

Volume 28, Number 2 1978

JAPAN HARVEST



COVER STORY: M.V.LOGOS IN JAPAN

FEATURE: JEMA PLENARY SESSION

The Official Organ of the Japan Evangelical Missionary Association

JEMA Workshop
October 2, 1978

The JEMA PIONEER EVANGELISM COMMISSION plans to conduct a one day workshop on Monday, October 2, at the Tokyo Baptist Church.

The purpose of this workshop is to give those experienced and interested in this type of ministry an opportunity for sharing and interaction. A wealth of Japan missionary experience needs to be made accessible. Different groups use different approaches - let's find out the ways God has blessed most.

Several missionaries from various missions will give a short introduction to a particular aspect of pioneer evangelism. For information and making reservations, please contact the JEMA office. Your participation in prayer would be greatly appreciated.

TENTATIVE PROGRAM

- 8:45 - 9:30 Registration and coffee
- 9:30 - 10:00 Devotional
- 10:00 - 12:00 Report and Discussion
- 12:00 - 1:00 Lunch (your own sack lunch)
- 1:00 - 4:00 Report, Discussion and coffee
- 4:00 - 4:30 Summary

Note : There will be plenty of time for discussion.

Fee: ¥1,000

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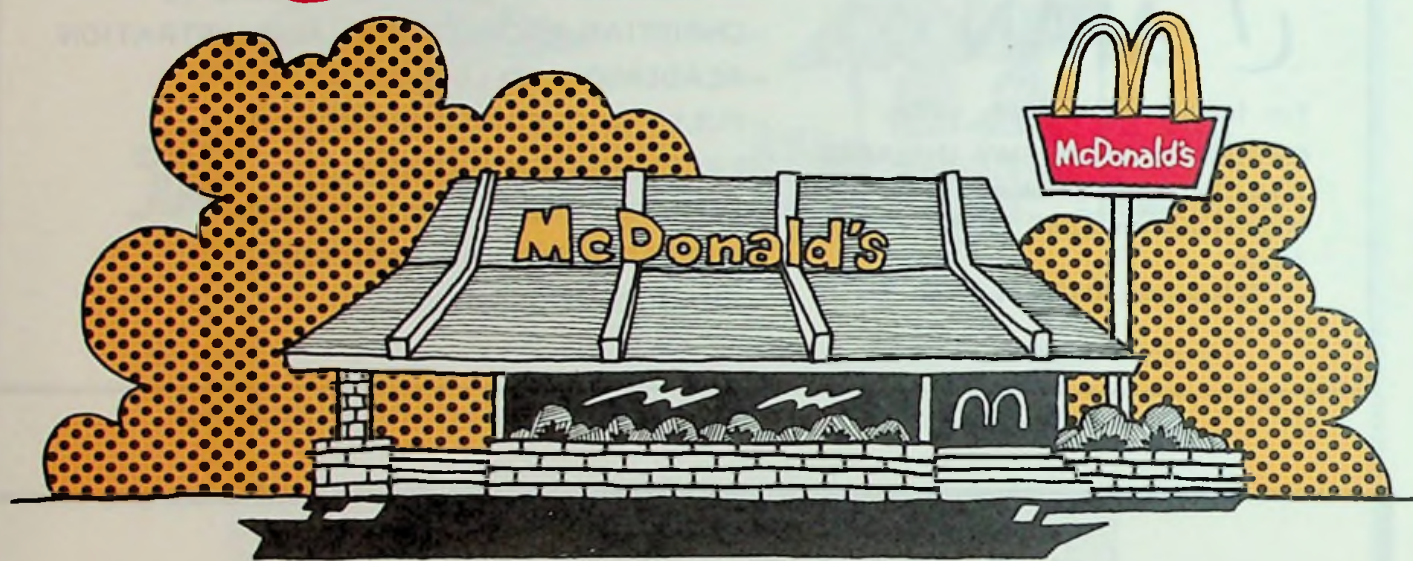
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JAPAN HARVEST

The Magazine For Today's Japan Missionary

1978, Volume 28, Number 2

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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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Devotional

Prayer for Peace

Lord, make me an instrument of Thy peace ;

Where there is hatred, let me sow love ;

Where there is injury, pardon ;

Where there is doubt, faith ;

Where there is despair, hope ;

Where there is darkness, light ;

Where there is sadness, joy.

O Divine Master,

Grant that I may not so much seek

To be consoled as to console :

To be understood, as to understand :

To be loved as to love ;

For it is in giving that we receive,

It is in pardoning that we are pardoned,

It is in dying that we are born to Life without end.

St. Francis of Assisi

Are You Using Me?

Let me share with you excerpts from two recent letters. A Home Office Director writes:

"We would like to give a complimentary year subscription to the following twenty-nine schools. . . . Please find enclosed a cheque for \$290.00. We are very happy to be able to use the tithe given for our Operation Fund in this way in trying to give Bible and theological students an opportunity to be cognizant of the latest developments and challenges in Japan as well as to help the circulation of JAPAN HARVEST."

The second letter is from a Japan missionary who states:

"During our summer furlough I want to promote the sale of JAPAN HARVEST. Thus, I would appreciate your sending to me, at my home address in Canada, a bundle of HARVESTS to arrive prior to my arrival. I hope to get a substantial list of subscribers."

Such communication does much to cheer the JAPAN HARVEST staff; but more significantly, it is a reminder that JEMA's official publication, which has a loyal readership world-wide, is indeed a voice that speaks for today's Japan missionaries. As such the magazine can and should have a positive effect not only on those on the field, but also on Japan candidates and supporters. It is encouraging to see the vision of mission leaders who are investing funds so that students in Bible schools and seminaries may have ready access to the magazine in their libraries. Don't we all wish that we could have had such information during our schooling days! Let me also mention the initiative taken by one of the largest missions of sending the JAPAN HARVEST to all Japan Field candidates.

I am very much encouraged by these various indications of support and partnership. JAPAN HARVEST readers, keep up the good work – use me!

Siegfried Buss



JEMA

President's Page

"It is always too soon to quit."

We live in an age of accelerated change. The missionary community is faced with many problems peculiar to us in Japan. These problems have caused me to reconsider my commitment to Japan. Let me mention some of these areas.

1. ECONOMIC UNCERTAINTY – At the top of the list, and of prime concern, is the sudden yen revaluation. For people who come from dollar economies, these past few months have brought drastic change. Those from the United Kingdom already experienced this several years ago. While economic instability is not a new situation, the problems faced are new. For example, pre-war China had a runaway inflation that threw the economy into daily confusion. However, the financial problem now is different in that the supporting countries' money is being devalued, while the host country's money is revalued. It makes the matter of continued missionary support problematic.
2. FAMILY RESPONSIBILITIES – As families grow and children change their location, this adds a stress factor to the missionary couple. The tension of responsibility to the work and responsibility to the family faces missionaries with serious decisions.
3. THE AGE FACTOR – At a certain time in a missionary's life a sense of reaching the optimum age for change in career confronts the missionary with a decision. Unless a change is made at that time, there comes a realization that missionary work in Japan could be a life assignment. The trauma of this decision can be as difficult as the decision that first brought us to Japan.
4. RELATIONSHIP TO THE WORK – An ability to fit into a fulfilling ministry in which one can exercise his specific gifts is essential for satisfying, long-term service; where this is not the case, a restlessness develops. One term of learning to adjust, to get a broad perspective as a whole, to find out just where you fit presents no great problem. Unless one finds this place by the second term, trouble is sure to develop, and a termination of missionary service is inevitable.
5. LANGUAGE – Like the "poor" we shall always have with us, it is a continuing problem. The language ability that satisfied us at one stage of our growth will not necessarily satisfy at another. A failure to continue steady language progress can be a cause for reconsideration of continued missionary service.
6. RELATIONSHIP WITH THE NATIONAL CHURCH – My observation has been that a good working cooperation with a national church is essential for long-term, productive missionary work. The problem can be two-fold: a) a lack of working cooperation with a national church so that what we do never becomes rooted in the soil of Japan; b) a national church does not recognize the value of missionary work and creates situations in which no productive missionary activity is possible.

Perhaps there are solutions to these many problems. Let me suggest the following:

Make a list of all the possible problems you might face as a missionary. Try to isolate the ones that affect your individual situation. When these problems are isolated, list ways in which they can be resolved. For example, your mission might need to reevaluate support figures, determining what are essential and what are non-essential needs; provide ways for you to fulfill both family and missionary responsibilities; discuss with the national church ways of cooperation that will enhance a work and make use of missionary gifts; give time for language upgrading.

Let me not fail to recognize that circumstances are an important factor in our understanding of the Lord's will. This could determine a change in assignment for some, but for others these problems might be a challenge to persevere.

Verner K. Strom
JAPAN HARVEST/NO. 2-1978

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11th ANNUAL PLENARY SESSION Feb. 13-14, 1978

The 11th Annual Plenary Session of the Japan Evangelical Missionary Association which was convened at the Ochanomizu Student Christian Center proved to be a time of rich blessing and great challenge to the delegates and observers which represented virtually all parts of Japan. As the convention opened with the singing of "In Times Like These," hearts were lifted in praise and thanksgiving to God for His unfailing care through another year of advance in missionary endeavor.

PRESIDENT JOHNSON'S ANNUAL REPORT (Excerpts)

The past five years have been very meaningful to me as I have had the privilege of serving on the JEMA Executive Committee. I am now completing my second term as president.

Since my report last year there have been several meetings sponsored by JEMA. On May 23, 24, over two hundred attended the Family Life Seminar led by Timothy and Beverly LaHaye. The 1977 Karuizawa Conference was a time of great blessing with Rev. Paul Kauffman from Hong Kong and Rev. Han Brown of the Philippines.

It has been a privilege to represent JEMA on many inter-church committees and in related activities. A few days after last year's Plenary Session, missionaries in the Osaka area invited me to attend their fellowship supper and share briefly the work of JEMA. Plans for the Successful Christian Living Seminar with Dr. Larry Coy did not materialize for this year, but there is a good possibility it can be rescheduled at a later date. I am planning to attend a John Peterson Music Workshop in the States in June and hopefully make contact with Mr. Peterson to work out a schedule for him to come to Japan.

JEMA PUBLICATION

The history of JEMA and its predecessors was published in July under the title THESE THIRTY YEARS. Secretary Francis Sorley is to be commended for his fine work in compiling the material. Every JEMA member really should have a copy in his library.

CERTIFICATES OF APPRECIATION

Certificates of Appreciation for retiring JEMA missionaries have been prepared. When someone in your mission or acquaintance is planning on retiring, please send the information to the JEMA Office.

