in a society which is as a whole unresponsive.

Can Churches Grow in Resistant Lands?

Yes, says McGavran in the November, 1976, issue of *Church Growth Bulletin* (p. 94), if sufficient attention is given to the principle above; namely, that there are receptive units even in "resistant" lands. The question above is asked by way of introducing Peter McNee's book, *CRUCIAL ISSUES IN BANGLADESH*.

His significant analysis of Bangladesh is important to Christians in many lands where slow growth seems to be the norm. In it, missionaries will see circumstances and modes of work which retard or prevent church growth in their own lands. They will also be challenged to search out and disciple those units for their society that might well be responsive to the Gospel (p. 94).

In Japan, of course, there is not a "hard-core" resistance to the Gospel as is found in a Muslim country such as Bangladesh. In fact, it is often said that Japan is "indifferent" rather than "resistant" to the Gospel. But this does not sufficiently describe the reality that evangelistic effort reveals. Japan is *resistant* to the Gospel as well as indifferent — not, of course, in a vociferous, fanatical way, but subtly —

we could even say politely – resistant; but resistant nonetheless.

Thus, the question of whether churches can grow in resistant lands is applicable to Japan; it is a provocative, challenging question. Should not every Japan missionary read *CRUCIAL ISSUES IN BANGLADESH?* McGavran says, “The great merit of the Rev. Peter McNee’s book is that it lays bare *the ways in which the churches have and have not grown in this great delta*” (p. 94).

Still further, Mr. McNee shows how certain ethnic units will be quite indifferent to or even hostile to certain approaches. Churches or missions using these approaches will

planting efforts here. We all know, of course, of petty quarrels among missionaries and pastors; of ethnocentrism on the part of “gaijin” (foreigners) and of “nationalism” on the part of “the Japanese”; of missed opportunities and tragic failures – all these are part of the past of missions here. But these are after all mere trifles. When looked at against the background of ferment in politics, religion, society, and culture of postwar Japan, the accomplishments are nothing less than miraculous. Thus it is that there are really tremendous resources available in the evangelical Christian community of Japan today for a bold, new thrust in evangelism and church planting.

put into practice to see if they will work. We very much need to see some breakthroughs in Japan. Attention should be focused on some of the major problems that block the spread of the Gospel and hinder multiplication of churches. Some things that we *think* are problems may not really be that serious.

Are Japan’s Customs and Religions A Serious Problem?

Do many “Kyudoshu” (seekers, inquirers) come to the point of accepting Christ and receiving baptism but then turn away because of the problem of the Buddhist and Shinto god shelves in the home? Or, *more to the point*, are there large numbers of Japa-

Failure to take into consideration the soil in which the seed of the Word is sown is sure to result in disappointment for the sower.

never get through. They will not be heard. They will baptize none and establish no new churches. But these same units will warmly welcome other approaches. *Churches and missions using these other approaches baptize individuals, baptize groups (sometimes multitudes), establish new churches and ‘bear much fruit’* (p. 95).

Japan is not Bangladesh, it may be said. And we could go on to point out that Japanese society is far more monolithic than that of Bangladesh. In Japan we do not have the “many kinds of Moslems and the many kinds of Hindus” that Bangladesh has. Nor do we have “the many separate peoples of Bengal” and most certainly not the “large pockets of tribals.” True as these facts are, they are not really relevant to the point McGavran makes; namely, that even among the responsive groups of Bangladesh, little multiplication of churches has taken place; that national Christian leaders and missionaries in many lands “like the thousands of Bengali churchmen and the 270 missionaries in Bangladesh, do not know, how church growth can be attained.”

Our Need: Prayerful – But Bold – Practical, Experimental Research

Much has been done in the way of evangelism and church planting in Japan in the last quarter of a century. Giant steps of faith have been taken, and much sacrificial and heroic effort on the part of many foreign missionaries and Japanese Christians alike has gone into evangelistic and church

Time to Take Stock –

Ask Questions – and Move

Do we know “the ways in which the churches have and have not grown” in Japan? What do we know about church growth factors in general? Do we have long range planning programs and short term goals to help in carrying out the long range programs? Where do we want to be ten years from now? Fifteen, twenty years from now? Many of us won’t be in Japan then. This brings up another question: who will be here in our place? Or do we think the day of the missionary is over? Do we have a basic policy of evangelism – and a strategy for church planting? If so, what about funds for their implementation? “Unless the treasury is locked into the strategy there is no strategy. Without significant financial commitment a strategy, no matter how brilliantly conceived and articulated, is only a fiction” (Johnston 1977: 10).

The questions above, plus a great many others, need to be asked and answered by individual missionaries, local churches and missions in Japan. Many of these questions, of course, have already been asked, and tentative answers were given to them. Plans were formulated in accordance with the answers given. In some cases it is now time to evaluate the results of those plans. They may need to be altered somewhat, radically changed, or even scrapped completely.

Above all, though, new and innovative plans need to be formulated and

nese who never even get to the “seeker” stage because they think that if they became a Christian they would have to “give up their religion”; i.e., get rid of the “Butsudan” (Buddhist god shelf) in the home? Or, in view of Japan’s rapid urbanization and changing family patterns, is the problem of the *Butsudan* no longer significant? What policies are being followed by various evangelical missions whose missionaries are involved in direct church planting? Are there any church-mission tensions at this point? Perhaps the question that takes precedence over all the others in this area of Christianity and Japanese Culture is this one: do we really know to what extent these factors are hindrances to Japanese coming to faith and becoming faithful, baptized church members?

There have been many scholarly studies of religion in Japan, but very little has been done that is helpful in answering such questions as the above. Many missionaries who are deeply involved in evangelistic and church planting activities don’t have the time nor, perhaps, the inclination to read the many abstract studies on Japan’s religions, but we should at least be familiar with those that are relevant to our mission in Japan. Robert J. Smith’s book, *ANCESTOR WORSHIP IN CONTEMPORARY JAPAN*, is a fact-filled, down to earth work of research, an example of the kind of works that could be helpful to us in trying to find answers to questions that are related to Christian faith and

Japanese religious customs. Also, several books by the Roman Catholic researcher, Joseph Spaë, published by the Oriens Institute for Religious Research in Tokyo, are helpful.

A couple of his early books, *CHRISTIAN CORRIDORS TO JAPAN* (1967) and *CHRISTIANITY ENCOUNTERS JAPAN* (1968), are of interest in that they reveal a Catholic attitude toward the problem. The Catholic Church in Japan generally takes a very tolerant attitude not only to Japanese religious "value" but also to Japan's traditional religious "practices." If opposition to traditional religious values and practices in Japanese culture is a significant factor in the acceptance or rejection of Christianity, other things being equal, one would expect to find a greater number of converts in those traditions of Christianity where these matters are not an issue.

Spaë apparently does not feel that this tolerant attitude toward Buddhist practices is an asset in gaining members. He asks, "How shall we explain the low number of conversions to Christianity notwithstanding the climate of religious freedom and the folklorization of traditional religious customs?" (1968:92).

Since a "climate of religious freedom" in reference to traditional religious customs is not an asset in ip gain, is a policy of strict requirements for baptism a factor, plus or minus, in membership growth? The problem in answering this question lies

search based on experience is clearly shown in many matters relating to Christianity and culture in Japan.

More of the Same is Not Enough

As has already been pointed out, quite a lot has already been done in research, planning, and strategy, so that what is needed now is not just more of the same. By evaluating, refining, and expanding what is already being done, some more gains in church growth could doubtless be achieved. This, however, would only result in a few more members coming into already existing churches and in a few more "conglomerate" congregations being formed. By conglomerate congregations I mean congregations made up of one-by-one conversions, all extracted from their families and coming usually not from the immediate neighborhood but from some distance away.

The evangelistic potential of such churches is not high. Where a local congregation is made up of a group of discrete individuals — as are most churches in Japan — much more effort has to be exerted to make the church's witness effective. When a church proclaims the Gospel, it is really issuing an invitation to the hearers of its message to "come and be Christians along with us." Who hears this message in Japan? Not groups of families and friends from the immediate neighborhood who have a warm, personal relationship to, or a vital interest in, the Christian group, but *another* discrete group — a small one — each one at the

families with the Gospel is very likely the most acute problem that has to be overcome in order to reach the multitudes that we long to win. Coming to Christ by families seems to be one of the characteristics of populations where the churches are experiencing rapid growth.

