

Volume 28, Number 3, 1978

JAPAN HARVEST

The Magazine For Today's Japan Missionary



FEATURE: THE JUERGENSEN FAMILY

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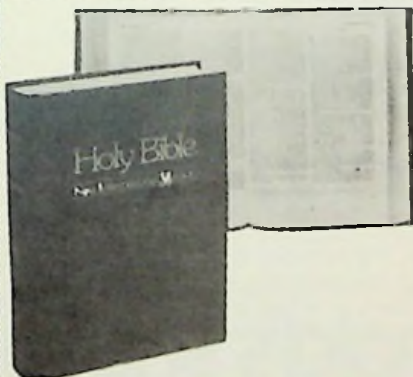
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JAPAN HARVEST

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東京都千代田区神田駿河台2丁目1 郵便番号 101

JAPAN HARVEST STAFF

Editor.....Siegfried Buss
Contributors.....Joe Gooden
.....Lavern Snider
.....Phil Foxwell
.....Henry Ayabe
.....Charles Lewis
.....Robert Houlihan
Production.....Edna Johnson
.....Edith Buss
Printer.....Shinsei Undo

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Devotional

The Prince, the Student, and the Savior.

"Come in and have your faith lifted", said the sign-board of the church next to the beauty parlor. Most of us from time to time need experiences that lift our faith, away from human limitations and weakness, up to the God with whom nothing is impossible.

The recent visit to Japan of the Gospel ship Logos was one of those faith-lifting experiences, as again and again the things which the authorities said were impossible got done through simple believing prayer.

Two experiences in particular stand out in my mind. One was the opening ceremony in Yokohama, inaugurated by the Emperor's brother, Prince Takahito of Mikasa. "A member of the Imperial Family would never be so closely involved with a Christian organization", everyone had been saying since March, but this enthusiastic group of young people were convinced that it was the Lord's plan. The battery of T.V. cameras and pressmen who came on board for the opening, and all the subsequent publicity generated in the secular media, were good evidence that they were right.

But another experience stands out equally clearly, at the very end of the visit. As a group of us stood on the pier two weeks later waving goodbye to the ship, I noticed a young Japanese fellow standing by himself, separate from the church groups represented, so I struck up a conversation with him. "What did you think of the Logos?". With emotion in his voice he explained how he had read about the ship in the local paper, and had come along to see it for himself. Someone took time to talk to him, and invited him to the Saturday night Gospel concert. What he heard there gave him a sleepless night, and returning on Sunday he asked many more questions and attended another meeting where he gave his heart to Christ. Now a 3-day old Christian, this Kanagawa University student was sorry to see the ship sail out, but overwhelmingly happy for what was left behind in his heart.

Much of my personal involvement with Logos had to be at the organizational level, but how forcibly the lesson came through that in the Lord's eyes it is not only the Princes, the big things, that count, but the ones and twos with whom we spend our time and share our Savior. May He help us to be faithful in little things, that we may be entrusted with much that will bring glory to His name.

Peter Horne

Longevity

In July the Health and Welfare Ministry reported that the life expectancy of the Japanese is the highest in the world. According to the statistics submitted, Japanese men can expect to live 72.69 years while the life span for women has been expanded to 77.95 years. This is a remarkable achievement and graphically points out the vigor and vitality of the Japanese people. Experts suggest that longevity and a strong middle class are closely related. Tremendous strides have been made in the field of medicine. Annual physical checkups have become standard procedure. Early detection of cancer has cut down on terminal cases. Today Japan is near the bottom in a list of 30 nations that report deaths caused by cancer. Not to be overlooked is the balanced diet that the Japanese have adopted since the War. The day usually opens with a hearty western-style breakfast and concludes with a good Japanese meal.

Longevity has brought its share of problems. While population growth has leveled off, an ever increasing proportion of the nation is made up of senior citizens. Households of elderly persons aged 60 or over have doubled in just ten years and now number over two million. In 1975 those above 65 totaled 8.8 million. Experts suggest that by the year 2020 twenty-six million will fall into this category. Another striking comparison can be offered for those over 80. In 1975 there were 1.2 million in this age bracket; the projected figure for the year 2020 is 6.05 million. The government is deeply concerned with the staggering welfare costs in years to come and has set into motion machinery to cope with this and related problems.

Japan missionaries, too, should give serious consideration to this new challenge. Until now our energy has been directed towards reaching the youth, college students and young families. We have considered this the most fertile soil for sowing the seed. Our efforts, however, have met only with limited success. Many a contact has slipped out of our orbit through the back door of the church. God in His goodness and mercy has granted longevity to this nation and with it one more opportunity to hear His invitation. The question is whether missionaries are ready to accept this challenge. It may call for a rethinking of strategy, a redistribution of personnel, a greater emphasis on appropriate literature and a willingness to expand T.V. and radio broadcasting. What will we do with the second chance that God has given us?

Siegfried Buss



JEMA

President's Page

The Missionary and the National Church

No missionary can work long in Japan and not be vitally concerned with the development of the National Church and not closely cooperate with the existing National Church. Those of us who have been here for many years have witnessed a great change take place. It is with gratitude that we have seen the National Church grow—not spectacularly but steadily.