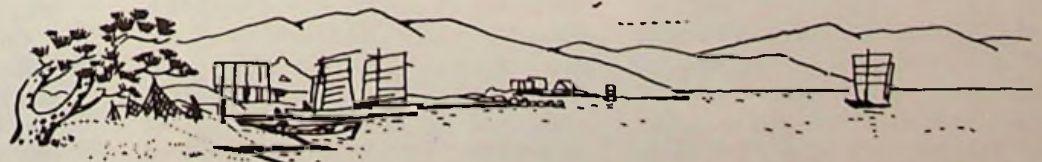
PROMOTION TO GLORY

During the past year two missionaries have entered into the eternal presence of God. They are Mrs. Kathleen Jacobsen and Rev. Bobby Brooks. As we see our co-workers going on ahead one by one, may we renew our dedication to be all out for God since our time, too, may be short.

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ANNUAL PLENARY SESSION

THANK YOU

Through my terms as president I have tried to make this responsibility an important part of my missionary ministry. I have given one day a week to the JEMA Office. An exception was when I was gone on a six month furlough in 1975 at which time Vice-President Vic Springer ably kept the machinery running smoothly.

During these years I have come to really appreciate the efficient and devoted service to the missionary community of Miss Shuko Nobata. I am happy to announce that on November 23, 1977 she became Mrs. Yasuaki Watanabe.

As I worked with the committee in planning this Eleventh Plenary Session of JEMA, I have asked God to continue to make this Japan Evangelical Missionary Association a viable organization worthy of its place in the community of Christians in Japan

Laboring together with Christ,

Harold I. Johnson
President

Note: The Harold Johnsons have left for the States for a summer furlough. Mr. Johnson continues to serve JEMA as Director of the Japan Missionary Language Institute (JMLI). Ed.

LIASON AND MEMBERSHIP

Mr. Jonathan Bartel, Commission Chairman, reported that current JEMA membership stands at 46 missions representing 827 missionaries. In addition there are 274 individual members whose missions have not joined JEMA. Total membership is 1101 (according to statistics from the 1978 JEMA Directory).

During the past year four new member missions have been added. They are the Navigators, the Japan Evangelical Church of Christ, The Lutheran Free Church of Norway and the Norwegian Missionary Society.

Mr. Bartel reminded delegates that membership dues will be considered on a calendar year basis and therefore are payable from December 1 of the previous year. Any dues coming in after November 30 will be applied to the following year unless otherwise specified.

FELLOWSHIP AND CONFERENCES

The Commission on Fellowship and Conferences during the past year planned the Karuizawa JEMA Summer Conference, the Plenary Session banquet, and the two-day Family Life Seminar.

Hubert Hellingman served as Commission Chairman while Margaret Waldin was responsible for Women's Activities. The Commission members expressed special thanks to all who generously supported the various activities. The Commission came out quite close to being self-sustaining.

DISASTER RELIEF COMMISSION

Commission Chairman Carl Beck reported that during the past year there were three urgent needs to which the Commission felt led to respond.

TOYO ROA, an evangelistic center for the deaf in Saitama Prefecture suffered a severe fire in June of 1977 that destroyed the main building. Insurance did not cover students' private clothes and possessions. The Commission responded to a request for help, routing it through the JEA Disaster Relief Commission.

Some financial assistance was also provided for the Bobby Brooks family which suddenly had to terminate their missionary work in Japan due to the grave illness of Brother Brooks.

The bursting of the dam and the subsequent disaster at Toccoa Falls College resulted in quick action. Mr. Beck stated: "It was to this special appeal that the mission community responded so beautifully. Your Commission thanks each one who had a part."

TOKYO JEMA LADIES' LUNCHEONS

I wish that it were possible for each one of you to attend a JEMA LADIES LUNCHEON! One of the laws of learning is to experience for oneself. Many first timers tell us that they had no idea it would be so wonderful! To see several hundred beautifully dressed, well groomed women coming together for lunch, fellowship, and an evangelistic ser-

vice, is an unforgettable experience. Then to realize that many will become seekers and believers of the Lord Jesus Christ, makes it all the more worth while.

We were honored this past year to have our JEMA president, Mr. Harold Johnson, at the Easter luncheon and our JEMA treasurer, Mr. Harold Sims, attend the Christmas luncheon. Also some photographers have come: Mr. Joe Gooden and Mr. Don Goss. We appreciate this interest and help so much, and invite you to come, too, and see for yourself.

This past year the two JEMA LADIES LUNCHEONS in Tokyo have in one way been disappointing. But let me explain - twenty-five years ago when we came to Japan, there was a motto in the home of our directors, Uncle Bud and Aunt Hazel Kilbourne. It read "Dis-appointment = His-appointment". So with confidence today we can say the luncheons were not "Dis-appointments" but truly "His-appointments".

EASTER LUNCHEON - April 8, 1977. Because Mrs. Ayako Miura had consented to be our speaker at the Easter luncheon, we even changed our day to fit her schedule. We then reserved the Tojo Kaikan months in advance. It was well advertised and many reservations were made. Excitement and joy over the prospects knew no limits. However, there was a misunderstanding, and we learned a week ahead that she would not be able to be present as she would be in Hong Kong at that time. The committee members telephoned as many people and groups as possible. Our JEMA president and his wife, Harold and Edna Johnson, came to our rescue at the last minute. They presented a beautiful program in chalk drawing, music, and message, giving the Biblical meaning of Easter from the beginning of the Bible to the end. Mrs. Domen, a blind soloist, sang several beautiful numbers and gave her testimony. Mrs. Yamaguchi played the koto.

Of course there were many cancellations and money was refunded, but listen to the results: Attendance was 430! 22 made decisions that very day to become Christians. 24 decided that they would become Christians. 10 said that they wanted to become seekers. 24 said that they wanted to

read the Bible. 11 said that they wanted to go to church. 8 said that they wanted to receive the Bible correspondence course. 13 said that this was the first time for them to hear the Gospel!

CHRISTMAS LUNCHEON - December 8, 1977. The attendance was down for our Christmas luncheon. Therefore we did not make our expenses. For years the members of the committee have even paid for their luncheon tickets personally to help keep us in the black. I thanked one missionary lady for coming, and she answered, "Don't thank me. I couldn't afford to come. Thank my Japanese friend for bringing me!"

Yes, 3000 yen or \$12.50 does seem high to pay for a luncheon, but it is not only for the place and for the food. It is for the program too! And it is evangelism! The Japanese ladies on the committee say if the price is too low, the Japanese ladies will think that it is not worth coming to. Then I heard about a Christian Japanese Laymen's Christmas Dinner that was also held at the Tojo Kaikan and their tickets were 6000 yen or \$25! So maybe ours aren't so high after all.

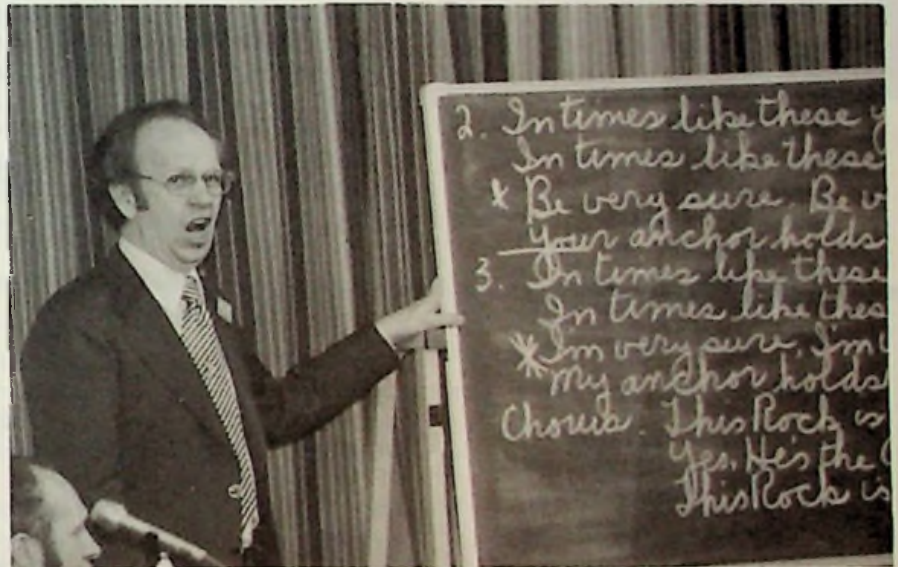
One advantage of the smaller attendance was that we were better able to accommodate the guests who did come. The program was excellent. Betty Hudson's group ministered in Christmas melodies that took us to the heavenlies. Mr. Sims accompanied on the piano a member of his church who has played the marimba since she was a child. Rev. Nobumichi Murakami preached a powerful message on the real meaning of Christmas.

One lady from Chiba, who has been coming to the luncheons for 5 years, was able to bring her unsaved mother to her first Christian meeting, and she was thrilled. This same woman brought 12 ladies!

What were the results? 281 attended, 5 decided to accept Christ that very day, 14 wanted to become Christians, 7 decided to become seekers, 12 decided to read the Bible, 2 said that they wanted to go to church, 10 said that they wanted to receive the Bible correspondence course, 3 said that they heard the Gospel for the first time.



NEW EXECUTIVE COMMITTEE
(NOT PICTURED: R. BOARDMAN)



GOOD SINGING



RAPT ATTENTION

**"TO GOD BE THE GLORY,
GREAT THINGS HE HAS
DONE"!**

Of course it would not be possible to have the luncheons if it were not for the committee God has brought together. We meet at least six times a year for prayer and planning. One of our committee members, Mrs. Minato, lost her husband suddenly in November, just after we had met at their lovely home in Mitaka in September. This was a shock to all of us, but again God knows best.

The Japanese committee members are Keiko Amemiya, Kikuko Ide, Noriko Fujimoto, Machi Masuda, Akiko Minato, Ryoko Saito, and Yoshiko Shimazaki. The missionary ladies are Ann Classen, Joanna Dyer, Barbara Knoble, Louise Morris, June Metcalf, Betty Presson, Olive McVety, and Carol Shelton.

PRAY FOR US! The Spring Luncheon date is May 16 with Junji Hatori as the speaker. The Christmas luncheon will be December 8 and Rev. Koji Honda has promised to be our speaker, "if the Lord doesn't come for me first!"

Millions of women in the Tokyo area need Christ, and this is only one small way to reach them.

Praising Him "who doeth all things well",

Carol Shelton

PIONEER EVANGELISM

Commission Chairman Siegfried Jäger reported that a sub-committee had been established for the specific purpose of research. Members are Donnel McLean, Arthur Seely, and Hazel Watson. Work has started again on the monumental project of updating statistics on church growth for all of Japan. 10,000 punch cards have been purchased. The Instant Data system (IDS) will provide pertinent information on every church in Japan.