In *NEW TESTAMENT FIRE IN THE PHILIPPINES*, Jim Montgomery chronicles the growth of the Four-square Church in the Philippines. One of the chapters of the book is entitled, "Coming By Families" and it is thrilling to read.

The statistics actually showed that after one member of the family accepted the Lord, an average of ten followed. These would include children, brothers and sisters, parents, in-laws, aunts, uncles, cousins, grandchildren and more distant relatives (1972:136).

Montgomery concludes that even though the Gospel flows along the family web of relationships, it produces clear-cut individual conversions to Christ. "The interviews clearly showed the pattern of each person making a personal, individual commitment to Jesus Christ. Not once did I have the feeling that I was talking with someone who had only a second-hand experience of the gospel" (*Ibid.*).

What Can We Do in Japan?

We cannot, of course, by wishing, nor even by carefully laid plans and great effort, produce these same conditions in Japan. We can, however, plan and pray — do all that is humanly

It is unlikely that we will see large numbers of growing, thriving congregations in Japan until we see families coming to Christ.

in the words "other things being equal". Other things, of course, are not equal, hence the difficulty of isolating one factor as either a plus or a minus in church growth. We desire to apply biblical principles in all matters of faith and practice, but we are all aware of the fact that there are differences of opinion concerning what the biblical teaching is on some matters. Even where the scriptural principle seems clear, there may be differences in the application of the principle to concrete situations. Also, we need research along pragmatic lines so that we can use the most effective methods where no biblical issue seems to be involved. The complexity of church growth and the need for practical re-

best probably knowing only one other person in the church, the person who invited him.

What does it mean to these people "to become Christians?" In most cases they know that their family members, schoolmates, fellow workers, and close friends will not approve of their becoming a Christian. Becoming a Christian, therefore, means "coming out" of family and peer groups, often sacrificing close ties of family and friendship, or at the very least putting a strain on these personal relationships.

It is unlikely that we will see large numbers of growing, thriving congregations in Japan until we see families coming to Christ. How to reach entire

possible and ask the Lord to do what we cannot do — for the salvation of whole families, for growth in the existing churches, and for the multiplication of churches.

There are churches in Japan that are experiencing a measure of good growth, churches where men as well as women and students are coming to Christ. Thorough case studies should be done in these churches and the results compared to see what common features can be detected. Any methods that show evidence of being blessed and used of the Lord should be carefully studied and then tested in other situations.

Methods that have long shown a measure of productivity could be

studied with a view to adapting them for more extensive use. The use of English as a means of evangelism and church planting is one area where innovative changes and adaptations could possibly be made.

Some Japanese pastors have expressed a desire to have missionaries work with their church in a church planting ministry. Many missionaries who are involved in specialized ministries could quite easily work with these interested pastors and churches in an outreach ministry. More needs to be written by missionaries about successes the Lord has given; those they have personally experienced or know about from others. Methods blessed of the Lord that Japanese pastors have used could be written up in the pages of *JAPAN HARVEST*. I have just finished paging through several years of *JAPAN HARVEST* issues and was stimulated and challenged by what I read. We need more articles of information, more small "case studies", and especially concrete proposals for action in specific situations.

The Ladies' Luncheons were an evangelistic breakthrough and now the Men's Suppers show real promise. More needs to be done relating the many and varied evangelistic ministries

to active multiplication of churches.

Above and beyond all other needs, perhaps, is simply a new commitment to the task of evangelism — a commitment backed by prayer and made in complete dependence on God's Holy Spirit. An article by a Pentecostal writer in the January, 1977, issue of the *INTERNATIONAL REVIEW OF MISSIONS* says that evangelism, not charismatic manifestations nor divine healing, is the factor that has resulted in the movement's amazing growth in the seventy-five years of its existence. The other ministries, he says, revolve around their ministry of evangelism.

Furthermore, he sees the community (the church of fellowship of believers) into which the new believer is incorporated as a significant growth factor. Each member immediately shares with others what God has done for him, he says, and adds that every member feels a responsibility upon his shoulders for the mission of the church.

Luke 5:4-6

"Launch out into the deep, and let down your nets for a draught," Jesus said to Peter.

"And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: never-

theless at thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes: and their net brake."

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TEACHERS NEEDED

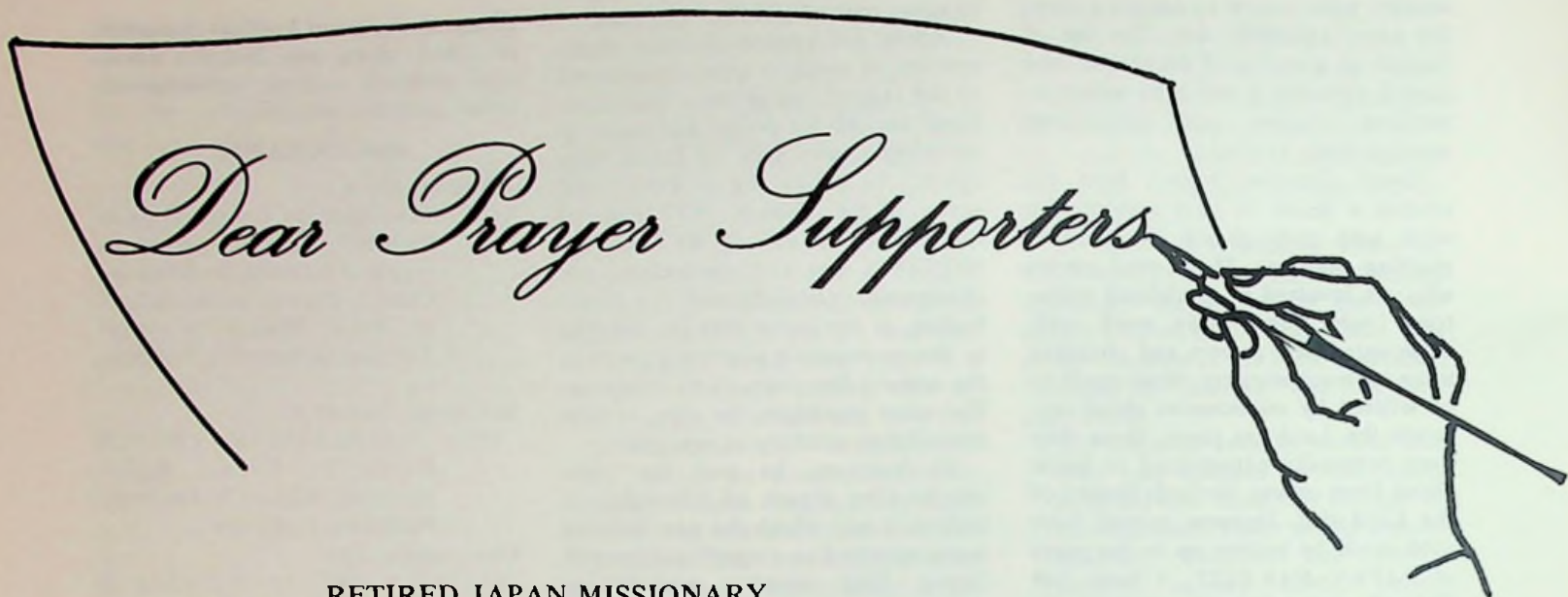
The Christian Academy in Japan is very interested in having the greater missionary community be aware of staffing needs for the 1978-1979 school year. Applicants qualified in the following areas are invited to contact the school:

- Secondary social studies
- Secondary math
- Secondary science
- Junior high social studies
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CAJ is grateful for your support in the past and requests your involvement in the process of recruiting future staff. Please forward letters of inquiry or possible contacts to:

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Christian Academy in Japan
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Higashi-Kurume-shi, Tokyo 180-03
(0424) 71-0022





RETIRED JAPAN MISSIONARY

Missionary letters? I have written them by the ton. Who needs to know how to write missionary letters to the folk at home? Besides, writing letters is not my forte. I hate to write any kind of letter. I put it off as long as I can. I never know what to say.