We become so easily the creatures of the extreme. I have observed that there are still missionaries in Japan who work as though the National Church really does not exist. They are engaged in evangelism and work with Japanese people, but are unrelated to the already existing church, either in its regional or national form. They are missing, not only the challenge of interaction with Japanese leaders, but are denying their followers the inspiration of the larger body and insulating them from the discipline and blessing of an extended fellowship. It can also mean that the missionary retains an undesirable “foreignness” that limits the ministry.

Others have felt that because they recognize the existence of a strong, growing National Church, they should change their primary missionary role. While they originally felt their role was to be a pioneer evangelist-church planter, now that the church with which they work has grown, they feel that this should change to a church-assistant ministry. At the very least, the role of dynamic church planter has been dimmed, if not entirely obliterated.

I want to present yet another option. This option recognizes the importance of clearly recognizing the existing church and cooperating with it, at the same time, retaining the missionary's primary role as pioneer evangelist—church planter. This gives place for consultation and cooperation with the National Church without in any way dimming the apostolic call. As I look at the present-day Japan and project myself into the future, I can see a continuing missionary role as a pioneer evangelist-church planter, with a maximum amount of liberty to exercise his spiritual gifts and fulfill his spiritual calling, while at the same time, being vitally related to the existing National Church, heeding their counsel and adjusting his work for a smooth transfer of responsibility.

Let's rejoice in the existence and growth of the National Church. Let's not lose any of our apostolic, church-planting fervor.

Verner K. Strom

JAPAN HARVEST/NO.3—1978

JEMA SUMMER

KARUIZAWA



PRESIDENT STROM LEADING



SPEAKERS SMITH (L)
AND FIFE (R)



INTERNATIONAL GROUP



CONFERENCE

It has been a unique experience and distinct privilege to interview Pioneer Missionary Marie Juergensen. Marie has been a dear friend of my family since 1928. And now . . . the rest of the story.

The Juergensen Family

THE EDITOR

Across the table from me in the Ochanomizu office sat Marie Juergensen, JEMA's senior missionary. The JEMA Directory indicates that her active service in Japan opened in 1923, but actually it began in 1913 when the Juergensens arrived in Japan for the first time – for Marie has been a missionary all her life.

God's Call

In order to understand the drive in Marie's life, one must go back one step further in history. Her father, Carl F. Juergensen was a successful businessman in Cleveland, Ohio. He was open to God's leading in his life and for six months waited on God to fill his hungry soul. Carl for half a year closed the doors of his business and prayed. God granted victory. It was then that Carl asked the Lord to open the way for missionary service. "I will go anywhere," he prayed, while hoping that God would send him back to the land of his birth, Germany. He reminded God that this would not require language study, but the Master had other plans. God's call was definite, "I want you to go to Japan."

This came as a shock. The Orient with its strange languages and cus-

toms had never entered Carl's mind. He decided to talk it over with his wife, thinking that if she felt that going to Japan was out of the question, God would surely excuse him. Her reply was startling: "Several weeks ago the Lord gave me a vision. I saw a little girl with black hair and eyes; she was holding out her arms to me as if pleading for help. I could not understand it but thought the Lord wanted me to pray for China. Now I know that the little girl must have been Japanese. If God has told you to go to Japan, we must obey him." That settled it once and for all. Joyfully their property, business and all earthly possessions were sold. It was a new beginning. Carl was fifty then and his wife forty-four. They had no support except their personal savings and when the Juergensens reached Los Angeles without knowing how tomorrow's needs were to be met, Carl prayed, "Lord, give us another six months." Peace entered their hearts as they settled down on the West Coast, but when the six months were up, the burden returned in double measure.

Before sailing for Japan, Carl one day was silently meditating while riding a streetcar. Learning the diffi-

cult Japanese language seemed like an insurmountable obstacle. "Lord, what can I do for you in Japan?" he prayed. Gently the Lord replied, "When I called Moses, he also said he could not speak and I gave him Aaron as his mouthpiece. So I send you, and your daughter will be your mouthpiece." As God for just a moment pulled aside the curtain to give Carl a small glimpse of His wonderful plan, every burden was lifted and Carl, oblivious of his surroundings, burst forth in audible praise.

I asked Marie to summarize her impressions of the parents as they sailed for Japan in July of 1913. "I recall my father's faith and courage, my mother's love and compassion," she quickly replied.

A Difficult Start

There were no welcome banners when the *Tenyo Maru* docked at Yokohama. Nobody was there to meet the Juergensens. A fellow passenger, a Korean with a burden to take the gospel to his own people, kindly arranged for accommodations at a Japanese inn. The next day the Korean friend took Mr. Juergensen to Tokyo and introduced him to a

Pastor Nakada. He, in turn, offered his assistance in finding a suitable house that could be rented. It was a long search up and down Tokyo's narrow streets, but by the evening of the following day a house was rented. It was a typical Japanese home with two *tatami* rooms and a dreary little smoke-blackened kitchen. Water was drawn from a well some distance from the house.

While engaging in intensive language study, the message of salvation was proclaimed. Three gospel halls were established within just three years and Missionary Juergensen, through an interpreter, day after day poured out his heart. There were anxious moments at times as the congregation had gathered and the time to begin the service had come but the interpreter failed to show up. After two and a half years of such unsatisfactory arrangements, Carl had enough. The time had come for Marie to become his faithful interpreter. She was just fourteen then, but becoming God's "mouth-piece" was serious business. "I was careful to use the language courteously and graciously, with respect for the people whose language it was," is the way Marie summed up her role. Nine wonderful years of evangelism followed.