OTHER REPORTS

JEMA Delegates also were brought up to date by the chairmen of the Travel Commission and the Publication Commission. Mr. Jonathan Bartel gave a detailed report on matters relating to JEA.

MONEY SAVING TIPS

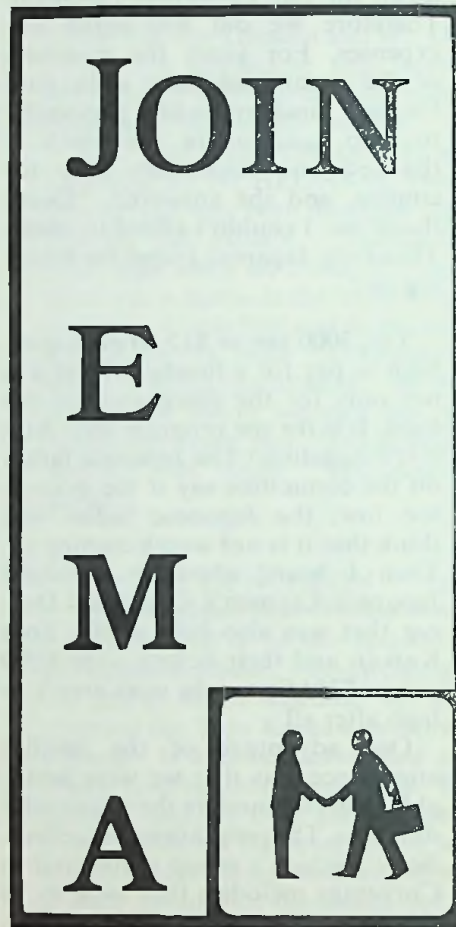
The financial pinch of recent months was on everybody's mind as Vice President Springer spoke on the subject of stretching the dollar. Helpful suggestions in the use of household appliances reminded those present that the days of abundant energy are now gone. It was of interest to note that, although gasoline prices in Japan have remained constant, the dollar's loss in value was reflected by the fact that at the new exchange rate a gallon of gas went up from \$1.56 to \$1.89. It was suggested that one could save money by looking for the cheapest gas station and by purchasing gas by coupon. Other practical help was given in the area of personal banking. Mr. Springer during the devotional period as well as in this session encouraged the hearts of missionaries by reminding them that God's supplies are not exhausted. These are great days in which to step forward in faith and to carry out the task which God has given each one of us to carry out.

JMLI REPORT

Japan Missionary Language Institute Treasurer Harold Sims reported on the smooth operation of JMLI. Mr. Rudolf Hostettler, who in March of 1977 accepted the position of business manager and Acting Dean, was officially appointed by the Board as the Dean of JMLI. Mr. Harold Johnson has given valuable service as JMLI Director. Many others work behind the scenes. Volume II of the Basic Text is to be published within this year.

A statistical summary for the period of February 1977 to January 1978 revealed the following:

Average enrollment for the year	65
Total number of individuals enrolled in the year	148
Number of missions represented	49
Non-missionary students	6
Teachers per term	12-18
Total teaching hours in the year	approx. 14,000
Graduation ceremonies	3
Receiving diplomas	7
Receiving certificates	1
Summer workers 3-day "Mini-course" enrollment	26
Japanese cultural orientation lectures	65



PANEL DISCUSSION

A most stimulating panel discussion was held on the topic: "Church Planting - Success in the Seventies." Panel members were, David Martin, Horst Weippert, Stan Dyer, Martha Classen and Clifford Schiefer. Vern Strom served as moderator.

Each panel member was asked to share some helpful hints that proved effective in church planting. Martha Classen emphasized making contact through literature distribution. She also suggested that activities should be planned with the reaching of new contacts in mind. Miss Classen has had a part in starting three churches. Her present work consists mainly in assisting these churches and the pastors in their continuing outreach.

Missionary Clifford Schiefer spoke with appreciation of the impact radio has had in church planting. He challenged delegates to maintain liaison with church members who have moved to other parts of Japan and to be ready to welcome those who have transferred to their area.

Mr. Weippert suggested that in our preaching, visitation and coun-

selling great care should be exercised that the real needs of the people be met.

Mr. Dyer pointed out that in his mission (OMS) church planting is not missionary-centered. He cited the example of the Ome Church which had its start through the efforts of a team of seminary students sent to that area. Emphasis is on going where people are, rather than sitting back and waiting for people to come. Mr. Dyer is especially concerned about reaching men by promoting men's luncheons. Other avenues are joining the local softball team and speaking at the Chamber of Commerce. A special tract of the Dyers has helped introduce them to the community.

David Martin found that results are possible if one continually makes contacts. There is one good prospect that results from about 1,000 contacts. Mr. Martin aims for 1,000 contacts a week. This is possible through tract distribution on a regular basis. It has proven effective to spend some time talking to prospects by phone. Persistence has paid off. "Never give up," Mr. Martin suggested. In order to encourage

Sunday School attendance, a pupil coming five Sundays is rewarded with Volume one of the Bible Story. When the student reports that the book has been read, he is handed Volume two.

The session concluded with a question and answer period.



PANEL DISCUSSION

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Japan Evangelical Missionary Association

JEMA – What it is

JEMA is a corporate body of evangelical missionaries. It aims to provide service and fellowship as well as being the united voice of evangelicals in Japan. Membership includes evangelical mission organizations and individual missionaries.

JEMA's statement of faith is a clear expression of the historic doctrine of the Christian faith and it accepts the Bible as the supreme authority in all matters of faith and conduct.

JEMA is one of the three charter members of the Japan Evangelical Association. The other members of JEA are the Nihon Fukuin Remmei (JEF) and the Japan Protestant Conference (JPC). JEA sponsors united efforts, such as crusades, congresses on evangelism, seminars and fellowship meetings.

JEMA – What it does

- * CONVENES an annual nationwide missionary conference each summer in Karuizawa. JEMA also sponsors regular fellowship meetings and banquets in different geographical areas during the year.
- * SPONSORS the Japan Missionary Language Institute. This Institute provides facilities and courses tailor-made for missionaries for the study of the Japanese language.
- * PUBLISHES the *Japan Harvest*, the magazine for today's Japan missionary. JEMA also publishes the annual *Protestant Missionary Directory*.
- * ASSISTS those in need as a result of natural disasters by distribution of clothing, relief supplies and money.
- * CONSULTS with members on mission policy, through seminars and workshops.
- * INFORMS members of Japanese law and changes in legal procedures. When necessary, JEMA represents a united voice in bringing matters to other organizations or government bodies.
- * ARRANGES charter and group flights resulting in great savings in travel costs.
- * COOPERATES in the activities of the Japan Evangelical Association (JEA).
- * PROMOTES pioneer evangelism through workshops and published surveys.
- * ENDORSES the Ladies' Evangelistic Luncheons held throughout Japan.

JEMA – How it operates

JEMA is governed by the annual Plenary Council composed of delegates of member missions and regional centers. This council selects an executive committee to serve between council sessions.

Each member mission organization shall elect one of its members to represent them at the annual Plenary Council. The number of votes he will have is determined by the number of their missionaries actually on the field at the close of the fiscal year. A limited number of observers are also invited to attend. Individual missionary members are represented by the elected regional center delegates.

The autonomy of member missions is protected by permitting any mission to abstain from supporting any action of the group of which it is not in agreement. Upon the request of the abstaining mission, JEMA will refrain from publicity associating them with such action.

JEMA is financed by the annual fees paid by mission organizations and individuals on its membership roll.

JEMA Summer Conference

**KARUIZAWA JEMA
CONFERENCE
JULY 30 - AUGUST 2**

Two outstanding servants of God are scheduled as main speakers for this summer's conference.

From the States will come Dr. W. Robert Smith, an ordained Presbyterian minister with a Doctor's degree from Southern Baptist Seminary, Louisville, Kentucky.

Before becoming professor of philosophy and religion at Dubuque University, Dr. Smith held two pastorates, one in Indiana and the other in Illinois. He became head of the Department of Philosophy and Religion at Dubuque University. Dr. Smith next accepted a position at Bethel College, St. Paul, Minnesota where he served as Professor of Philosophy until retirement.

Dr. Smith has spent former sabbatical leaves teaching in Christian institutions overseas - 1958-59 at Haigazian College, Beirut, Lebanon, and 1967 at Evangel Theological College, Hong Kong. Dr. Smith also ministered to missionary groups and Officers' Christian Fellowship members around the world. The Smiths have five children.

Rev. Harold Fife for the past ten years has held the position of Minister-at-Large of the Far Eastern Gospel Crusade. His assignment has included ministry to the church at large through the pulpit, writing and research.

Rev. Fife helped establish the North African Mission, and represented it in England and North America. He also pastored in England and for several years pastored the High Park Baptist Church in Toronto, and taught homeletics at the local seminary there.

Rev. Fife has been a regular conference speaker at Canadian Keswick, Fair Havens, and Elim Lodge (all in Canada); he has also ministered in deeper life conferences in England, the U.S., Australia, Alaska, Hong Kong, Taiwan, the Philippines, Singapore, and other places.

Pastor Fife wrote the Bible lessons for SUNDAY SCHOOL TIMES for many years, and authored *A MAN JUST LIKE US* on Elijah, published by CLC, *MELODY IN THE HEART* on the Psalms, published by Moody Press, and *FOOD FOR LIFE* published by Wren Books. Rev. Fife is presently pastor of the Kurume Bible Fellowship in Higashi Kurume.

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JERRY WHITE

The Christian View of Circumstances

JEMA Banquet Speaker Jerry White was a great blessing and challenge to all. Dr. White holds a Ph. D. in astronautics. During 13½ years of service with the United States Air Force, he was mission controller at Cape Kennedy and taught for six years at the U.S. Air Force Academy. Dr. White left behind an illustrious career to join the Navigators. He is now a Regional Director. The following article has been condensed from a chapter in Dr. White's excellent book, YOUR JOB - SURVIVAL OR SATISFACTION?

From time to time, everyone finds himself in difficult—indeed, miserable—circumstances. Some people struggle with adverse conditions far more frequently than others. The job is too demanding, the relationships on the job are difficult, trouble is brewing in the home, work hours are too long, money is tight, you have lost your job, you dislike the community in which you live, or your work has become boring and dissatisfying. When one or more of these things happen, we are plagued with the malady that I call . . .

The Grass-Is-Greener Syndrome

Do you believe the myth that changing your circumstances will solve your problems? This solution has been attempted many times and has failed, but still it persists even among those who have tried it. We mistakenly feel that the problem is outside ourselves and that changing our location, job, or surroundings will make things different. We make the change, but the problems return and we are no better off than before.