Have you heard all these gripes? Of course you have. You may be guilty of doing a share of griping yourself!

New Ideas

Perhaps a fresh wind blowing over you with a few new thoughts and ideas about missionary letters will keep you from dragging your feet the next time you begin a letter to the people at home who pray, who give, and who show constant concern and interest in you and in your work.

Beginning Important

First, avoid cliches and the trite beginnings (see title of this article). A few intriguing ways some missionaries have begun letters home:

Dear *Anata* (which is 'you' in Japanese),

Dear Friends of our Japan Family, Good-morning to you!

Dear Companions in Prayer,

As you begin your letter, elaborate a bit on the background of what you tell, whether it is a meeting, a trip, a conference, or talk with an individual. Include some words of description of places, people, customs.

A few "something different" beginnings:

Why doesn't that missionary write?

My favorite Japanese word at the moment is "Kashikomarimashita".

It means, "I understand. I will do it."

Some one has said, "Over Russia hangs an iron curtain; over China, a bamboo curtain; over Japan a kanji curtain." "Kanji" are those difficult Japanese characters, 50,000 of them!

Like pale pink snowflakes lie the cherry blossoms under the trees now. How nice to greet you again after the heat of the summer....

How wonderful it would be if during the coming Christmas holidays we could slip into your home to have a cup of tea with you!

Shinnen akemashita! O medeto gozaimasu! (The New Year has opened! Congratulations!) Saru, the monkey, is the symbol of this year in the Oriental zodiac. The monkey year is fortunate as a birth year; on the other hand, the monkey year is unfortunate for marriage because the word for monkey (saru) has the same pronunciation as the Japanese verb 'to leave' and suggests divorce. Among the superstitious there are few marriages in the monkey year.

Now you have an original and attention-getting salutation and introduction; a little humor occasionally when it is tastefully and discriminately used can add flavor to your letter.

Some missionaries have a tendency to be breezy and often fail to share the really desperate plight of those to whom they minister. Of course you would never write about "those poor dying souls".....a missionary to Ireland described a mother who climbed a holy mountain on her hands and knees carrying a small baby. She tore her flesh and fell, etc., but rejoiced that

she would have more merit in heaven through her torture. Every one who reads that description knows that mother needs a Saviour.

Prayer and Praise

Every missionary longs for the people at home to pray for him. Make your prayer requests specific. Remind those who pray for your work that Dr. Lionel Gurney of Red Sea Mission Team said, "Those who pray at home guide and control what goes on out on the field."

Set praises and requests apart, so the reader will not have to read through the whole letter to know for what you need prayer.

Many missionaries set praises and prayer needs clearly, succinctly in a minimum of words:

Praise to the Lord (or *A Loving Father Answered*) etc.

1. For your so encouraging letters.
2. For many who show real concern to know Christ here.
3. For daily enabling to study and *learn* the language.

Please ask the Lord (or a *Loving Father will answer*, etc.)

1. For clear commitments by seniors.
2. For the fulfillment of Jeremiah 33:3 here.
3. For more prayer partners.

Show contrasts between conditions in your homeland and in Japan. Tell stories of individuals who turn away from Christ and of those who under stupendously difficult circumstances turn fully to Him and grow.

Avoid preaching; avoid big words. Some missionaries have a convert

write a letter occasionally, giving his testimony. This may say more than you can.

It is better to write several long paragraphs on one subject (200 to 300 words) than to write forty or fifty words on five or six subjects. It is confusing to keep in mind stories about a number of happenings or individuals.

Where a group of missionaries live in one area, divide subjects of interest to prayer supporters so that one person writes thoroughly on one subject rather than three or four persons writing snatches on the same subject. This of course pertains to those whose letters go to the same supporters.

Letter Intervals

How often should you write a prayer letter to the folk at home? Most of you will say "once a quarter is all I can manage." Have you earnestly with an open mind prayed about how often you should write? We know only one missionary who sends a prayer letter every month. Her letter is so interesting and well written that while the folk at home often say about your printed letter, "Oh, that's a prayer letter; we'll read that later," (especially true if your letter is long and rambling), the recipients of Mary's letters read it along with their personal mail at once. It's so fascinating. No one can wait to hear what she has to say.

Every other month seems to be a good spacing for other missionaries. Your friends and supporters like to be reminded of your work and your needs, and one missionary discovered that the bi-monthly letter brought almost an avalanche of responses as well as special gifts for the work.

A few mechanical points to remember; use the best quality paper you can afford. If your letter is sent from Japan, or prepared there, small line drawings are always an asset. If you are not adept at art, there are always artistic Japanese friends who will graciously help.

Your letters should not be too long. We know a missionary who sends a prayer letter twice a year. Each one is two or three single-spaced pages with so much information, so many names mentioned that a prayer helper with the best intent could never remember half the contents.

Personal Touch

Let your letters always be chatty and personal. For example:

"I am sitting here at my desk looking out the window at a pine tree, remembering a poem that begins, 'God when You thought of a pine tree, How did you think of a star?'. Beyond the pine is a cloudlit sky, rosy in the late November sun. Japan is such a beautiful land. Come and see."

Don't capitalize words unnecessarily. (A good dictionary is an asset even to a missionary.) Put yourself in the place of the one who receives your letter. What would *you* like to hear about your missionary friend if you were at home?

While you avoid preachiness and pious words, you are in Japan because you deeply love the Lord Jesus, because you know He called you to share the wonderful story of His love with the Japanese, and this tender love and concern should and will show between the lines and all through your sharing. One missionary said to another one time, "Oh, you make me tired; you can't see the faults of the Japanese; you seem to think they are the most wonderful people in the world." It was a true accusation, for God had given the young missionary a deep and tender love for the people He had called him to witness to. And as always when we are in love, we tend to overlook the faults of the one we love. This is not to intimate that we are not aware of the deep spiritual need in their hearts.

Let me conclude with an excerpt from HIS, Intersivty magazine:

Barclay F. Buxton was six feet three inches tall and had red hair. What chance had he of gaining the confidence of the small, black-haired Japanese? Yet on occasion they would exclaim that he seemed just like one of them! As a new missionary, Buxton wrote, "It is blessed to find how the Holy Spirit supplies all one's need. People talk much of the etiquette of Japan and the difficulty of learning it. I have found that love is all that is needed. If you love people, your manners are not clumsy, and if they are different, the people will pass over it." Love for the Japanese carried him through those early days during which he was learning (and making mistakes in) Japanese etiquette, but love also made him eager to learn the Japanese way.

And this love so essential for every missionary to Japan will shine through your letters if it is in your hearts, and will in turn warm the hearts of your readers. ☆

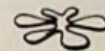
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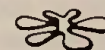
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HAPPINESS

IS



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BERTHA NEUFELD

One year at our annual conference, a special number in song was announced as from "The U.B. Chorus". There were puzzled faces as we walked up to the front, but after a bit it dawned that we might be the "Unclaimed Blessings Chorus". Right! We were all single ladies and a goodly number at that. Actually, we haven't stopped singing and many single ladies who have come to Japan, have joined the performance. No matter what our mission, place or work may be, we are performing for our Lord.

Single ladies seemingly have a special place and it depends upon each one of us how we fit ourselves into this situation. Some blend their voices so well that they almost go un-noticed as a single. Others seem to be frustrated all the way.

THE LONELY SINGLE — What might be some peculiar traits or frustrations that keep us from blending our voices? Or what might help us to come up with better quality performance? Perhaps our major frustration is loneliness. This will often drive a single lady to give herself freely to help others, which is perhaps the best antidote, if performed temperately. For this reason many missions seek to find compatible single ladies to live and

work together.

THEY TOO CAN MAKE A HOME

This arrangement can become a major adjustment problem, but on the other hand a very happy and satisfying situation if both parties are willing to work at it. These two won't be without problems but marriage partners aren't either. There must be a developing of love, respect, and a cooperative spirit. If they desire a home, oh yes, two single ladies can also make a lovely home, they will find their loneliness problem much diminished. But if one partner sleeps most of the day and runs the sweeper or bangs the refrigerator door at night it is not likely that she is exercising these three points toward her co-worker, nor honoring God with her indifferent attitude.