Second Term

It was just eight months after the great Kanto earthquake of 1923 when the Juergensens returned to Japan for the second time. Destruction was complete; Tokyo was in ruins. It meant a new beginning in missionary work. Marie recalls vividly her father's vision for the future, the erection of a large Central Church. It was dedicated in 1927 and last year celebrated its 50th

Anniversary. "It has stood all these years as a monument to my father's faith," Marie added.

The years until World War II were difficult ones. There was no great response; souls saved were hand-picked fruit. Carl Juergensen had given 28 years to the land of his adoption, taking only one furlough. When Carl was called into the presence of our Lord on August 29, 1940, while vacationing in Karuizawa, he died without seeing great results. This writer vividly recalls that bright summer day when a group of missionaries and friends laid Brother Juergensen to rest at the Karuizawa Cemetery.

Mother's Tears

For Mrs. Juergensen the path of tears was not new. Five times on the mission field she gave up those who were dear to her. It had been such a joyful occasion to welcome son John and his bride to Japan in 1919. John had not joined the rest of the family in 1913 because his heart and life were out of touch with God. God had answered Mother's prayers and now John had come to Japan as a missionary! God blessed the family with a daughter named Grace, but when Grace was just eight, her mother became ill and died. Esther was buried on a hillside in Nagoya in 1928. Tears flowed again when two beloved grandchildren died in Japan, and then in 1938 John was taken in the prime of his manhood. Precious and real to Mother Juergensen was the Lord's promise, "In the valley... I will be with thee."

Marie Returns Alone

The terrible War was past and

Japan's doors were open to the gospel. Once again Tokyo lay in ruins. Marie could locate only seven church buildings in all of Tokyo that had escaped destruction. Miraculously, one of them was the Central Church. The toll in lives was also great. Of the thirty workers only sixteen remained.

The post-war period found Marie deeply involved in evangelistic work. It has been a time of rich harvest. "I have seen over 100 churches established; in Tokyo I have personally pioneered four churches," she stated with a broad smile. Marie also has been an effective teacher at the Bible School from which 300 graduates have flowed since its founding in 1950. Many of her former students today are leaders in the Assembly churches. God has done great things. In 1949 there were but 13 churches; in the 50's sixty-nine churches were established, another twenty were started in the 70's. Today there are 86 completely self-supporting churches.

Auf Wiedersehen

For a moment the interview touched on Marie's future plans. In her eyes reflected some of the concern and compassion for the people of Japan as she spoke of shortly returning to the States. Marie loves Japan deeply and leaving these shores is no small decision. But Marie feels absolute peace about the future and her immediate role. Agnes, her younger sister, was a Japan missionary from 1924 to 1941. Since then ill health has prevented her from returning. Agnes soon will receive that loving care and dedication that Marie for over half a century has showered on the Japanese. It is a fitting conclusion to a glorious chapter. ★



THE JUERGENSENS IN 1913
Marie (L) Agnes (R)



THE 1927 BUILDING

**FIFTIETH ANNIVERSARY OF
TOKYO'S FIRST ASSEMBLY
OF GOD CHURCH**

In 1913, Carl Juergensen with his wife and family came to bring the gospel message to Japan. Through faith, prayer and sacrifice, this family began preaching the gospel and training young people to follow the Master. Father Juergensen would preach and his oldest daughter, Marie, would interpret the message of hope. This father-daughter team, with the support of the other family members, preached the Word for 24 years together.

Nine years after the Juergensen family arrived in Japan, property

was secured in the Takinogawa area of Itabashi-ku. The first Assembly of God church was completed in 1927 and called *Shinsho Kyokai*. The church's first pastor was Dr. Kiyoma Yumiyama, the present president of Central Bible College in Tokyo.

Even though the fires during the war came very close, the original church building was not damaged. God spared the structure. It stood amidst miles of ruins as a testimony of God's love for Japan. After the war, with this church as a start, the Japan Assemblies of God reorganized in April, 1949, and started the present *dantai*.

To commemorate this 50th anniversary, the believers of Shinsho Church led by their present pastor, Rev. Haruo Yamaki, have built a beautiful new educational and fellowship hall as well as a new parsonage. These new facilities were dedicated on the same day as the anniversary.

The church was packed to overflowing for the anniversary service. Guests from all over Japan as well as from America and Canada worshipped and fellowshiped together in an atmosphere of joy witnessing the great grace of God.

To God be the glory, great things He has done!