We are all familiar with the proverb that "the grass is greener on the

other side of the fence." We feel if we could just be somewhere else, things would be better. But they seldom are. Changing your circumstances will not generally solve your problems. Most problems are of our own making or are generated within ourselves.

Could it be that God has placed you in some circumstances for your benefit and teaching? Could it be that He does not want you to escape, but to learn how to live in those circumstances? The immediate impulse in any difficulty is to run to avoid the situation. If we cannot run, we become bitter and complain about our plight. The bitterness deepens and we find ourselves in despair. In the whole process we lose our perspective of what God is doing in our lives. We question why God could let us experience these difficulties.

King Solomon spent his entire lifetime trying to find satisfying circumstances. He desperately searched for some situation that would make him happy. He never found it. His conclusion in the Book of Ecclesiastes was that "all is vanity." He tried to make circumstances fit

his desires rather than allow God to be his total satisfaction in the existing situation.

Paul had the right response to circumstances. He said, "I have learned to be content in whatever circumstances I am. I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need" (Phil. 4:11, 12).

Paul had reconciled himself to . . .

Reality - Living Life as It Is

Escaping from circumstances usually means escaping from reality. We do not want to face life as it really is. We live in the future hoping that things will change, or in the past wishing that things were as they used to be. To live full and meaningful lives, we must live in the present.

If you are married and experiencing difficulties, you cannot go back to being single. If you have children and that responsibility weighs heavily on you, you still must meet the needs of your family. If

you are having problems in your job now, you will likely encounter similar problems in another job. If you are having conflicts with people in your church, you will probably have conflicts in another church. Everywhere you turn, the pressure of reality confronts you.

But that is God's plan. God's objective is to use the pressures of real life to cause us to turn to Him. In John 16:33 Jesus promises constant pressure. "In the world you have tribulation, but take courage: I have overcome the world." The word *tribulation* is the same word used for pressing out the wine from the grapes. This verse could be translated "in the world you have pressure." We will never be able to escape those pressures, but we can have peace and fulfillment in the midst of them. Jesus says to "take courage," not to "run away"; because He has overcome the world, we can successfully endure that stress.

The beginning of John 16:33 teaches that we can have peace in spite of pressure. The peace comes in knowing that God is in charge and all our circumstances are divinely ordained by Him. Your reaction to circumstances reveals your spiritual maturity. Do you get angry? Do you become discouraged? Are you fearful? Although it is wrong to be angry with God for a set of circumstances, it is not wrong to ask why they exist. God has some purpose in every event He brings into your life.

Circumstances – God's Training Program for You

If anyone had a right to be bitter against God, it was Joseph (Gen. 37-47). He simply told the truth, and his brothers became furious and planned to kill him. Deciding that it would be wrong to take his life, they sold him as a slave into Egypt and deceived their elderly father into thinking he was dead. Joseph worked his way up in the household of Potiphar to a position of high responsibility. Moreover, he did this by excellent performance of his work and a right relationship with God. "And the LORD was with Joseph, so he became a successful man. And he was in the house of his master the Egyptian. Now his master saw that the LORD was with him and how the LORD caused all that he did to prosper in his hand" (Gen. 39:2,3).

Then Potiphar's wife tried to se-

duce him. When he refused, she made a false accusation, and Joseph was dismissed from his job and thrown into prison. There, even as a prisoner, he rose to a position of responsibility. God brought the Pharaoh's baker and butler into prison, and Joseph interpreted each of their dreams. Later the Pharaoh himself called for Joseph to interpret his dream and subsequently made Joseph the second ruler in the entire land of Egypt.

What if Joseph had become bitter and had sulked and complained against God? Would he ever have won the respect of those around him? I doubt it. In all these circumstances, he was treated unjustly, but God ultimately blessed him. Instead of getting an ulcer, he got honor. Instead of complaining, he complied. Instead of appealing through the courts, he became a faithful slave and servant. But Joseph could not have done this had he not understood that God had ordained the circumstances and was preparing him for the future. Are you willing to allow your circumstances to prepare you for the future?

Rather than giving you success and ease, God is first interested in changing your character to become more like Jesus Christ. Then He will use you to reach out to others.

What are some things that God might be trying to teach you through your circumstances? Here are a few possibilities:

1. If you are having conflicts with your boss, God may be trying to teach you something about *biblical submission to authority*.
2. If you are in very tight financial circumstances, God may be trying to teach you something about *generosity or materialism*.
3. If you are in conflict with your husband or wife, God may be teaching you something about the *biblical view of marriage*.
4. If you are being unjustly treated at your job, He may be teaching you how to *be at peace* in difficult circumstances.
5. If you are bored and discouraged in your job, He may be teaching you something about *patience and perseverance*.
6. If you are without a job, He may be teaching you *dependence on Him* and causing you to reevaluate your *priorities and objectives*.

7. If you are under pressure on your job because you have not done your work well, He may be teaching you something about *faithfulness and dependability*.

8. If you are experiencing fear and insecurity in your job, He may be teaching you *dependence on God* and finding your *security in Him*.

This list could go on, but in all these circumstances several key points begin to stand out.

- God is sovereign in your circumstances.
- Be patient in waiting for God to resolve the circumstance. Let Him get your attention so you can learn the lesson He intends to teach you.
- God wants to change your character, personality, and attitude toward Him and toward others.
- God wants you to find your total peace and contentment in your relationship with Him, through His Word and prayer.

Many know the words of Romans 8:28: "And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose." But do you know the experience of that verse? God has a specific purpose in every circumstance. The prerequisites are that you love God and are in His will right now. Romans 8:28 is not just a cop-out on reality or a glib reply to be given to others in distress. This verse causes us to understand that God is trying to get our attention and that He will ultimately turn adverse circumstances to good. He does not guarantee a total understanding of what He is doing and why, but He guarantees that He is acting on our behalf.

Are you in a particularly bad circumstance? What can you do to discover what God is trying to teach you? Take a piece of paper and briefly answer the following questions as a start:

1. What is the circumstance? Be brief, but describe it specifically.
2. How did the circumstance develop?
3. From your experience in the circumstance so far, what are some possible things God could be trying to teach you?

Now set that paper aside as we look at some other aspects of circumstances.

How "Bad" Circumstances Develop

An acquaintance of mine left his job under tense circumstances, and I could not understand why. In my casual contacts with him, we seemed to get along just fine. Then I had an opportunity to be in some business discussions with him. Almost everything he said had a "barb" in it. Comments or proposals were like a challenge to fight; he simply could not speak in a normal tone that allowed for reasonable discussion. It seemed that he was emotionally involved in every comment.

Some people have a way with words – no matter what they say, they offend. Likewise, some have a knack for getting themselves into difficult circumstances. Often there is a major difficulty in their personal life, relationships, or home. Every time the situation is discussed, the facts seem to be overwhelmingly on their side as they see it. They are never at fault and always seem to be getting a "bum deal." But though they don't realize it, the circumstances were created by them.

Remember my statements about tribulation and pressure? Note that tribulation is not always persecution. I have frequently encountered Christians who perennially seem to be in the midst of conflict on their job or with their neighbors or in their church – and they claim to be persecuted. Genuine persecution in our society is unusual: we all undergo some pressure as a result of our faith, but rarely is it persecution. In some instances it may appear that an individual is being persecuted for his faith; but when the facts are known, they reveal he has wrongly related his faith to his co-workers or friends. If you display a belligerent or legalistic manner, for example, you will undoubtedly evoke a hostile response.

In Galatians 6:7 we read that "whatever a man sows, this he will also reap." Though our adverse circumstances are often self-created, this does not change the fact that they exist. But this can teach us a lesson in how to avoid similar circumstances later. Sometimes we are in adverse circumstances because we have sinned: we must live with the

consequences of what we have done. Let's be honest with God and with ourselves: when our circumstances are a direct result of our sin, poor judgement, attitudes, or personality, we must admit it. Then we must take steps to correct the cause and know what God wants to teach us from the circumstance.

Victory, Not Escape

Often our first response to tough circumstances is to plan a way of escape. We want to avoid bearing the responsibility for our actions. We want relief, not victory.

That philosophy is fine when we deal with sin: we do want to escape. But we also want the victory of keeping out of similar circumstances in the future.

Let us examine the passage in Philippians 4. Paul said, "I have learned to be content. . . ." This is not an automatic response. Contentment is not characteristic of human nature:



it is not even natural to a Christian. It is a learned response. You strive for it. You appeal to God in prayer asking for it. You must learn to live at peace in your circumstances, especially those from which it is impossible to escape.

What does it mean to be content? Certainly it is not some zombielike state of indifference to the world about you. Nor is it wandering through life with a glassy-eyed look and a slightly pious smile – oblivious to the chaos around you. In fact, there may be great pain and difficulty in your circumstances. Contentment means you are persuaded that God is using those circumstances to teach and develop you. Also, that the circumstances were ordained by Him or at least permitted by Him if they result from your sin.

The specific context of Philippians 4:11 concerns money and standard of living. And that relates very closely to work. Our employment provides our finances. Paul said he could get along *with* money or *without* it. He stated that "in any and every circumstance" he had learned

the secret of contentment. Paul followed this with one of the more familiar "crutch" verses in the New Testament – Philippians 4:13. "I can do all things through Him who strengthens me." Note that this "strengthening" and this "doing all things" come in the context of living in the circumstances God provides. You cannot glibly claim verse 13 without coming to grips with being satisfied where God has put you.

How do people try to escape? By leaving the scene? Not always. I knew a student who escaped by sleeping all day and reading all night; he stopped going to all classes and flunked out. Some people try drugs or alcohol. Others immerse themselves in a hobby. Some even try to escape by becoming superactivists in the church. Still others try anything that helps them forget their real problems.

Suppose that you do choose to run and escape. Can it really be done? I believe not. God will pursue you, and you will soon find yourself in another set of circumstances in which He is trying to get your attention and teach you the same thing. Since you cannot escape, why don't you learn to have victory in your present circumstances? In Philippians 4:13 you are promised the strength for that victory. Take advantage of your situation and learn what God has for you in it.

When to Change Circumstances

Let us not think that there is never a time for voluntarily changing circumstances. In the normal course of finding God's will, there are many times when we definitely *should* change our circumstances. Indeed, circumstances can be an indication of God's directing us toward some other avenue of work, ministry, or location. In chapter 5 I focus on the matter of changing job, location, or career. Here I simply want to develop a process of evaluation of the circumstances we are in. The conclusion of that evaluation may be that we should move to change the circumstances. God frequently used circumstances to lead His people in new directions. Joseph came into Egypt as a result of adverse circumstances. Paul had a witness in Rome because of hostile conditions; he left certain locations of ministry when a situation became impossible.