Often singles will say it is wasting time to do things together. More can be accomplished by each one going her own way. Right! But does a home consist of your own pet schedule, your own time, your own rights, or even your own accomplishments, however good they may be? Do these honor God more than living in harmony with your co-worker? Won't loneliness then still be lurking in the closets? One single once said, "I'm so tired of living our separate lives together!" Our time, schedules and togetherness must all be

kept in balance for God, and for each other.

Any two-somes will find tensions quietly building up between them. Often these cannot be identified in the early stages but they can be successfully handled by talking them over and not letting them ride. Keep short accounts and develop a sensitivity toward the other party. The Holy Spirit will be on hand to help.

CLOSING THE DOOR TO MARRIAGE — Two single ladies living and working together are not necessarily closing the door to marriage but in reality are getting good experience in adjustments for future companionship. Due to disappointments, some singles decide to permanently close the door to marriage, but this may make them bitter and unlovely. After all one never knows all of God's future plans and we should keep ourselves willing to do His will whether to remain single or to marry. Happiness is yieldedness to the will of God.

RELATIONSHIPS TO THE MARRIED — Sometimes missions will try to solve a single lady's loneliness problem by placing her near a married couple to help with evangelism. This provides security and helps for loneliness but also creates a difficult situation. More often than not, the wife

stays with the children and the single and the husband do the evangelizing. Also it will be easy to depend on that husband for house repairs, car repairs, moving, etc., which will monopolize his time. It is usually wise to wait for his offer. If he doesn't, then only in time of need, make that request if possible via his wife. At all cost avoid the appearance of wife number two.

On the other hand singles are often called upon for baby-sitting, house-sitting, dog-sitting and any number of fill-ins and conveniently so. This is where we can help and feel really needed. However we must learn discretion in fulfilling these requests for our own good and self-respect. We are not just a convenience, but adult individuals called of God to do His chosen work.

PITFALLS OF THE SINGLE DWELLER — There are singles who prefer to live alone and are to be admired for their courage. However they, too, have pitfalls that are well to take note of before it is too late. One is to become so set in a pattern of life that it is almost a religion. Such cases are often unconscious and therefore all the more serious. Another is avoiding social life. In time they develop an uncomfortable feeling in a crowd and

avoid this by being "busy about the Lord's work." Fellowship with other missionaries is a way of keeping a balance.

MAN OR WOMAN? — Single ladies are often accused of being too masculine. Understandably, we must perform many duties, like it or not, that the married sisters need not do. Consequently we are apt to act more independent than is becoming for us. There are, however, areas where we can refine our actions and be ladies indeed. What about our speech? Could we speak more softly and exchange the slang for more gracious words? Next go through the wardrobe. Do the pantsuits outnumber the dresses? Of course, pantsuits may have their advantages but have you noticed that they have produced a whole new set of mannerisms? Our walk, sitting or standing positions often bring embarrassment to the kimono-clad ladies. Some women don't wear pantsuits gracefully. Right? Our dress and actions often speak for us long before our words are formed. Surely wouldn't our Lord be more honored by lady-like ladies than by mannish women?

WHAT WOULD THEY DO WITHOUT US? — Single ladies can be a real asset to a mission if we don't come on

too strong. By the way, the missionary wives submit to their husbands but what about the single ladies? They must then submit to leadership of the mission. Not so? One year a men's **RETREAT** was held and the subject for discussion was on methods of evangelism and church planting. Immediately there was unrest among the single ladies. Weren't we out-numbering the couples in this type of work? Then why were we left out? To counter-act, we prepared an announcement for an **ADVANCE** to be held discussing the same subjects. Not seriously planning to do it, we, however, were successful in causing some terrific communication to come through from the **RETREATERS** and we all advanced together in evangelism and church planting in good harmony.

SINGING I GO ALONG LIFE'S WAY — Occasionally unkind remarks come from the spectators while we perform, but never mind. Let's not sing those lamentations. Rather, let's raise our voices of joy and keep on performing for our Lord. Remember the work of single ladies is praiseworthy the world over. Let us go on happily performing even though yet unclaimed, for the blessings are not a few. ☆

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c/o Ochanomizu Student Christian Center

1 Kanda Surugadai 2-chome
Chiyoda-ku, Tokyo 101
TEL. (03) 295-0037

1978 Schedule:

Winter term - January 9
Spring term - March 27
Summer term - June 13
Fall term - September 4

Application should be made at least one month before the term begins. Please request application blanks from J.M.L.I.

STORIES

from Japanese

Literature

This story was translated from the Naganuma Readers by Edith Buss.

Near evening on a snowy day in Joshu Sano (Gumma) a raggy pilgrim dragged his tired feet. Leaning on his walking stick, he stopped at the gate of an old house and asked for lodging. Out came a dignified but poorly dressed woman.

"I am sorry, my husband is not at home," she said as she refused him. He looked so pitiful that she asked him to wait while she went to look for her husband. Just then he returned.

As far as the eye could see it was a silver world all around. "Why are you out in this snow," he asked as he saw his wife.

"A traveler is seeking lodging for the night. I was waiting for your return," she answered. Quickly he came in and the man in the black robe asked him for lodging.

You can tell we are too poor to entertain guests he implied as he answered, "I am sorry, but there is an inn down the mountain by the name of Yamamoto. Hurry, and you will get there before evening falls."

Giving no reply, the traveler left. As the wife watched his departure, she turned to her husband with the question. "Isn't it too bad? Will he be there before the sun goes down?"

The man thought the same as his

compassionate wife. "We must keep him," he said, and he ran out to get the man. "Traveler, you can stay," he yelled across the snow but he could not be heard. The stranger had disappeared in the snow.

Finally the two returned together. "I have returned with him," he informed his wife and then asked her secretly, "What do we have to offer him?"

"A little barley meal," she answered.

"We have no food but how about a bowl of soup," he asked the traveler.

"I am tired. I will eat," he replied.

They sat around the fireplace and ate until the fire went out. The wind blew through the cracks in the wall and it was a cutting wind.

"I am sorry, but we have no more wood. I will now burn these *bonsai* trees," said the host.

"Stop," the traveler commanded. "Don't burn those trees!"

The host quietly answered, "Yes, I also love such trees and have collected many. These last three are all I have left of my former treasures. I have fallen so low, why should I continue to save these any longer. With them I will provide warmth for you."

Slowly he cut them and threw the pieces into the fire while the grateful traveler inquired the name of his host.

"I have no name," he answered. "Once I was Genzaemon Tsuneyo, the overseer of this area but my relatives took it all from me. Now I have only one rusty sword and a skinny horse but if my lord called from Kamakura, I would ride to the capital to help him. But alas, here I sit, starving to death."

The traveler listened to the tale with tears in his eyes. The next morning he bid farewell to his host.

Spring came to the mountains and the snow melted. A messenger came with a request for the old man to come to the capital. Lowly he bowed before the presence of his lord. Then the lord announced to his audience. "This, my servant, burned three *bonsai* trees for me on a cold winter evening. In return, I give to him Plum Village, Cherry Village and Pine Village and also all his former lands."

And Jesus said unto Peter, "Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." Luke 18:28-30. ☆

JAPAN HARVEST

NEWS

NEWS

NEWS

NEWS

ISAHAYA BAPTIST CENTER DEDICATED

The two-story Center at 529 Uenomachi, Nagasaki, was dedicated in October and will serve to make Christ known through a variety of outreach activities such as classes, seminars, literature display, exhibits, audio-visual programs and music. Missionary Pratt Dean is in charge.

SHORT-TERMERS

According to information supplied by Missionary Jim Hunt, there were 160 summer workers in Japan during 1977. In addition, 76 short-termers (3-12 months) and 114 missionaries, committed for a period of one to three years, labor here. The survey is based on the response from 90 missions to the June questionnaire. Approximately half of these missions (42) are making use of short-term help.

SWEDISH PASTOR TO SPEAK

Rev. Eric Bernspang will visit Japan March 20-31, 1978. The itinerary includes Sapporo, Utsunomiya and Mishima. Meetings will be in English and Japanese. Further information is available through Goran Andersson.