Bob Houlihan



EDUCATIONAL BUILDING DEDICATION



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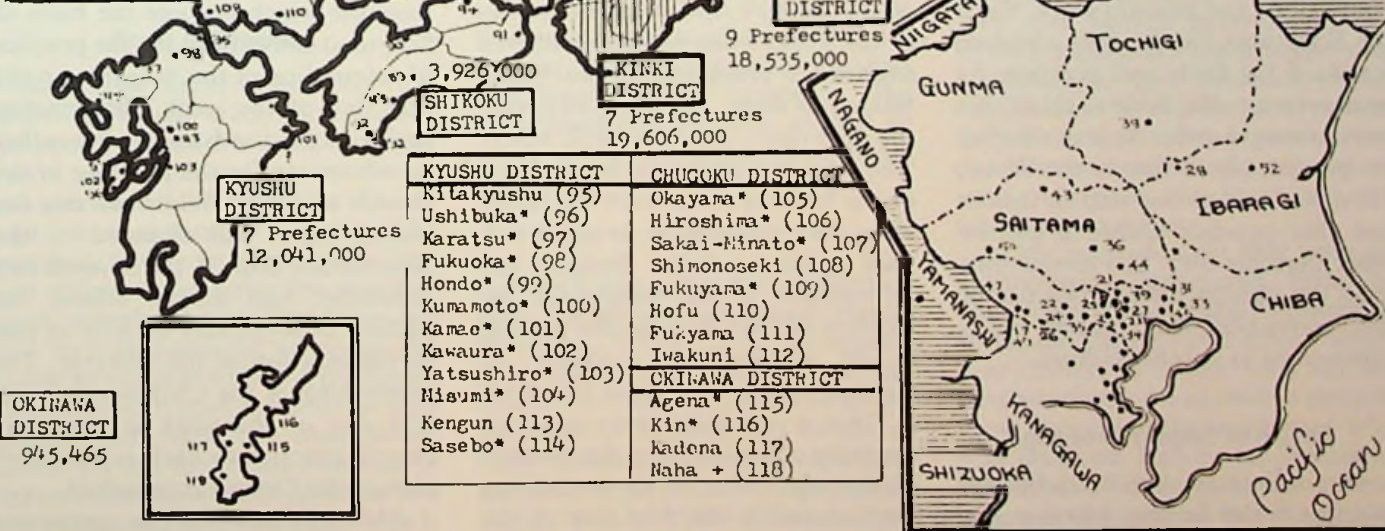
FIRST ASSEMBLY OF GOD CHURCH

JAPAN ASSEMBLIES OF GOD CHURCHES

HOKKAIDO DISTRICT	KANTO DISTRICT
Sapporo* (1)	Hachioji* (17)
Iwamizawa* (2)	Takinogawa* (18) @
Kombetsu* (3)	Koofu* (19)
Nayoro* (4)	Yokohama* (20)
Tomakomai* (5)	Juujoo* (21)
Asahikawa* (6)	Hooya* (22)
TOHOKU DISTRICT	Nakano* (23)
Sendai* (7)	Musashino (24)
Kitakata* (8)	Shimura* (25)
Yqshioka* (9)	Tamagawa (26)
Nakanida* (10)	Ikebukuro* (27)
Kooriyama* (11)	Yuki* (28)
Fukushima* (12)	Chogo* (29)
Onahama* (13)	Kawasaki* (30)
Akita* (14)	Koiwa* (31)
Yaragata* (15)	Ofuna* (32)
Morioka* (16)	Ichikawa* (33)
TOOKAI DISTRICT	Shinagawa* (34)
Nanamatsu* (53)	Kichijoji* (35)
Anatsuka* (54)	Omiya* (36)
Yasuda* (55)	Kanazawa (37)
Toyokawa* (56)	Utsunomiya* (38)
Toyohashi* (57)	Komagome (39)
Shimizu* (58)	Tsurumi* (40)
Kanazawa (59)	Edogawadai (41)
Okehazama* (60)	Sugita (42)
Okazaki* (61)	Kumagaya* (43)
Nurazu (62)	Kitakoshigaya (44)
Fujinomiya (63)	Ojima (45)
Minokami (64)	Yokosuka (46)
Ueda (65)	Hamura (47)
KINKI DISTRICT	Matsudo (48)
Shichijo* (66)	Hachioji (49)
Kohama (67)	Sayama (50)
Akashi (68)	Kawasaki (51)
Eikage* (69)	Sekijo (52)
Ikeda* (70)	Kanizakata (23R)
Hirano+ (71)	SHIKOKU DISTRICT
Osaki+ (72)	Koochi+ (80)
Nishinada* (73)	Niihara (90)
Amazasaki* (74)	Tokushima+ (91)
Rajomon* (75)	Nakamura* (92)
Iwakura* (76)	Shimizu* "
Mikuni* (77)	Susaki* (93)
Himeji* (78)	Takamatsu (94)
Suminoe (79)	
Miyakojima* (80)	
Izumi+ (81)	
Izumi-rano (82)	
Neyagawa+ (83)	
Yumesaki (84)	
Sakai (85)	
Awaji (86)	
Takaoka* (87)	
Nishinomiya (88)	



GUIDE
 -number after church name corresponds to number on map, giving location.
 -(*) JFF sponsored church
 -populations of district given by district name



Church Practice and MISSIONS

HENRY AYABE

No Christian is free from church traditions and all church traditions are not evil in themselves. They can either be advantages or disadvantages in the practices of faith in a differing culture and a changing world. Church traditions grew out of Scriptural convictions which became accepted practices of faith. These practices of faith are expressed in modes of worship, of life within the church and in relation to the world without. Every missionary bears church traditions of at least 1,947 years since Pentecost. Add to this the various branches of denominational practices which have been transmitted.