We must be sensitive to understand God's will and to know when a situation is hopeless.

By using the following practical guidelines, you can think through and evaluate your situation and what you should do:

1. Write out a few details of your circumstances. Be specific and simple.
2. Describe how the circumstances developed. Jot down a few key items that you can recall in the developing crises. From this you may be able to see where a critical incident occurred that turned good circumstances to bad.
3. What actions on your part may have precipitated some of the circumstances? Can you recall any incident that really aggravated the situation?
4. Was there sin on your part? Were the circumstances self-generated? Be brutally honest with yourself in this. If there was sin, simply bring it to God and confess it. It may be that you will also have to confess this to someone else to correct the problem.

5. What effect have these circumstances had on –
 - your family;
 - your spiritual life;
 - your relationships with people?

If any of these concerns has been drastically affected, you cannot tolerate the status quo for long. Remember that the circumstances may not have caused these to be affected, but simply your *attitude* toward the circumstances.

6. What may God be trying to teach you through these circumstances? What has God taught you so far?
7. Are you willing to stay in the circumstances? This is critical, because God wants you to be in neutral to find His will. Therefore you need to be willing either to change the circumstances or to live in them.
8. What actions can you take to resolve circumstances? There may be specific things you can do right now. You may need to quit your job, apologize to someone, change jobs within your company, change your

attitude toward authority, or do what the boss says instead of resisting his direction.

9. If you change the circumstance, would you be avoiding a lesson from God?
10. Write down two or three possible solutions to your adverse circumstances and then –
 - pray over them;
 - seek counsel from someone who is godly and whom you trust;
 - make a decision on what you should do.
11. Take action now! The action may simply be to wait and endure your circumstances patiently. Whatever it is, do it with a clear conscience, knowing that God has directed and will bless you.

These steps of evaluation are by no means a "magic potion" that you can apply to find an easy solution. They merely will help you to be honest with yourself and with God. They will give you a basis on which to discern His will.

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DR. JOHN E. HUNTER

- *Honorary Field Representative of Capernwray Missionary Fellowship, The Torchbearers
- *Conference speaker
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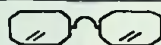
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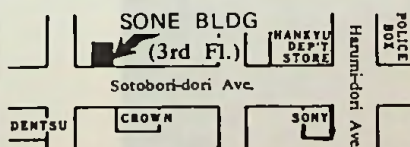


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M.V. LOGOS



PRINCE MIKASA



YOKOHAMA VISITORS



24 NATIONALITIES

Logos Interview

It was a privilege to meet with two advance men for M.V. LOGOS, Mr. Peter Conlan (Program) and Mr. Werner Schlittenhardt (Public Relations). A brief interview was held at the JEMA Office with the hope that JAPAN HARVEST readers may share in the continuing outreach of the ship and its staff through prayer. Mr. Schlittenhardt directed Japan LOGOS operations.

- Buss: Welcome to Japan. Could you briefly explain what has brought you to the Far East?
- A: We are working with the Christian ship M.V. LOGOS. We are exploring the possibility of bringing the LOGOS for the first time to the Tokyo-Yokohama area. We are part of an advance team which is to prepare the way for this visit, working closely with the local Christian leaders, churches and missions.
- Q: I understand that you sail under a Singaporean flag and that your home port is Singapore. Could you explain the reason for this choice?
- A: Singapore is, of course, a neutral and in no way threatening nationality to sail under. We wanted to avoid being one of the main countries of the world. LOGOS is politically neutral. We are striving to remove as many barriers as possible to our having a really effective ministry, particularly in the Third World countries.
- Q: You are part of Operation Mobilization, aren't you? Please explain the objectives of this organization.
- A: Operation Mobilization is a training movement for young people. They come from many countries around the world. Many give of their summer vacation while others stay on for a year or two. As they have dedicated themselves to Christian service, our aim is that they should become useful and effective in their Christian lives. Ours is a very intensive training program. Our desire is to see people coming on the ship, experiencing their hearts set on fire with the love for Christ, and then leaving the ship to go other places in the body of Christ and start other fires for God there.
- Q: How many are there on board LOGOS?
- A: There are about 140. Not all are young people, however. We have some married couples and also children on board. Our Captain Paget is the senior member of the team. He is a retired captain from England and has given five years to the LOGOS ministry thus far.
- Q: I would be interested in hearing a report on your training program for young people on board LOGOS. Could you give us a brief run-down?
- A: We have each day a time of devotion together. Very often when we are in port a guest speaker comes and lectures. We also have a study night each week. Tuesday night is set aside for study even when we are in port and have a heavy schedule. Our regular educational program is split up in units, each lasting about ten weeks. This unit could be an in-depth study of a particular subject of the Bible such as humility or love. We then are expected to make a sermon out of that. We also have units covering books of the Bible. In other words, on board we are given an intensive training program designed to stretch the body and mind to the limits. The training combines features of a Bible School with practical "ready-for-anything" experience. We believe in rigorous study, hard work and physical fitness.
- Q: Would you say that you place an emphasis on the practical application of what has been learned?
- A: Let me put it this way. Although there is formal study on board the ship, the real heartbeat of the training program is the care and challenge to the spiritual life of the young people on the ship. There is, therefore, a very practical emphasis on board LOGOS; there is the opportunity to work together as well as to study together, to pray together as well as to evangelize together. It is this whole concept of living as a community in a small geographic space. You can't really run very far when you are on a ship the size of LOGOS (2,319 tons), you have to settle your differences and face your problems, face yourself, face those that you are living with. It is in this context of fellowship and some of the disciplines of the Christian life that God has really blessed us, individually, and that is a very vital part of the LOGOS training program. I should add also that when we visit various countries such as Japan, our aim is to learn as much as we can from the Japanese Christians and from Japan's culture. This is a vital part of the training program as we learn that God does not only work the English, the German or the American way, but God also works the Japanese way. This exposure expands our own vision and proves helpful in our Christian lives.

My Testimony

SANAE TSUCHIDA

Sanae Tsuchida's smiling face is known to many missionaries since she has worked both at CLC and at the CAJ Office. She was an important link for the Yokohama visit of LOGOS. Pray that the Lord may clearly guide her where to serve next.

I have returned to Japan upon completing two years of service with Operation Mobilization. Of this time one year was spent on board LOGOS. During that period I saw with my own eyes "What God can do, his wonderful acts on the seas." (Ps. 107:24 GNB)

Challenge Accepted

When the LOGOS called on Japan three years ago, a team from the ship spoke at the church I was attending in Higashikurume (Tokyo). I was challenged by what I heard, especially the call for Japanese young people to join the staff. I, therefore, wasted no time and went to Kobe to get better acquainted with the program and to take a close look at the ship. I felt that the many programs on board LOGOS would contribute



greatly towards my spiritual growth as a Christian and I began to pray that the Lord would open this door. He in a miraculous way removed one obstacle after another and permitted me to become part of the LOGOS team.

Before boarding the ship there were two matters which concerned me greatly. I yearned to know the Lord Jesus deeper and longed to make Him known to those who had not yet heard the good news.

Three Lessons

The first lesson I learned on the ship was to worship God as Lord. I was to reflect this conviction in my daily walk in close obedience to His Word. This was quite a challenge since on board LOGOS I had been thrust into a confining world of various cultures and languages. I no doubt failed often in obeying the Lord's command to love my neighbor as myself. In this context I was reminded anew of my self-centeredness and sin. As I experienced the joy of sins forgiven, I learned how wide and deep God's love is. I also came to realize that in my prayer life I was not a praising and worshiping Christian.

The second objective of LOGOS is that of fellowship with Christians of the countries we visit. We seek to be of assistance to them. I was reminded that in Muslim countries like Turkey or Tunisia evangelism is very difficult and the number of Christians is very small. In the case of Turkey we have a nation which has a population of around 40 million. Known Christians, however, number only between forty and fifty. This means that there is only one Christian among one million

people. I was able to meet with two or three Christians personally. It came as a shock to me that there should be so few Christians. But I also did see God at work daily in such adverse circumstances, as people became members of His kingdom. In the past when I prayed for foreign missions, my horizon was limited and I remembered only a few countries and prayed for only personal friends serving as missionaries. Since my LOGOS days I have come to pray for numerous countries, particularly the needs of brothers and sisters I have not met. I am burdened for the multitudes in many lands who know not Christ. I am not yet where I should be in my prayer life, but am making progress. I feel a great sense of solidarity with Christians in other lands.

The third goal of LOGOS is world evangelization. This does not mean that the ship's ministry is limited to evangelism only, but this is an area in which the Lord has blessed them. I became a part of this thrust and did something I had not engaged in much while in Japan, such as personal evangelism, visitation, street meetings and testimonies. It was also a good experience for me to participate in marches with Christians of the lands I visited as a testimony for Christ. I also learned a lot from on-campus evangelistic meetings. But the greatest lesson for me during the two years was a realization of the power of prayer. I daily saw a living, all-powerful God answering prayer. One time as we had stopped over in Saudi Arabia where we hoped to refuel at substantial savings, problems arose and it looked like the deal had fallen through. It was meal time on board LOGOS and all of us joined in prayer for this need. As we lifted our eyes after a season of prayer, we saw a beautiful sight, a tanker approaching our ship. We spontaneously burst forth in joyful praise. Experiences like this one have taught me again and again that God is trustworthy. Now that I have returned after a year's voyage, I am very conscious that this, too, is an answer to the prayers of many.

I want to put the lessons learned during my years of training to good use here in Japan as a faithful witness of Jesus Christ. Pray with me to that end.

(Translated by the Editor)

JAPAN HARVEST/NO. 2-1978

The Missionary as a **Wise Master Builder**

HENRY AYABE

Jesus said, "I will build my church." (Matt. 16:19) but He builds it with master builders of His choice. When Jesus said, "I will build," it was not an expression of volition but rather the future tense of the verb to build. That future tense of "will build" became present tense at the time when Paul claimed that the grace of God made him a "wise master builder." (I Cor. 3:10)

If missionaries believe that God has called them to plant churches in the mission fields, then they can claim with Paul that the grace of God has called them to be master builders of today's churches. Since Paul calls the master builders, "fellow workers" and the Corinthians, "God's field, God's building" (I Cor. 3:9), it argues well that the missionaries of today are also called to be master builders.

Paul is not denying that there are others besides themselves called to be master builders but rather that they ought to be *wise* master builders. So, also, the call of the missionary to be a master builder is not being questioned but how wise a master builder of churches he ought to be.