RESTAURANT BECOMES CHURCH

A long lease was obtained on a drive-in restaurant which also provides parking space for 80 cars. The facilities were dedicated in June, 1977. The new Gamagori Baptist Church (Aichi Ken) is pastored by Rev. Yoichiro Ishihara. This is part of the growing outreach in the Mikawa Bay area by Baptist International missionaries, Roland Simeonsson and William Griffin.

HOME CALL OF IAN WALKER

The home call on July 11, 1977 of Rev. Ian Walker brings to our JEB family a very real sense of personal loss. It was a brief four years ago that Ian, Melda and family joined us in Japan, but they immediately endeared themselves to us. This was not the beginning of his ministry, for as a young man of nineteen Ian had begun preaching in connection with the Methodist Church in Queensland.

From then on for nineteen years his ministry continued, so that when he answered the call to Japan he already was rich in experience. This soon became evident in his wise understanding of evangelism and church needs, and in his personal concern for souls. He was already contacting men for Christ during language study days.

We looked forward to many years of useful service for the family in Japan, but serious illness terminated their activities. That God could heal was clearly shown in that three times he was brought back from the gates of death. But the time came when God said "Come up higher!" We deeply sympathize with Melda and the children, and with the family, as also with the JEB Australian Council. May another young couple rise up to take their place in needy Japan. Who will it be?

Eric W. Gosden.

MISSIONARY FORCE INCREASE

World Vision International Director Ed Dayton reports that the number of U.S. Protestant missionaries is increasing following the slump in the early 70's. The current missionary force stands at 37,000, an increase of 8% above the 1970 figure. Another encouraging finding is that about one fourth of young people on short-term assignments return to the field as "career missionaries."

KYORITSU/TCC MERGER

On September 19, 1977 Tokyo Christian College officially welcomed the Kyoritsu Women's Bible Institute faculty and student body on its spacious campus. The day was marked by a special worship service and dinner in celebration of the long anticipated merger.

BASKETBALL TEAM VISIT

July 14-17 two Venture for Victory Basketball teams sponsored by Overseas Crusades visited Japan following four strenuous weeks in the Philippines where each team had its own itinerary of games with Filipino teams. They played a combined total of 75 games, witnessed and preached at each half-time, and gave tracts to the 176,000 spectators in attendance. Of these, 15,000 signed up for a five-lesson Bible correspondence course. One of these teams was made up of MK's from Japan and the Philippines, which was the first time in VV's 26-year history of putting such a team together. During their short stay in Japan, the Yokota military gym sponsored two exhibition games. The first was the MK team vs the other VV team (98-79). The second game was the combined VV teams vs Yokota Raiders (91-84). At both half-times, the fellows effectively shared their faith. The Christian Academy in Japan basketball fans had a special treat seeing six former CAJ Far East Tournament all-stars perform - Paul Boardman, Gary Friesen, Rick Moe, Paul Reasoner, Tim VanSchooten, and Peter Waid. Sunday morning, the 17th, the teams were in charge of the entire service at the CAJ chapel where they told how God used them on this tour far above their expectations.

Roland Friesen





KARUIZAWA ECHOES

There is a map of Japan at the back of the Union Church in Karuizawa. Those who attended the 1977 JEMA Conference were invited to identify the city or town where they are living by sticking a colored pin into the map at that place. Tokyo and Osaka areas are like two full pin cushions. Elsewhere the pins are scattered over the map.

Kyushu, the island where we live, has only three pins. Ours is in Kumamoto, about 900 miles from Karuizawa. Is the trip to JEMA Conference worth it?

Edna and I have made the long journey many times and have always felt it was a good investment of time and money.

This year, as always, English-language fellowship with friends was a blessing we seldom enjoy in a rural area.

The morning and evening sessions of ministry from the Scriptures along with special music are refreshing. As a "second blessing" the Deeper Life Convention offers four more days of spiritual food.

The display booths of special ministries, e.g., literature, radio, Bible schools, etc., give us an opportunity to see materials and get information that should help us serve the Lord more effectively.

The coolness of Karuizawa and the variety of good food are blessings on the physical side of the ledger.

Why not make plans to put "your pin" in the map at the JEMA Conference next summer!

David Kruse

KARUIZAWA LADIES' TEA

The JEMA conference and the Ladies' Tea each summer offer us many occasions for fellowship which in turn bring back many happy memories for the rest of the year.

About 200 women dressed in their summer best came early to the Union Church in Karuizawa to hear Mrs. Lois Olstad on the organ. Mrs. Olive McVety also assisted during the program on the piano.

Ann-Joseph Spanberger organized "The Scandinavians" singing group. With their guitars and good Scandinavian rhythm, their songs blessed and encouraged us. They were given an encore by being asked to sing the next evening for the convention's closing service.

Sixteen nations were represented at the tea. Each lady was given an opportunity to introduce herself and shared where she was working and the group with which she was affiliated.

Miss Magdalene Roesti, Liebenzeller Mission, retiring after spending 23 years in China and 24 years in Japan was especially honored. Miss Roesti went to Hunan, China in 1930. For the past 24 years she has worked with Rev. Tanabe in editing a publication in Japanese. Sister Babette Fleischmann came to the platform to pray for Miss Roesti as she leaves for retirement in Switzerland this fall. A Scripture plaque of Luke 24:15 "Jesus Himself drew near and went with them" was presented to her.

Miss Betty Hudson, who works with the Christian Music Center in Hayama, sang several moving numbers before and after Mrs. Grace Bowman of the Bible Missionary Church Mission spoke.

Mrs. Grace Bowman and her husband work in Iwakuni City. Ten years ago they lost four of their children in a boating accident.

Mrs. Bowman's message of victory in Christ even in the midst of this disaster and their sorrow deeply moved everyone. God's grace for Grace was sufficient!

All around the room, as tears flowed, we linked hands with one another and sang "Blest Be the Tie that Binds". God had moved in and melted our hearts together in Christian love!

Margaret Waldin

JMLI

The JEMA-sponsored Japan Missionary Language Institute at the Ochanomizu Student Christian Center at its July Board Meeting appointed Mr. Rudolf Hostettler of the Swiss Alliance Mission as its new Dean. The school has a capacity enrollment of 84 of which number 44 are full-time students. The faculty consists of 11 full-time and 5 part-time teachers. The student-teacher ratio is three to one. It is significant that 31 students are new missionaries, an indication that prayers for recruits are being answered.

NEW JEMA SERVICES

The JEMA Office will provide two additional services:

1. It will offer assistance as a REFERENCE CENTER for outstanding Christian overseas visitors. Please notify the office in writing if you know of anyone coming through Japan. JEMA would like to help you plan their itinerary if they have time to share with other missionaries. Your inquiry about the availability of such speakers is also welcome.

2. Since it is becoming increasingly difficult for missionaries to find adequate housing at a reasonable price, JEMA will serve as a CLEARING HOUSE for rentals. Please notify the office if you know of available housing.

The above services are under the direction of the JEMA Vice President.

A PERSONAL WORD

Meeting so many of the JAPAN HARVEST readers at the Karuizawa Conference was a great blessing. Thank you for the numerous ways in which you have encouraged your editor — let's keep the channels of communication open.

As 1977 draws to a close, may I invite you to join the many who send gift subscriptions at Christmas time. This is also a good time to renew your own subscription since a rate increase goes into effect January 1, 1978. A form for that purpose is enclosed herewith.

With cordial Christmas greetings,
Siegfried A. Buss
Editor

HAYAMA SEMINAR

The 18th annual Hayama Seminar will be held at Amagi Sanso 5, 6, 7 January 1978. The seminar theme promises to be exciting: *Equipping the Laity for Service* from Eph. 4.11, 12.

Stimulating papers will be presented. Men who thus far are able to give papers are LeRoy Seat, Yasuo Onishi, RE Systma, Jr., John Graybill, George Olson, LaVerne Snyder, Marion Moorhead. Joe Gooden will be giving the closing message.

Hayama Seminar is a voluntary gathering of missionary men representing many perspectives, for an exchange of insights, for deepening fellowship in Christ and for improving the understanding of faith.