The missionary must understand that he bears his own church's traditions before he can evaluate his own church heritage in the light of convictions and mission work. Since the Scriptures are the only absolute standard for faith and practice, he must return to the Bible to clarify his convictions in order to test whether his practices hold true to the Word. Then, he must go one step further to test that practice within a culture other than his own. His convictions must not change but the practice of that conviction may change in its expressions in another culture.

Origin of Sunday Worship

One universal church traditional practice is the Sunday worship service. There is no direct command or

teaching of the Lord in the Gospels or in the epistles concerning this practice. The earliest church met daily in homes and in the temple (Acts 2:46; 5:42). After the predominant Gentile church in Antioch sent Barnabas and Saul on their missionary journey, they preached the Gospel in the synagogues which met on the Sabbath. Here we have the faint beginnings of a seven day cycle of assembly at least 15 to 20 years after Pentecost. It became Paul's practice to meet with the Jews and Gentile seekers in the Sabbatical synagogue assemblies (Acts 17:2) but he did preach and teach daily whenever he could (Acts 19:9). It is only on the return of his third missionary journey through Troas that there is some evidence of a specified meeting on the first day of the week. "And on the first day of the week, when we were gathered together to break bread, Paul began talking to them, intending to depart the next day. . . ." (Acts 20:7, NAS). They did not gather *to break bread* on the first day of the week but rather *when* they gathered to break bread, Paul spoke to them. Besides, this information is the setting for the incident of Eutychus. So this passage is not a conclusive evidence for meeting on the first day of the week.

There is yet another passage which warrants attention as to the practice of the early church in assembling themselves on the first day of the week. Paul gave instructions to the

churches in Galatia and Corinth to set aside their monetary gifts on the first day of the week which implies a weekly assembly in the churches that Paul was instrumental in planting (I Cor. 16:1, 2). The idea of the whole church assembling is very clear (I Cor. 11:18, 33; 14:23), but there were some differences of opinion concerning the practice of the importance of days within a week (Rom. 14:5). The practice of assembling together gained momentum by the time the letter to the Hebrews was written (10:25) and by the end of the first century John writes, "I was in the Spirit on the Lord's day. . ." (Rev. 1:10) which the churches today take to mean the first day of the week.

However meager the Scriptural passages which become the basis of Scriptural convictions for the practice of assembling of the believers on the first day of the week, the practice itself is not a disadvantage but rather an advantage for the planting of the church in Japan. While the day for assembling is still disputed by the Seventh day Baptist, the Seventh day Adventist, and maybe others, the pattern of seven day cycle is as real as the creation of the universe. The assembling of the Christians on the first day of the week is a worthy church practice to keep in whatever culture the Gospel is preached.

Although there may be agreement in the keeping of the first day of the

week as a worthy traditional church practice on the mission fields, there yet remains diversity of practices in how a believer should keep the Lord's day. The forms of worship, the activities including the Sunday school, and the scheduling of the hours of the activities, and many more practices of the church on the first day of the week are an outgrowth of church traditions which the missionaries inherited from their sending churches.

Worship Time

The scheduling of the hours on the Lord's day is an European church tradition. The agriculturally-oriented society of those centuries, set the hours of morning worship and evening meetings because of the chores that needed to be done on the farm. In the keeping of the hours of these scheduled meetings, the American churches tend to adhere to an on-time, on-schedule meeting because of their high regard for time. Would this kind of church practice be an advantage or disadvantage in the preaching of the Gospel in Japan? The missionary must answer this question not on the basis of his cultural inclinations but on Scriptural basis and on the accuracy of the communication of Scriptural values to the Japanese. There may be a clash of culture of the time-conscious American missionary and the inter-personal consciousness of the Japanese. The seemingly wasting of time in the drinking of endless cups of tea and the seemingly non-essential talking could be times in which the Japanese is feeling out ways of establishing a deeper relationship of trust with the missionary.

Form of Worship

As to the forms of worship, the more European traditional church practices will tend toward liturgical forms while the American church practices will tend toward a relaxed and informal form of worship. The essential furniture of worship, too, will differ according to the missionaries' church practice. The American will tend to have the pulpit as the center of worship while the European practices will tend towards a split pulpit and centered communion table. To the American missionary, the communion table is secondary to the pulpit and so a make-do table is acceptable for communion service.

In the partaking of the Lord's Table, the American tends to have hygienic individual cups of grape juice, and the European, a single cup of wine and wafers. Of course, there are other variations of practices such as real wine in individual cups and specially baked bread without leaven. Whatever the practice may be, there should be thorough Scriptural teaching on the communion and on the various acts involved in the communion, such as the significance of the deacons serving the elements, etc. In a country as pagan as Japan, there are countless forms of ritualistic worship and idolatrous customs which could easily be infused into the practice of participating in communion.

The Sunday School

Another traditional church practice on the first day of the week is the Sunday school. The practice of Sunday school gained strong impetus in the early American frontier as the people moved westward. Whenever a Christian family moved west, they held Sunday school for their children and as other families moved into the vicinity, their children also were invited. This was a church practice which did not require an ordained minister, so it could be held wherever there were Christian families. With the establishing of churches, the Sunday school became the means of evangelising the unsaved. In a strong social-status-type of society as Japan, the tendency of relegating the Sunday school to only children, becomes a barrier to the potential evangelistic outreach. The missionary must re-evaluate the practice of Sunday school on a Scriptural basis and teach the Japanese that the command of teaching their children the Scripture begins with their true knowledge of Scripture. The missionary may be wise to call an adult or parents' Bible class something other than Sunday school.