The church can be built with "gold, silver, precious stones" or with "wood, hay, straw." (I Cor. 3:12) The rewards will be according to the permanency of the building when it is judged by fire in that day. (I Cor.

3:13-14) As a master builder, the missionary must be able to discern that which is of eternal value and that which is temporal in his building of the church.

With Eternal Values in View

The eternal values are transcultural but the temporal is cultural. The necessity of discerning the transcultural truth from the temporal and cultural is implicit in the Great Commission, "make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you. . . ." (Matt. 28:19) The transcultural is found in the acts of baptizing and in the teaching of all the commands of Jesus. The cultural is seen in the making of disciples of all nations, for nations have distinct cultures of their own. Today's wise master builder, therefore, is the missionary with spiritual discernment in placing eternal values over temporal values in the planting of the churches in "all nations."

The Message of the Cross

The wise master builder of the church builds with the message he preaches and teaches. The message of the Cross is the basis for his call into

the mission of preaching and teaching, "for I am under compulsion; for woe is me if I do not preach the gospel." (I Cor. 9:16) The message is also the basis for his livelihood because "the Lord directed those who proclaim the gospel to get their living from the gospel." (I Cor. 9:14) Therefore, the message of the Cross gives life, compels the preaching of the message, and sustains the messenger.

The central fact of the Gospel message is the Cross of Jesus Christ. The cross is a Roman cultural idea of execution of those who revolt against their rule, but because of the redemptive death of the Lord on that Roman cross, it makes the Cross a transcultural truth. That Roman cross fulfilled the prophetic type of the bronze serpent lifted up on the pole. (John 3:14) The hanging on the Cross meant that Jesus Christ was cursed for the sins of mankind for "cursed is every one who hangs on a tree." (Gal. 3:13; Dt. 21:23) For these reasons, the Roman cross on which the Lord died is no longer just a cultural form of Roman execution but the very heart of the message of the Bible – the climax of the historic redemptive work of God. So Paul could write to the Corinthians in the face of the Jewish and Greek culture, "For the word of the

cross is to those who are perishing foolishness, but to us who are being saved it is the power of God." (I Cor. 1:18)

The wise missionary in building the church in Japan cannot and must not alter the Gospel message of the Cross. He must not "water down" the message of the Cross to accommodate the cultural distinctives of the Japanese in order to make the message acceptable to them. Rather, the Japanese must receive the message of the Cross without change, though it may be completely alien to their thought and life. If the Japanese women can accept the latest fashion coming out of Paris in its entirety, and the Japanese youth can wear jeans which have no root in their traditional clothing, how much more, then, must the Gospel of the Cross be preached and taught in all its fullness. Thus, the unadulterated preaching and teaching of the Cross is the first and greatest transcultural truth of eternal value to be built into the church.

The Absolute Authority of Scripture

The second transcultural truth to be built into the church is the absolute authority of the Word of God. Paul had to break through the cultural concepts of the Christian Jews of the Corinthian church. "The Word of God cannot be broken" is the Jewish cultural concept. While this concept is praiseworthy, the Jews erred in the direction of Pharisaic legalism. Against this error, Paul emphasized the work of the Holy Spirit in revealing the "mind of Christ." (I Cor. 2:6-16)

Although the very same Word of God is read, Paul contrasted the Jewish, "the letter kills," with the Christian, "the spirit gives life." (II Cor. 3:6) This does not mean that literal interpretation is wrong. Paul's basic rule of interpretation of Scripture is literal. The best example is found in the letter to the Galatians. "Now the promises were spoken to Abraham and to his seed. He did not say, 'AND SEEDS,' as referring to many, but rather to one, 'AND TO YOUR SEED,' that is, Christ." (Gal. 2:16)

As a wise master builder, the missionary must build into the church the absolute authority of the Word of God. He must demonstrate in his life that the authority of his ministry

is not in himself as a missionary or in his personal competence or his mission board but the very authority of the Word of God. It is too easy for the missionary to adopt a double standard by excusing himself from the authority of the Word of God with the reason that he is in an alien culture. In practice as well as in preaching and teaching, the absolute authority of the Word of God must be built into the believers of the church.

Church Location Important

The choice of the location of the local church is the third eternal contribution of the wise master builder. The location of the church must be chosen through the leading of the "Lord of the Harvest," (Matt. 9:36) who is the Holy Spirit. He knows where the harvest is ready. Since the Holy Spirit is sovereign, the church, which is located according to His leading, produces results of eternal value.

Paul writes of open doors in terms of specific geographical locations (I Cor. 16:8,9; II Cor. 2:12) and the record of missionary journeys in Acts clearly demonstrates the sovereignty of the Holy Spirit in the choices of the location of the churches. These churches became the stepping stones for the westward expansion of the church, even according to God's plan of preaching the Gospel to the whole world. Not only did the sovereign Holy Spirit place the churches to channel the expanding growth of the church to the west but the churches contributed to the edification of the whole church. Paul, in answer to the needs which rose out of the geographical locations, wrote letters which edified the whole church.

It is imperative, then, that the missionary must be sensitive to the "Lord of the Harvest" in the choice of the site of the local church. The area in which the church is built, greatly influences the activities and the composition of the church. The church located in a "bed town" will tend to have women members with better education. The church in an industrial center or in a higher income area, will have different church activities and members. Thus, the location of the church must be vitally linked with the Holy Spirit's "harvesting of the fields." In short,

the location should be strategic in its relation to other local churches in order that they may edify one another.

The Sanctified Life

Building the spiritual quality of life in the church is the fourth permanent contribution of the wise master builder. The spiritual quality of the members in the church is the sanctified life. The first commandment, "Thou shall have no other gods before me" is the foundation of Biblical sanctification. The laws were given in order to fulfill the covenant that Israel "shall be a kingdom of priests and a holy nation." (Ex. 19:6) To accomplish this, the first commandment lays the foundation of a sanctified life. Idolatry was the "cancer" that corrupted the foundation of the sanctification of Israel and idolatry sent them into the Babylonian captivity.

The significance of the laws governing the worship, the diet, and civil life is for the actuating of the Ten Commandments into the very fabric of the every day life of the Israelites. God gave the Israelites through the laws a new culture to counter the pagan culture that surrounded them. For example, the keeping of the Sabbath caused them to be distinctly different in their rhythm of life. It, also, made them conscious of the Lord just by the passing of the days by sevens.

In the New Testament age, Paul, dealing with the sanctification from idolatry, lays down the principle of the oneness of the body of Christ over against the individual's Christian liberty. The individual's knowledge "that there is no such things as an idol in the world, and that there is no God but one" (I Cor. 8:4) can become the cause to "sin against Christ" (I Cor. 8:12) by causing the weaker member of the body of Christ to stumble. So, also, one should not eat meat offered to idols not for one's conscience sake but in deference to others. (I Cor. 10:28,29)

Separation Essential

The missionary, by his life and teaching, disciplines believers to cleanse themselves from all idolatrous worship in order to build sanctified lives into the church. Since the Japanese are extremely sensitive to the idola-

trous forms of worship, the Christian forms of worship and practice of faith must not be compromised in any way with their religious practices. Obviously the god shelves (*kamidana*) and the Buddhist altars (*butsudan*) cannot be tolerated. So, also, the worship at Shinto shrines (*sanpai*) or the Buddhistic practice of memorial services (*hoji*) on the anniversary day of the dead (*meinichi*) must be prohibited. The most critical situations for the Japanese Christian are pagan funerals. It is an accepted social rule that those who attend a funeral service must lay aside their personal religious beliefs and follow the practices of the religion of the deceased. The second critical situation is how to maintain their social relationships when they are involved in social functions of weddings, building dedications, anniversary celebrations and other social activities where the Shinto priests officiate. The missionary must teach them how to keep themselves from these idolatrous situations.

Beyond these discernable idolatrous practices, there remains a whole realm of the idolatry of the heart. The sanctification from idolatrous practices and re-enforcement of Christian practices of worship and life are no insurance against the inner heart conditions of the believer. This is an unceasing battle, "for we wrestle not against flesh and blood, but against the rulers of the darkness of this world." (Eph. 6:12)

A Word of Warning

The missionary, as a master builder, must be wise, for there is always the possibility of building with "wood, hay, and straw." What are some of these temporal values?

The first of these temporal values, that a missionary is apt to build into the church, is a strong bent to instill into the church his own cultural values. Such cultural values are a Christian practice that is accepted in the missionary's culture that may carry no eternal value as a trans-cultural truth. Paul, in his letter to the Corinthians, states clearly that the word of the Cross does not meet the Jewish cultural trait of a sign from heaven and neither does it meet the Greek's cultural trait of wisdom.

The North American trait of openness makes for easy contact with the

Japanese. The missionary, being a foreigner, attracts the Japanese. This fact can become a very good means of planting the church, but it can become a problem when the Japanese believers are expected to take on this North American trait as a distinct Christian practice of their faith. Other discernable North American traits would be the action oriented life style, the goal-conscious practicality and achievement or success-centered approach to life. These must be tested by the message of the Cross in order to ascertain whether it is of "gold, silver, precious stones" or "wood, hay, straw."

Spiritual Pride Exposed

Another discernable temporal value is the standard of church life imposed by the flesh. Paul lays the blame on the Christians who are "men of flesh, . . . babes in Christ" and "walking as mere men." (I Cor. 3:1,3) He accused them of building the church by factions, "I am of Apollos . . . of Peter, . . . of Paul . . . of Christ." These Christians were moved by spiritual pride which boasts of their leaders but the wise master builder "boasts in the Lord" alone (I Cor. 1:31)

This pride, which finds its root in Satan, rules in the hearts of fleshly Christians in other forms. Aggressive competition for leadership is one form of spiritual pride which Paul encountered in the Corinthian church. Still another is the pride of spiritual gifts. It caused anarchy and disorder in the church. Paul deals with this problem by calling for order in the church (I Cor. 14:40) "for God is not a God of confusion but of peace, as in all the churches of the saints." (I Cor. 14:33) The aggressive acts for equality by the women, too, bore marks of pride. They ignored the wisdom of God who created woman from man (I Cor. 11:2-16). Much more can be added to this list but it is sufficiently clear to the missionary that a church built with spiritual pride cannot pass the test of fire which will burn all the "wood, hay, and straw."

The wise master builder can discern those things which are eternal and those things which are temporal. As a wise master builder of the church of God, the missionary must build into the church in Japan that which is of eternal value.

聖書圖書

Seisho Toshō

Books



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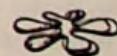
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Zen Way - Jesus Way, Tucker N. Callaway.
Charles E. Tuttle Company, Tokyo, Japan.