Robert Boardman

OSCC CHRISTMAS PROGRAM

The Ochanomizu Student Christian Center is preparing for a major evangelistic Christmas rally on Monday, December 19, at the spacious Dentsu Kaikan. Send your young people.

JSSU DEDICATES NEW CENTER

On September 26, 1977 the lovely new facilities at Niiza were dedicated in an impressive service led by Rev. Nakaichi Ando. For additional details see related article in this issue.

25TH ANNIVERSARY

The Far East Broadcasting Company this fall celebrates 25 years of service world-wide. Presently FEBC broadcasts in over 65 languages. There are 59 separate broadcasts each week in Japanese alone! Japan is blanketed from three distant points: HLDA South Korea, KGEI San Francisco and *Manila Calling* in the Philippines.

PROMOTED TO GLORY

Mr. Harry Filbert Hudson, father of Missionary Betty Hudson, was "called home" on August 30th, 1977. He had been hospitalized at the Kinugasa Mission Hospital in Yokosuka.

Mr. Hudson had a deep concern for Japan, serving as Home Office Director from 1963 until 1970 when he came to Japan to work with the Christian Music Center. He spent much of his time distributing tracts.

A memorial service attended by many friends was held at the Chapel of Hope (Yokosuka) on September 3rd.



PRAYER REQUEST

Missionary Bobbie Brooks and his family have been forced to return to the States because of health reasons. Let us remember Brother Brooks in prayer. Those who wish to assist financially may do so through the JEMA OFFICE.

JEMA DATES

The JEMA Plenary Session will be February 13, 14 at the Ochanomizu Student Christian Center.

Karuizawa Conference dates are July 30-August 2, 1978. Plan now to attend.

COMK SERVICES

Mr. and Mrs. Robert Drake, directors of COMK (Career Outreach to Missionary Kids), offered their professional know-how to CAJ and its students this fall during their brief stay in Japan.

MK's in need of career guidance or interested in professional advice in higher education are invited to correspond directly with Mr. and Mrs. Robert O. Drake, 3352 Bennett Drive, Los Angeles, CA 90068.

SACRED CONCERT

On October 14 at the Yasuda Seimei Hall a very enjoyable program was presented by the Evangelium Kantorei under the direction of Mr. Goki Taketo who also played the pipe organ. A special feature was numbers sung by JEMA President Harold Johnson who was accompanied on the piano by Mrs. Edna Johnson.

NEW PASTOR CALLED

The Calvary Conservative Baptist Church (Yokota) has called Rev. Martin Shaw to be its new pastor. The church meets at the Servicemen's Center.

SUMMER BLESSINGS

English camps at Okutama (FEGC) resulted in 12 adult decisions. All three camps had a capacity registration of 50. Alan Dillon was director.

NEW RELIGION

Missionary Roger Falk wishes to alert JAPAN HARVEST readers to a new sect with Christian overtones entitled, *Shaka Bukkyoo Seitatsushyu-Kirisutokyoo Seitatsuha*. It was recently organized in Utsunomiya, Tochigi Ken, by Seitatsu Fukai.

CORRECTION

The last issue of Japan Harvest carried an ad of the Okutama Bible Camp (FEGC) which should have read: "Our site is located in the beautiful Chichibu-Tama National Park along the Tama River — far enough from the cities to be quiet and beautiful; near enough to be convenient."

(Try it! Ed.)



He Gave Us a Valley, by Helen Roseveare.
Inter-Varsity Press, Leicester, England.

Through the story of God's dealing with a missionary doctor in Africa during revolution and re-building of the country, Helen Roseveare honestly faces the question, "Was it all worth while?"

"I suddenly knew with every fibre of my being that these twenty years had been worth while, very, very worth while, utterly worth while, with no room left for regrets or recriminations."

Japan with Love, by Worth Grant.
Baptist Missionary Service, P.O. Box 630, Buchanan, Georgia

Worth Grant writes of two decades of service in Japan as a Southern Baptist missionary. He has been away long enough to style himself a Japanophile. He remembers the mistakes of the missionaries, the mission and the church at home, but his Japanese friends never made any. If they did, he still loves them.

Hide or Seek, by James Dobson.
Revell, Old Tappan, New Jersey.

What can parents do to protect their children from the agony of inferiority? Dr. Dobson exposes the false value system of our society in the areas of beauty and intelligence. He presents ten comprehensive strategies through which parents and teachers can cultivate self-esteem in every child.

In Search of God's Ideal Woman, by Dorothy R. Pape.
InterVarsity Press, Downers Grove, Illinois.

While serving as a missionary in Japan, Dorothy Pape began to examine the concept of woman in the Scriptures. Here she analyzes each text that bears on the question of who is God's ideal woman.

"Although we found no set of roles or duties forming the blueprint of the ideal woman, we did discover one trait especially precious to God...namely, a meek...and quiet spirit."

The Minister and His Greek New Testament, by A. T. Robertson, Baker Book House, Grand Rapids, Michigan.

This book by a great Greek scholar will encourage you to wipe the dust and mold off your Greek New Testament. Now that you can say it in Japanese, check the Greek to clarify what it is you want to say.

The Growing Minister, by Andrew W. Blackwood. Baker Book House, Grand Rapids, Michigan.

Personal improvement should come to a minister in the course of his work but it will not come automatically. In fact, there are obstacles to growth and some men even lose ground about middle age. This retired minister gives guidance on how to prevent this by careful planning and discipline early in the career.



These books were reviewed by Edith Buss and are available through CLC Bookstores.

Christian Living in the Home, by Jay E. Adams.
Baker Book House, Grand Rapids, Michigan.

Practical application of Scriptural principles are presented to help check the erosion of the home and family as the basic foundation of society. Christian families and counselors will find this volume useful.

Devotions for Young Mothers, by Mary Foxwell Loeks. Baker Book House, Grand Rapids, Michigan.

The author is the daughter of Japan missionaries. Look at that name again! The book is one of the *Good Morning, Lord* series of devotionals. Fifty-five short topics speak especially to the young, busy mother who can spare only a few moments from her full schedule.

China's Coming Revolution, by Paul E. Kauffman. Asian Outreach Ltd., Hong Kong.

The author who spoke at JEMA's 1977 Conference believes that God has a plan for China. "China's past and present revolution are merely a prelude to her climactic future in the divine plan." The changes that have taken place in China are "crooked places made plain" so that one day soon the good news of the gospel will be carried throughout that vast land.

Even if China is not your interest, his optimism will help you take a new look at God's ways in Japan.

Practicing the Promises, by H. C. G. Moule. Moody Press, Chicago, Ill.

Originally it was titled, *Thoughts on Christian Sanctity*, when it was given in lecture form in 1884. Christ is presented as Master, Keeper and Friend who will make us holy.

"I work on the while. I submit myself with deepening simplicity to my Master. I am more than ever content to do all day long what I am told. For the bonds of absolute obligation become, in this wonderful reality of a daily communion, conductors of the living power of an eternal friendship. I would not for a moment be free, an independent agent, choosing work and bargaining for pay. I have no rights; I make no conditions. I am a 'chattel that lives.' But ah! With it and in it and through it, I am my Master's friend; the more consciously and delightfully such, the more I own myself, first and always, His property and His slave."

What a contrast to modern ideas of liberation and self-fulfilment!

How Should We Then Live?
by Francis A. Schaeffer.
Revell, Old Tappan, New Jersey.

Beginning with the fall of Rome, Dr. Schaeffer traces Western man's progression and studies the causes and effects of human thought upon prevailing attitudes and beliefs. After a contemplation of the reasons for modern society's sorry state of affairs, he presents the only viable alternative: living by the Christian ethic, acceptance of God's revelation, and total affirmation of the Bible's morals, values and meaning.

The Management Cycle

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

Mr. Usui is a Christian who trains men for management positions in large corporations of Japan. He has adapted the principles of business management to the program of the Church.

Mr. Usui's presentation is based on the conviction that the Church — every member of it — is called to "go and do likewise" as Christ has done for the Church. Evangelical Christians generally hold the conviction that we are to go. But, in reality, very few churches have really implemented the conviction. This is the aim of Mr. Usui's lecture on Church Management.