Baptism

The church ordinance of baptism, also, has diverse traditional church practices. While it is universally accepted as the command of our Lord Jesus Christ to baptize believers, the mode of baptism is as diverse as total immersion, tri-immersion, river baptism, pouring, and sprinkling. There is also the differences of infant baptism and conversion bap-

tism. All these practices of differing modes of baptism claim Scriptural basis. Even though one may not agree to the other's practice of baptism, the missionary has found that the answer to the question, "Are you a Christian?" is almost always answered in the affirmative or negative by whether the person was baptized or not. Whatever doctrinal meaning may have been taught, to the Japanese, to be baptized means commitment to the church in which he has been baptized. Even as he is conscious of belonging to his family and family name or to his company or to other social groups, so by the act of baptism he now belongs to the social group of the church. For this reason the strong American church concept of conversion before baptism sometimes escapes the Japanese mind. Surely, then, the missionary must re-evaluate his convictions with his practice of baptism so that an accurate instruction of the meaning of the missionary's particular mode of baptism is communicated.

Church Polity

Another traditional church practice with diversity of forms is church polity. Historically, there is the apostolic form of church government, followed by the early episcopal of the second and third centuries from which grew the patriarchal and from which grew the Roman Catholic hierarchic church government. The Reformation spawned the presbyterian, the congregational, the consistorial which has influenced the Methodist form of church polity. This is a very simple outline and there may be those who will contend for a different historical development for their own church government, but let each missionary teach supporting Scriptures to give evidence of his convictions of church government. In order to make church government practices come alive, the missionary must return to the Scriptures for his church practices.

It has been thought that only an authoritarian structured form of church government can be practiced in Japan. The first organized Protestant church in Japan took on the presbyterian form of church government because of the missionary who was involved. Left to the Japanese, the kind of church organizational practice will tend to be pyramidal authoritarian organization. The ruler

on the top with his councilors who makes up the *yakuin* and the people who are made up of the senior and junior believers (*senpai* and *kohai* relationships). It seemed that any other form of church government could not be practiced in Japan.

Modern Changes

There are a number of factors which have caused changes in this idea in the post-war years. The post-war educated people are now in their mid-thirties. Their education has followed a freer form of life. Mass communication and travel abroad have increased knowledge and understanding of differing cultural practices. The understanding of the language of Japanese and their culture by the missionary makes for better communications. Advances in the improving of the communication of the Gospel have brought greater awareness of the mission ministry. All this lends to an increased viability to disciple Japanese believers into a functioning church organization which is patterned after the missionary's own church organizational practices.

The missionary can take a number of attitudes towards church organizational practices. He could take the least resistant form of church organization by leaving it to the Japanese believers to find their places in the hierarchy patterned after the Japanese society. Or, he could disciple them according to his Scriptural convictions on church organizational practices. Or, if denominational, appeal also to the history of that denomination which holds great significance to the Japanese. Finally, the missionary can implant the framework of the pattern of church organization and rely on the local cultural mechanisms of authority to make the organization function.

Mass Evangelism

A church practice which is accepted world-wide is mass evangelism. Whitfield and Wesley, Moody and Finney, Billy Sunday and Billy Graham and many more evangelists were used of God in mass evangelism. They used the theaters, the big tent with saw dust for flooring and large auditoriums and stadiums to house the crowds that came to hear the Gospel. This form of evangelism has been introduced into Japan. The

local church evangelistic meeting from two days to a week is an American church practice.

Camps and Conferences

Bible camp and Bible conferences gained prominence in the American church. The westward settling of the frontiersmen meant distance neighbors so that when they gathered for Christian meetings, they appointed a place to camp together for a week or more. They slept in their wagons on which they rode from afar. There they heard the teaching and preaching of the Bible. There were baptisms at the end of the week with communion service following. Bible camps and Bible conferences were developed on the American continent and have been introduced to the mission field by the missionaries.

Mid-week Meetings

Mid-week services are another American church practice. The Bible study and the time of prayer during the week-day night strengthened the believers. The Japanese believers seem to prefer an early morning prayer meeting although the mid-week prayer meeting now is part of the church program.

Laymen

Another American church practice is lay people involvement in church ministries. Because of the strong equalitarian concept of democracy, the difference of status of the clergy and the lay people is minimized. The scarcity of trained ministers in the American continent, too, led to lay leadership in the church. The direct financial support of the pastor and the church makes for greater involvement of lay people in the decisions of the church. Lay involvement in the Japanese churches is hard to practice. The hierarchic social structure is against it. Yet the missionary should discover Scriptural convictions that will aid him to disciple them to take a more active part in the ministries of the church without becoming a threat to the pastor.