Mr. Callaway is a Southern Baptist missionary who spent twenty years teaching in Fukuoka, but he is now working in Monrovia, Liberia. He was the first post-war appointee of his denomination to set foot on Japanese soil.

Believing that the mood and manner most characteristic of the Japanese is of Buddhist origin, he had the conviction that he must know Buddhism from the inside.

"If I was to be Christ's man in Japan, I needed to know... Buddhism... I in fact spent much more time there (in Buddhist temples) than in Christian churches. But this I did for Christ."

The book is in three sections. I: The Logic of Zen II: Some Personal Experiences in Buddhist Temples III: Zen Way - Jesus Way.

The last section contains 38 topics that show the contrast between Zen and Jesus.

"The farther a man walks the Zen Way, the more completely all individuality is erased; the farther a man walks the Jesus Way, the more his individuality is sharpened."

"The cross thus pictures total involvement in the lives of others for the purpose of their re-creation into the likeness of Jesus. The lotus blossom symbolizes the total detachment of Zen based on its Realization that there are no others."

For such a time as this, by Vonette Zachary Bright. Fleming H. Revell Co., Old Tappan, New Jersey.

This is a book for women by the wife of Bill Bright of Campus Crusade. Through her own experiences, she presents a challenge to be God's maximum woman during civilization's most critical hour. Yes, this can be done even if your husband is extra busy in the work of the Lord.

From Bamboo to Mango, by Catherine DeVol Cattell.
The Barclay Press, Newberg, Oregon.

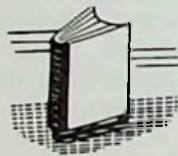
The title makes one think of trees, the trees of China and of India. Trees have roots and this story tells of one missionary family with roots in China but fruit in India and Taiwan through three generations.

I enjoyed the book because I know the people. I hope it thrills you because you know their God.

Against the Tide, the Story of Watchman Nee, by Angus I. Kinnear.
Victory Press, Eastbourne, England.

Perhaps you have read many of the writings of Watchman Nee. Here is your chance to discover how God worked in the life of a young Chinese boy to mould him into a great evangelist.

This would make a nice gift for a Japanese pastor who reads English.



Confident Children and how they grow, by Richard L. Strauss. Tyndale House, Wheaton, Ill.

If God's principles are put into practice, parents will build character. We must treat our children the way God treats His, with love and discipline. This is the advice of a pastor who also is the father of four sons.

A Place for You, by Paul Tournier.
SCM Press, Ltd., London.

The student said, "In the end, I suppose I'm always looking for a place." Yes, we all are often found looking for a seat on the train, a bed or place to rest. Every man needs to find his own place in the world around him.

Those who with God's help have found their place have the task of supporting others in their search and this may mean that you must give a place to those who have none.

The Christian Confrontation with Shinto Nationalism, by Kun Sam Lee.
The Presbyterian and Reformed Publishing Company, Philadelphia, Penn.

This is a history of Christianity in Japan, but the special emphasis is upon the wall of Shintoism. At times it seems to fall but at other times it is an impossible barrier. Since the writer is Korean, he also includes the history of the Korean church and its conflict with Shintoism during the Japanese occupation of that land.

Spiritual Warfare, by Ray C. Stedman.
Word Books, Publisher, Waco, Texas.

This minister sees the daily struggles of worry, resentment, fear, hostilities, and disappointments as a spiritual battle and he presents a strategy for combating the Devil's evil forces.

"Though we may be hard pressed in our immediate realm in this battle, the cause is never in doubt... It is not finally and ultimately a struggle between us and the Devil, but a struggle between Christ and Satan." When we put on the whole armor of God, hope comes because we know the victorious Christ.

The Christian Couple, by Larry and Noris Christenson.
Bethany Fellowship Inc.
Minneapolis, Minnesota.

This new book deals specifically with the relationships of husband and wife. There is the same blend of biblical principles and practical experience that made *The Christian Family* a best seller.

Pages from a Diary in the life of faith, by Kenneth S. Roundhill.
Hodder and Stoughton, London.

Kenneth Roundhill, a New Zealander, is a missionary in Japan with Worldwide Evangelization Crusade.

This missionary biography is built around the word *faith* and its practice or practical application in Christian living as a missionary.

These books were reviewed by Edith Buss and are available through Christian bookstores.

Equipping

LAYMEN

For the Ministry

K. LAVERN SNIDER

PART TWO

JAPAN HARVEST Contributing Editor Lavern Snider was one of the featured speakers at the 1978 Hayama Seminar. This article reflects his concern for lay involvement in Christian service. His book WHOSE MINISTRY is available in English and Japanese.

V. Mobilization for ministry

Happy is the church that has succeeded in mobilizing its membership for ministry! Christians are personally fulfilled and continue to grow spiritually as they become involved in ministry. Those who do not become involved in ministry, for whatever the reasons, are stunted spiritually and are in danger of falling away. That church which preaches and practices total mobilization is a growing church — numerically and in every other way. When a congregation takes its neighborhood and its neighbor responsibility seriously (Luke 11:29-37; Mk. 12:31) it will soon find increasing numbers of people taking the church seriously.

On one of my visits to the Yao Evangelical Free Church I engaged two university students in conversation about many things concerning the church. My question, "What percentage of the Christians would you say are not engaged in some specific ministry assigned by the church?" met with a blank response. JAPAN HARVEST/NO. 2-1978

Thinking the question was not understood, I explained what I meant. One of the students then replied that he could only think of two persons who did not have a specific ministry. Total mobilization practiced by this church, I believe, contributed much to the 1,000% numerical increase in membership over a ten year period (32 to 380).

The entire membership of the Kure Alliance Church is encouraged to participate in the ministry of prevailing prayer. Daily at 5:30 a.m. Christians meet in their homes, church leaders' homes, and at the church for prayer. Prior to one Sunday morning worship service which I attended, only the pastor prayed. For twenty minutes he led the people in intercessory prayer. His language was easily understood. In their pastor they have their model for prayer. During each of the two Sunday morning services, one person spends the entire time in prayer for the service in a room (the pastor's study) set apart for this purpose. What happens in the prayer room

during the hour of worship is permanently recorded in a book. What is written is read later in the day by the pastor and prayer chairman. When Pastor Komiya told me of this important weekly prayer event, he remarked, "The person who prays for the pastor in this way cannot help but support him in his ministry as shepherd of the flock." Throughout the day, regardless of time and situation, Christians seek to obey the Scriptural injunction to pray without ceasing. (1 Thess. 5:17). This church knows that if it is to accomplish its mission of winning Kure City's population to Christ, fervent prayer must undergird evangelism. And "prayer", the pastor claims, "is the primary and foundational ministry of believers."

The family system of the Kure Alliance Church which has been practiced for fifteen years encompasses ministries of Christians to one another and to those who are outside the family. The mother church congregation⁴ is divided into four families, divisions made accord-

ing to the area of residence. Those persons who live in a certain geographical area of the city sit in their designated section of the church. In this way, they become better acquainted with each other; a close fellowship soon develops. When one member of the family is known to be hurting, whatever the hurt – sickness, grief, loneliness, or financial distress – other members of the family rush to help. Likewise, an occasion for rejoicing causes other members of the family to rejoice. Home meetings in each of the city's four geographical areas are the responsibility of that area's family. Conversions, nurture of converts and restoring the fallen, likewise are the responsibility of family members.

My impression is that a strong majority of Kure's Alliance Church membership is involved in personal evangelism and helped in this ministry through useful tools provided for them. Observing in the Sunday worship service that practically all of the attendants were writing in their notebooks throughout the service, I inquired of the pastor its meaning.

His response: the people pass the message on during the week. The message, also taped, is available for membership use in their personal evangelism ministry. Christians also invite relatives, friends and others to telephone the church for a two-and a half minute recorded pastor's message based on the chapter of the Bible that the entire church is studying that day.

From these illustrations taken from present-day experiences in the life of some churches in Japan, it is evident that there are basic, important ministries for which the entire church membership can be mobilized.

VI. Specialized ministries

I need not talk at length in this seminar of the wide variety of specialized ministries open to God's people. But I do want to at least call attention to certain specialized ministries that concern us as servants of the gospel in Japan today.

1. Ministry to *danchi* residents.

One mission board executive after having visited missionaries and the churches of his denomination in Japan wrote:⁵

Mc Gavran's emphasis on house churches does not seem to work out in Japan. It has been found that homes do not lend themselves to serving as meeting places because

of Japanese gift-giving customs, the small size of Japanese homes, and the encroachment of Christian family members and their friends upon non-Christian family members. . . . In our work there has been considerable discussion between the home office and the national missionary leadership on the field concerning this matter, but the opinion has not changed that *in Japan it is necessary to invest in land and building from the start.* (italics mine).

Later, in the same article, the writer laments:

Because of the high costs in terms of land and building, the multiplication of churches has been slowed down. The property problem . . . is the most formidable problem facing urban missionaries in Japan. Church growth seems to be dependent upon the acquisition of church property and buildings, and costs are going higher every year. Unless a solution is found to this problem soon, urban church growth in Japan is likely to be stifled.



If the church in Japan is to minister to *danchi* dwellers, the property barrier to the church's people ministry must be overcome. Are homes in the *danchi* closed to a home Bible study, to a Christian worship service, to a witnessing friend? Many church congregations in Japan began with a home meeting. I learned of two laymen recently who have donated land for two emerging church congregations. In one case, this action caused concern lest other members of the mother church be deprived of the joy in giving towards the new project.

One missionary family recently returned from furlough purchased a *danchi* unit and by establishing friendships (and without the aid of handbills) is attempting to establish a beachhead for Christ in the *danchi*, otherwise difficult to enter. Could not a Japanese pastor do the same?

Are there not laymen who, if they knew the need, could be challenged to buy into a *danchi* for the sake of the gospel, live and witness there themselves, or make it financially possible for others to do so? I believe that multi-small-congregation parishes are within the range of possibility for Japan's *danchi* population.

2. Newspaper evangelism

A short-term missionary of my denomination enlisted the help of some youth in the church where he was working in a newspaper evangelism experiment. It worked. During the brief experimental period, the gospel in a nutshell was placed periodically in advertisement form in the newspaper. Each time responses came, some follow-up was done. The missionary returned home and the project was discontinued.

This ministry of evangelism is a live possibility for any church. Unlike "inochi no denwa," it can be launched with a minimum of training for the participants. As the ministry progresses, training for improvement can be given. The experience of ministering itself should be a major component of the training.

3. The ministry of writing

The name of Ayako Miura is known all across Japan because she writes – writes with an appealing message for the common person in a homey style from her own experience. She writes as a Christian with a desire to help people.