There is no doubt that if our churches today learn the principles of church management, we can far better fulfill the Church's mission. Therefore, an attempt is made to present a clear statement of the principles of church management and to aim at more effective evangelical attempts in our society today. The primary concern is to prepare Christian workers for the task of purposeful church administration and organization, in order to evangelize effectively.

Purposeful church management is, by definition, the involvement of the Church's resources and personnel in the fulfillment of her mission. The primary task of a church administrator is to build up lay Christian workers who can serve, witness and evangelize.

The basic steps in the Management Cycle are **PLANNING**, **ORGANIZING**, and **IMPLEMENTING**. Let us examine certain indispensable principles in each step of this process.

Planning is the act of clarifying the job description in order to fulfill a goal. It first tries to set a definite goal, and draws the outline of the work, and finally, clarifies the responsibilities for the workers. 1. Set a goal (why, what). 2. Outline the work (how, where, when). 3. Recruit persons (who).

A goal of the Church is to equip Christians so that they might go out and make disciples as our Lord commanded. This great command needs to

be applied to all types of persons in every land, at every age. This is the greatest goal of the Church on earth. In order to fulfill this mission, three things need to be considered in the process of planning. 1) Seed sowing, (by) 2) Committed Christians, (who) 3) trust in the Holy Spirit.

One of the primary tasks of a Church leader is to "build saints for good works." (Eph. 4:12) A pastor should not do everything by himself, but educate his people to serve the Church. Certain key words suggest necessary aspects of educating Christians to be soul-winners. a. Motivation (burning desire for evangelism). b. Training (teaching necessary skills). c. Incorporating (giving tasks to do). d. Implementing (carrying out with confidence).

It is important to keep the congregation informed as to what is taking place in the Church. As in the case of planning for a revival meeting, for example, a chart might be posted which lists the several aspects of the planning, the times those plans or activities should be completed, and the individuals or groups who are responsible for each. From the beginning of the planning, through preliminary prayer meetings, publicity, and the actual meetings, several weeks and many people will be involved, all the while keeping the entire evangelistic effort before the congregation.

The preliminary planning must be clear and definite, but also flexible. The following points should be remembered:

1. Three factors must be included
 - a. Setting of a goal
 - b. Outlining the work
 - c. Recruiting of persons
2. The planning should anticipate future situations.
3. The planning should faithfully follow the original goal.
4. The planning should include every possible fact available.
5. The planning should be flexible

enough to face unexpected happenings.

I. Organization

After planning has been thoroughly considered, it is now necessary to coordinate all activities in order to implement the project. The organizational step requires both a full knowledge of the culture, the environment in which the church is situated, and a full understanding of the spiritual level of the congregation. Some important aspects of the organizing step follow:

A. Partnership

All Christian workers need to have the same Biblical faith and the same knowledge of the Church's mission.

B. Leadership

Leaders are to be those who are living a vital Christian faith and who can lead others. Young people should be considered for leadership positions as well as older people.

C. Job opportunities

Let every Christian serve in some area of Church work. People will grow spiritually as they serve the Church.

For example, under the pastor and Church board could be three departments — Evangelism, Stewardship, and Fellowship. Each of these departments contain several "subdepartments", each of which needs committees or individuals to carry on the work.

The Evangelism Department contains film evangelism, literature evangelism, evangelical meetings, Christian School, Broadcasting, and World Mission. The Department of Stewardship contains Welfare, Music, Christian education, Stewards, and Public Relations. The Fellowship Department would be responsible for Bible meetings, Prayer groups, Building and Property, Publicity, Sacraments, Recreation.

All three of these departments make up the total church, which includes the Women's Association, Men's association, and Young People's Association. These comprise the membership of the Church.

II. Communication

Successful evangelism requires a full understanding of the goal on the part of Christian workers. An administrator must be aware that a vital factor is an effective communication which stimulates members to action. Let us, therefore, consider certain points that help better communication.

A. Motivation (Stimulation by God's Word).

B. Repetition (Appeal to the five senses).

The degrees of understanding being tasting 2%, smelling 3%, feeling 15%, hearing 20%, and seeing 60%, the indication is that appealing to the different senses repeatedly builds up better understanding.

C. Calling for decision (Stimulation to Act).

III. Training

Every Christian needs to be trained in order to be an effective worker for Christ. Billy Graham, one of the greatest evangelists in the world today, suggests to all Christians to "make three disciples." The most important principle for successful evangelism today is to train laymen for soul winning. 1) Help him experience a

definite experience of salvation. 2) Help him pray. 3) Help him become a faithful Churchman. 4) Help him witness his Christian faith in his social relationships.

IV. Evangelism

Following the completion of the process of training, the time arrives to start this mission of evangelism. The tasks of a Christian worker are 1) to tell of Christ clearly, 2) win souls, 3) incorporate new souls into church fellowship, and finally, 4) help them become Christian workers and win other souls. Someone said, "Evangelism is to witness about Christ in the fulness of the Holy Spirit, and leave the results to Him."

You find numerous methods of evangelism, such as, 1) personal evangelism, 2) visitation, 3) literature evangelism, 4) film evangelism, 5) evangelism in social life, 6) evangelistic services, 7) home Bible meetings, etc. Once you gain new souls converted to Christ, you need to help them grow in Christian faith, and they need to be trained to work for Him.

V. Follow-up

Follow-up means to have fellow-

ship, pray, teach, and establish souls for Christ. It is to equip converts as soul winners. Just as Aquila and Priscilla taught Apollos more accurately the way of the Lord, Church leaders should have fellowship with new converts and pray together and teach them more accurately the ways of God, until they, in turn, become soul winning persons. Mature Christians have a responsibility to follow-up the new converts.

The pastor trains leaders among the members, and leaders follow-up new converts, eventually training them also to become leaders.

VI. Continuation

A final step in a successful evangelism is an evaluation of the work. Evaluation is a continuing process, which takes place within each process. A result of an evangelical attempt is to be evaluated and the records are to be kept for future reference. It is a fundamental responsibility of an administrator to evaluate the present situation, and plan a greater evangelical attempt in the future.

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

KOBE LUTHERAN BIBLE INSTITUTE

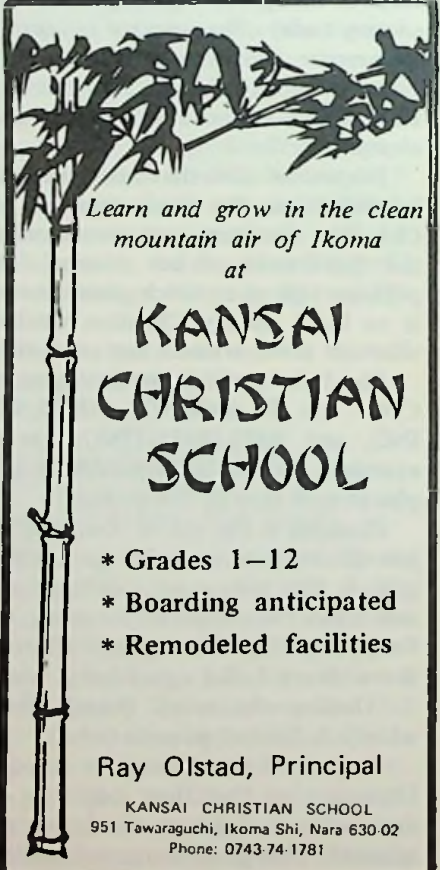
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5. One Year Program: Apr. 9 - Mar. 11, 1979
6. One Year Advanced Program: Apr. 9 - Mar. 11, 1979
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For further information, write to:

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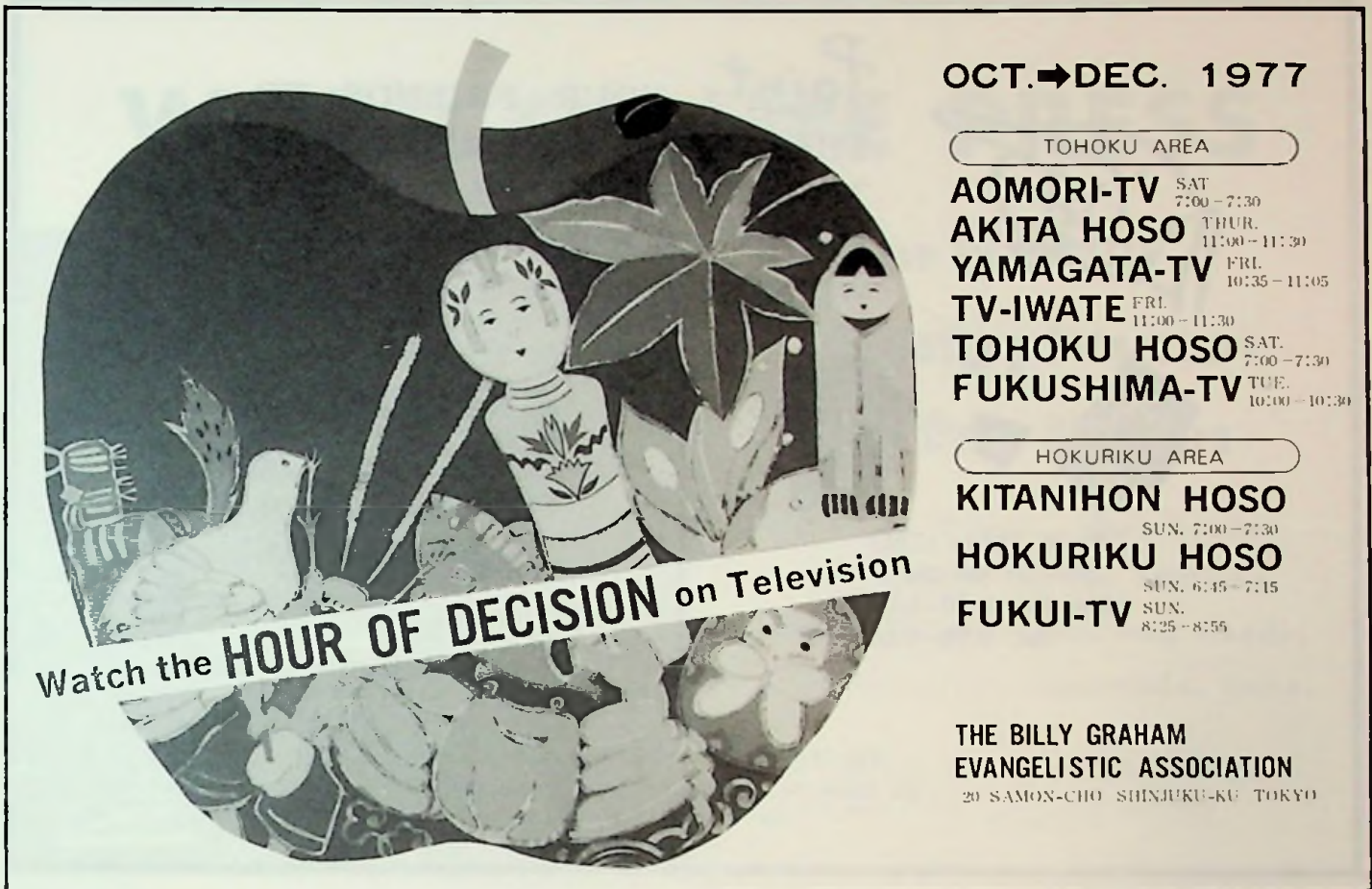
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1978  **WITNESS**
 Watch Band Calendars

† JAN 78

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

GOD LEADS ME

"The Lord is my Shepherd,
 I shall not want."

† FEB 78

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

HE FEEDS ME

"He maketh me to lie down
 in green pastures."

† MARCH 78

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

HE GIVES ME PEACE

"He leadeth me beside still
 waters, He restoreth my soul."

† APRIL 78

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

† JULY 78

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

HE COMFORTS ME

"Thy rod and Thy staff they
 comfort me."

† AUG 78

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

HE GIVES ME COURAGE

"Thou preparest a table before me,
 in the presence of my enemies."

† SEPT 78

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

HE BLESSES MY HEAD

"Thou anointest my head
 with oil."

† OCT 78

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

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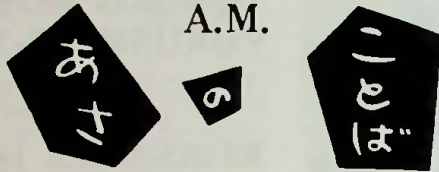
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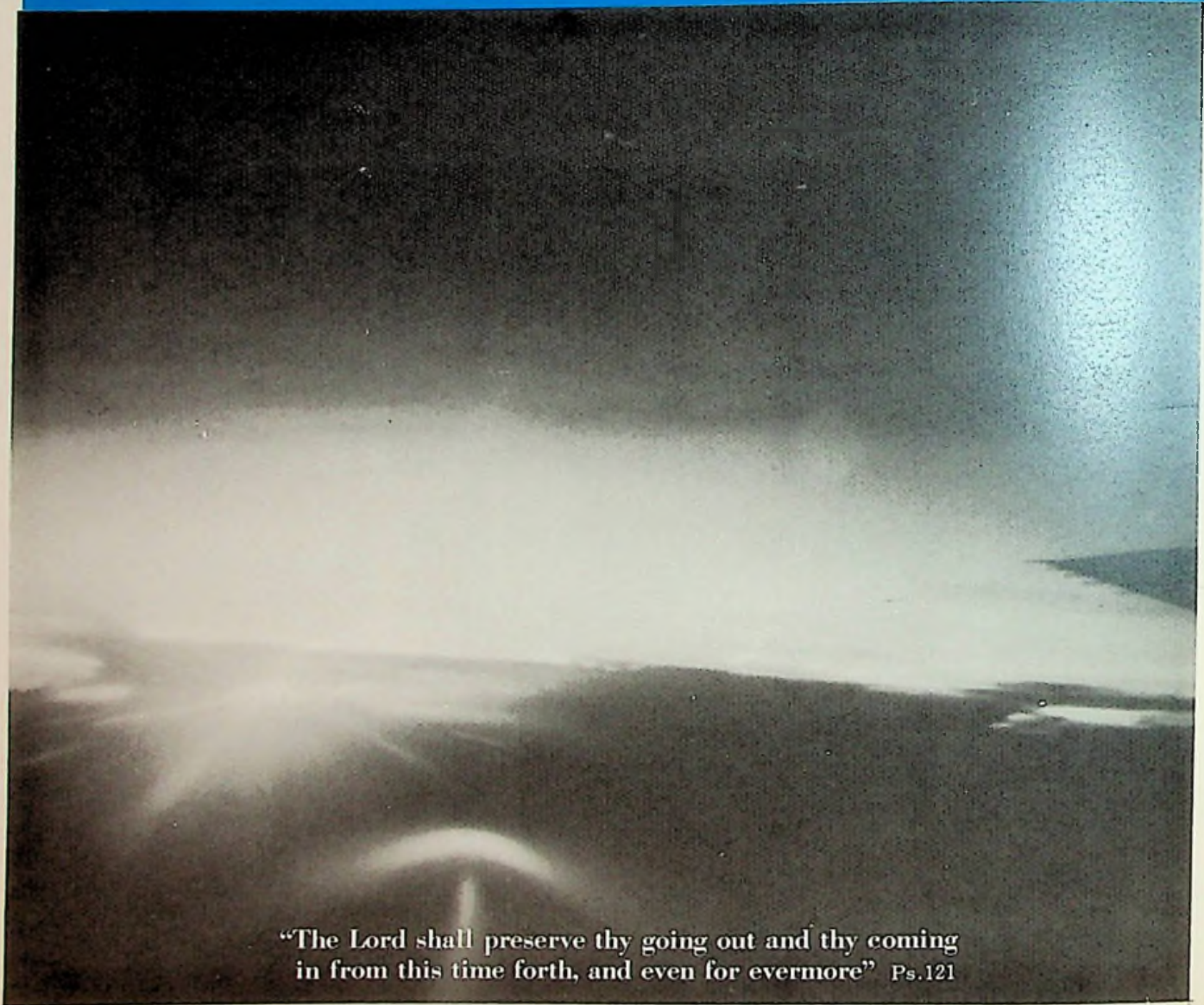
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