Some ideas of supporting missionaries came from the early American churches' concern to preach the Gospel to the American Indians. In the first of the two centuries of American history, mission societies were concerned with the waves of immigrants and of the expanding

West. In the second century of American history, the concern for the people at home became also a concern for the foreign fields. Most of the mission societies were denominational in character until the battle for fundamentalism against liberalism caused the withdrawal of financial support of liberal leaning mission societies. The churches sent missionaries and support to faith missions with a strong personal tie with the missionaries who were being supported. The church will be blessed in support of mission is a strong American church mission concept. To implant this in the church in Japan will come from great convictions that lay foundations for the support missionaries from Japan to foreign countries.

Practical Admonition

A Japanese pastor remarked that since it is the missionaries from the west who brought these church practices, we in Japan need not follow every practice. Now, he may be right, if those practices were for boasting that divides the church. But, he may be wrong, if those practices were for the edification of the whole church. Paul says, "So then let no one boast in men. For all things belong to you, whether Paul or Apollos or Cephas or the world or life or death or things present or things to come; all things belong to you, and you belong to Christ; and Christ belongs to God." (I Cor. 3:21-23 NAS).

When God sent His Son, He sent Him into the Jewish culture and as a Jew He fulfilled all the requirements of the Law though He fought against practices of the Jews of His day who in their zeal to keep the Law, "invalidated the word of God for the sake of... tradition." (Matt. 15:6 NAS). When church practice loses its true intent, then there will be a devastating gap between the Scripture and the practices of the church. The practices of the church must never become the absolute authority for then it will "invalidate" the very Word on which it originally based its practice. Let every missionary examine most critically his Scriptural convictions and the practices he holds dear in order that he may not be unfruitful nor find himself "teaching for doctrines the commandments of men" (Matt. 15:9 NAS). ★

To Suffer or Take Arms



HENRY BRUINOOGUE

The 1978 commencement speaker at the Christian Academy in Japan was Rev. Henry Bruinooge. His observations challenged this year's graduates and will stimulate Japan Harvest readers.

Honored graduates; loving, thankful and proud parents and family; envious and aspiring undergraduates; devoted, tireless and relieved faculty, staff and administration; friends. . .

A Broken Promise

Three years ago I broke my arm and this job was turned over to Pastor Fife. This year I tried to break my leg but failed. Nevertheless, I am deeply honored to have been invited to address you this afternoon.

In a Doonesbury comic strip by G.B. Trudeau I saw sometime ago, there was a university president addressing the graduating class. The words he was supposedly speaking were actually a summary of what a graduation address should be:

"Platitudes, pontifications, a rehash of what is said every year, a few epigrams, an inside reference, a wry joke but with a thoughtful moral, two sweeping statements, a modifier, three consecutive observations, dramatic pauses, eye con-

tact, a call for action, a challenge for our times, an electrifying exhortation".

I am extremely doubtful I can model my address after that fashion because I want to be brief, something that Trudeau failed to mention. But I do have something to say, and I take my cue from Hamlet's soliloquy:

"To be or not to be; that is the question: Whether 'tis nobler in the mind to suffer the slings and arrows of outrageous fortune, or to take arms against a sea of troubles, and, by opposing, end them. . . ."

An Awful Game

The soliloquy, of course, has its own interpretation, but I would like to have it mean something like a game called "Ain't It Awful?", according to Eric Berne. It is a pastime of many. It's not a game for sale in any store but it consists of a group of people sitting around bemoaning the state of the world, or someone's

marriage or bad fortune, or dissecting a neighbor's or friend's or classmate's bad behavior. The conversation is periodically interrupted by someone exclaiming, "Ain't it awful?". Everyone then nods heartily in agreement; the conversation continues, but rarely does anyone offer a positive suggestion for improvement or remedy.

"To *suffer* the slings and arrows of outrageous fortune *or to take arms* against a sea of trouble. . . ."

It's a question of suffering or taking arms, apathy or action, isolation or involvement, sitting by or digging in, "Ain't it Awful?" or "What Can I Do?".

The problems of our world press upon us.

A Hungry World

My church is only now coming to grips with the distressing and depressing specter of world hunger, to cite only one of the major problems of our times. This year it is spending approximately 1.4 million dollars in the study of and for the relief of this

pressing problem. In the opening statement of a comprehensive report, which drew on such solid studies as Stanley Mooningham's "What Do You Say to a Hungry World?", and Arthur Simon's "Bread for the World", it says:

"In recent years we have become starkly aware that there are millions of people in the world who are literally starving or severely malnourished. From twelve to twenty thousand people die each day from starvation. The coverage of world hunger by the news media has been broad and vivid. The reports of humanitarian agencies and departments of government present detailed explanations of what hunger is like, its causes, its effects, and its widening scope. The hollow eyes and distended stomachs of the starving haunt us day by day.

"The church of Christ is deeply concerned for hungry people. She holds up before the world the Bread of Life and speaks to that world of Living Water. She is concerned that people are starving for want of this food for their souls. Yet the church may never divorce this concern from her care for the body. Man is a unity of body and soul and our Lord is filled with compassion for this matchless total being with all its potential for good and ill. We cannot feed only the spirit and then blithely disregard the body or relegate such a concern to someone else. Christ did not – he saw man as a totality. "As people redeemed by Christ, we know that to feed only the body is to leave unfed the starving spirit. We firmly affirm that to feed only the spirit while the body cries out in pain and hunger is sheer hypocrisy. Therefore, the people of God, of all people, should be the first to respond to the plight of the world's hungry with a compassion that breaks all barriers."