Not all can be an Ayako Miura, gaining access to nation-wide newspapers on a regular basis. But more Christians and churches can gain access to the secular press than do, I believe, if they will produce materials worthy of publishing and communicate with newspaper editorial staff with grace and efficiency.

The ministry of letter writing by a missionary to a university student kept the student attending services until he became established in the faith. The student, now a pastor on Shikoku Island, told the missionary that it was the letters which came to him every time he failed to show up for Sunday services that brought him to a place of decision.

The time has come in Japan for more books, religious drama, Christian education materials, etc., to be written by Japanese, thus lessening the need for translated materials.

Writing can be used within the church as well as in the church's

extension ministries. It can be done by mature Christians and new converts, by old and young, by parents and grandparents, by professionals and non-professionals – all for the purpose of ministering to others. To what extent are Japanese Christians engaged in the ministry of writing?

4. *Ministering to those whom we can help best*

No one will question the fact that every person feels more comfortable with certain persons than with others. Marriage, whether arranged in the traditional Japanese way or the outcome of Western romantic love, is usually between two persons whose personalities, interests and status in life are somewhat similar. Likewise, a Christian politician is more likely to relate to another politician. He can minister to the other politician's needs because these two persons closely identify in their status, work and primary interests.

The Christian, regardless of his status, occupation or station in life, through his acts and attitudes will demonstrate to those around him that Jesus is Lord of his life. If this is the case he will find it relatively easy to take the next step which is ministering to those with whom he most closely identifies. It should not be thought strange that one should minister to the needs of his own spouse or another member of the household.

A Christian doctor who considers his work to be more than physical healing uses the crisis of illness as a time to discuss the patient's deeper personal problems. A Japanese Christian brain surgeon prays with his patient before surgery and informs the patient that it is God who does the healing and that he, the surgeon, is God's helper. This doctor is also bold in his Christian witness to other doctors.

The housewife and mother can best minister to the needs of another homemaker. The Yao Evangelical Free Church claims that 70% of the housewives won to Christ and brought into the fellowship of the church are a direct result of the caring ministries of Christian housewives.

The earnest Christian who is intent on ministering during his daily contacts with others is quick to discern needs and concerns of the person with whom he is closely related. He

will use discretion, good taste and sometimes even restraint in his ministry to others. But secure in his faith he glories in his ministry and is confident that his ministry in the name of Christ, whatever it is, will produce fruit in the lives of those to whom he ministers.

5. *The ministry of responsible church leadership*

The Komatsugawa Church of Christ in Chiba Prefecture has recently revised its administrative structure in order to share leadership responsibilities with a greater number of persons and thereby enhance the ministry of the church. There are five major departments, the Evangelism Department having the largest number with 20 members. The Pastoral Leadership Department follows with 15. The total number of administrative leaders across the five departments is 55 with no duplication of personnel. In other words, leadership is shared by a large number of responsible people elected by the church to their various positions. The church's administrative structure, Pastor Nobuo Hara claims, is designed and functions for achievement. And to me, a very important administrative detail undertaken by the church is the periodic review of leadership roles. When inefficiency is discovered, at the earliest opportunity steps are taken to remedy the situation, including shifts in personnel.



Pastors of the Funabashi Immanuel Church demonstrate considerable organizational ability in mobilizing and deploying persons with leadership ability. They vest confidence in the ability of key laymen to perform their ministry faithfully and well. Twelve Sunday schools meeting simultaneously on Sunday morning with a total average attendance of 659 is ample evidence of the responsible leadership ministry of many persons in Christian education.

6. *The ministry of liberal giving*

This ministry, like the ministry of prevailing prayer, is one in which all of God's people can and should be involved. The biblical teaching of liberal giving is clear. Where all or

the majority of a congregation give tithes and offerings there is less likelihood of complaint of insufficient finances to carry on the work of God.

At Kure Alliance Church I found that giving tithes and offerings is a joyful experience. Tithes are brought to the front of the sanctuary at an appointed time during the morning worship service. Offerings of praise are placed in offering bags that are passed throughout the congregation while everyone sings a hymn of praise. (I personally prefer this open, praiseful giving event during worship to the secretive dropping of one's money in a box at the door as worshippers leave the sanctuary.)

A Filipino businessman converted 5 years ago and now serving as conference treasurer of his denomination, in addition to his tithes and offerings, completely turned over a section of his business to the Lord. God's work gets the total profits from this section. In the conference to which this businessman belongs, members are consistently taught to give a tithe to the work of the local church and to give faith promise offerings for evangelism and church planting projects. Faith promise offerings have kept pace with increases in church membership across the conference. (A membership increase of 140% over four years, 1973-1977.) At the 1977 annual conference the budget for the coming year was doubled. The conference depends upon faith promises for its income needs.

A Japanese layman whom I have known for 20 years has never accepted any honorarium offered to him for his evangelistic and other ministries.

May the number of liberal givers increase!

Giving of one's substance should never be allowed to become a substitute for the giving of oneself directly, i.e., personal involvement in ministry. Giving financially can become an escape from another ministry. How much easier it is to make an offering for a radio or T.V. program than to take an evening for sharing one's faith with a business associate!

To Be Continued

FOOTNOTES

⁴Four branch churches have already been established.

⁵Roger S. Greenway (ed.). *Guidelines for Urban Church Planting*, p. 34.

⁶Wagner, *op. cit.*, p. 81.

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ALCOE CONFERENCE

Prayer is requested for the Asian Leadership Conference on Evangelism which will convene an Asia-wide evangelism conference in Singapore from November 1-10, 1978.

DILLON SAYONARA

On March 6, 1978 FEGC had a farewell dinner to honor Alan and Myrtle Dillon. The Dillons completed 30 years of ministry in Japan and now have returned to the States. Alan has accepted the position of Central Area Representative for the Far Eastern Gospel Crusade.

KANTO AREA TV

Rev. Nobumichi Murakami, secretary of the recently organized Kanto Area TV Evangelism Cooperation Group, reports that a series of thirteen fifteen minute telecasts will be shown in the Greater Tokyo Area between October and December of this year. The programs are being targeted to reach non-believers and will feature the testimonies of Japanese Christians. Churches and missions interested in showing these new series in their own area should contact PBA.

AWARD WINNING BOOK

Rev. Paul Kauffman, 1977 Karuizawa JEMA Conference speaker, reports that his organization ASIAN OUTREACH won the Blue Ribbon Award for the "Best Chinese Book of the Year" in 1977. The publication thus honored was "Design for Successful Living," a manual of discipleship. The award was presented at the Hong Kong City Hall. Congratulations!

NEW COMMANDER

The Salvation Army has announced that Col. Robert Rightmire is its new leader.

9 YEARS OF WAITING

After nine years The Christian and Missionary Alliance Japan Field is getting reenforcement. Two new couples are scheduled to reach the field shortly.

RETIREMENT

Congressional action in the States, raising the mandatory retirement age from sixty-five to seventy years, will affect churches and their agencies having twenty or more employees.

SPECIAL OFFER

The JEMA Office still has a number of 1978 Directories and corresponding mailing sheets. These are available at a special price of ¥800 and ¥1,000 respectively (postage included). Offer good until August 31.

DEEPER LIFE CONVENTION

The dates for the Karuizawa Deeper Life Convention are August 3 through August 6. The speaker is Dr. John E. Hunter from England. KDLC coordinator is Mr. John Budd.

PROMOTED TO GLORY

Miss Lillian Pickens who was a missionary in Japan under the Free Methodist Mission from 1918-1936, was called home on June 19, 1977.

25TH ANNIVERSARY

The Covenant Seminary celebrated its 25th Anniversary on March 16, 1978. Special lectures were given by Dr. Kosukegawa and the day was concluded with a banquet at the New Meguro Hotel.

MOUNTAIN TRIBE MINISTER IN JAPAN

Rev. Peng Chi-ting from the Rukai mountain tribe of Taiwan ministered in Japan at the invitation of the Free Methodist Church. During his 6 weeks here 40 groups and 22 churches heard his amazing testimony of Christian witness in the midst of persecution. Seven churches now have been established among two mountain tribes.

BLESSINGS IN KUMAMOTO KEN

Rev. Leo Kaylor reports that the work which was started 20 years ago has grown to a congregation of about 200 believers. Rev. Mizoguchi is the main pastor with visitation responsibilities being cared for by Pastor Fukuda while Missionary Kaylor's emphasis is in the area of Bible study. The work has gone forward with much prayer.

TV OUTREACH IN AOMORI

Rev. Koji Arai is the daily TV speaker over ATV-AOMORI during the months of June, July and August, 1978. The five minute devotional entitled *Seisho no Mado* (Windows of the Bible) comes just before the popular 7 a.m. News and is expected to attract around 33% of the potential viewers estimated to be 1.5 million. The series are sponsored by the Aomori Evangelical Fellowship.

NEW HEADQUARTERS

The Japan Evangelical Free Church Mission headquarters have been moved to 476-89 Aota, Nagareyama Shi, Chiba Ken 270-01.

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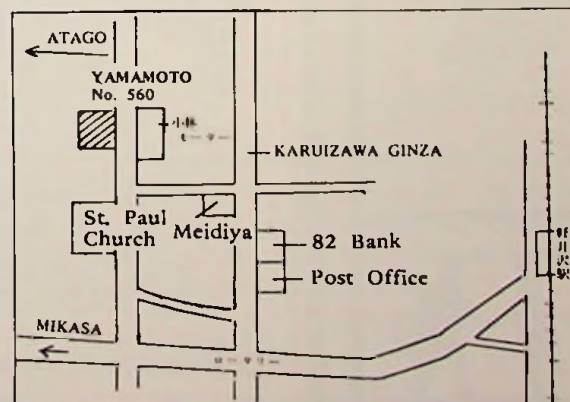
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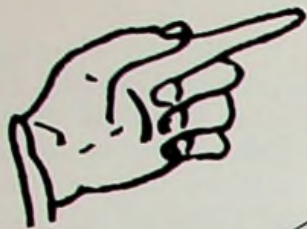
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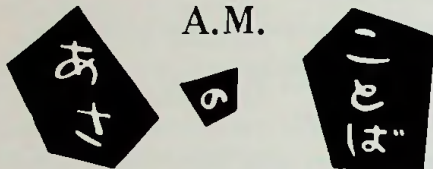
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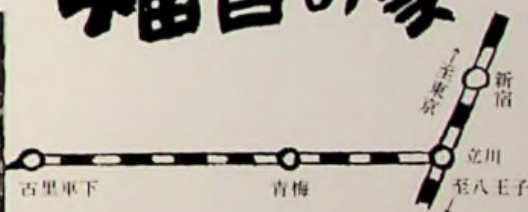
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