Jesus himself was the soul of compassion for the poor and hungry of the world and urged his followers to do no less:

"I have compassion on the crowd", he said, "because they have been with me now three days and have nothing to eat; I am unwilling to send them away hungry, lest they faint on the way". (Matthew 15:32).

Compassionately he fed the crowd of four thousand, and lavishly at that, with seven baskets left over. And it's good to remind ourselves that at the end of the age the Son of God will separate the peoples of the nations according to whether or not the fruit of his grace had been apparent in their lives in their actions toward the least of his brethren. Have they fed the hungry, welcomed the stranger, clothed the naked, visited the sick and imprisoned of his people? (Matthew 25:1-45).

A Series of Questions

So let's ask ourselves some pertinent and relentless questions:

1. Are we truly co-workers with God against the oppression, poverty, hunger and suffering even to the extent of changing our hallowed social institutions and policies?
2. Do those whom we identify as



our neighbors include the poor and hungry, regardless of their faith?

3. Does provision for the poor and hungry have any priority over aspirations of personal gain or security for the future?
4. Are our actions in feeding the hungry a matter of the heart? Or do we give from a superior position? Do we inwardly congratulate ourselves on our benevolent attitudes and actions?
5. Are we able to recognize, in the economic and political structures we support, certain motives of self-interest, and are we willing to change this self-interest in favor of loving our neighbor as ourselves?

A Challenge to Graduates

In a real sense, dear graduates, the shaping of your lives has been going on since you were born – in your homes, in your churches, and here in your school. (And we pause here

and now to express gratitude for loving parents, praying pastors and fellow church members, and for concerned and hard-working teachers.) But your life-style, the way you conduct yourselves in countless ways, is determined for the rest of your lives by your inward attitudes and the strength of your faith and commitment to Jesus Christ, as you step from these halls to make your way in God's world.

I submit therefore, that whether you are active or passive, suffer in silence or apathy or take arms in relation to the pressing and crying needs of the world – whether your life-style will be actively dedicated to serving the Lord or idly sitting by bemoaning the state of affairs with plaintive cries of "Ain't it awful?" – is something you must seriously consider right now if you haven't before.

It's all too common and prevalent among us all to take the attitude that governments should eliminate graft and corruption and initiate programs to prevent the depletion of natural resources; that the poor should work as hard as we do to earn their bread and not rely on government or neutral help and welfare; that the third world should cease its clamor for equality and lift itself by its own bootstraps – all sanctimoniously said from the safety of our own comfortable surroundings. We need to become *involved* as concerned Christians!

It is surely not biblical nor Christian. It is inconsistent to be concerned only with physical needs, equal opportunities, and freedom of the spirit without being deeply involved in making available the Bread of Life, the message of God's redeeming love and life in Jesus Christ. Word and deed, deed and Word must go hand-in-hand. But our outreach in both follows from the central affirmation of the Bible that God is sovereign over all. *All* of life, body and soul, is under God's surveillance. The whole world is our ark, and *our* purpose in it is to care lovingly for its cargo of life.

So our duty is clear. And duty demands action not apathy, involvement not isolation, digging in not sitting by, taking arms against the sea of our world's problems.

The world is before you. Be involved!

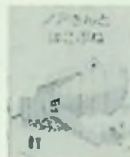


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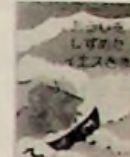
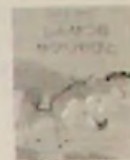
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the church's future in Japan

MARK MAXEY

Kyushu Missionary Mark Maxey has served with the Church of Christ in Japan since 1950. The message that follows was given at their Annual Convention at Naha, Okinawa, on May 2, 1978. Its content is of interest to all JAPAN HARVEST readers.

It was the final exam before the Christmas holidays and the student wasn't prepared. He checked an item here and there and at the end of the paper wrote a note to his professor: "The Lord knows the answers to these questions, I don't. Merry Christmas!" He picked up his exam as the new semester began and quickly turned to see what the professor had to say. He read, "The Lord gets an A, you get an F. Happy New Year!"

Uncertain future

I am not being flippant in the slightest when I say in regard to the Christian future of Japan that "the Lord only knows; I do not." The hopes of 119 years¹ for a bright Christian future in Japan have not been fulfilled. I am not yet ready to discard my goals but at the same time the future is not at all clear to me. I could easily be depressed by the difficulties and overwhelmed with problems if I wished. Still I could not long remain a missionary in Japan without an optimism that endures and a faith that overcomes.

Why Quit Now

It hurts me deeply when I see missionaries with their hopes blighted
JAPAN HARVEST/NO.3-1978

in Japan, looking for other places to serve, mostly involving a return to their homelands. I wonder wherein lies the fault. Is it within their own faith and their own commitment? Is it the fault of the country of Japan, its culture, its background, the nature of its people and their way of thinking? Is it due to the way the missionary has proclaimed his message or the way he has lived it out before the people? Certainly the fault cannot lie in the gospel. We can never doubt its power, the unfailling presence of God, and His assurance of ultimate victory. But still we tremble because we think we can not see that these promises are being redeemed by us personally and in our time. My own conviction is that the promises of God *are* being redeemed before our very eyes, but being blinded by unfulfilled expectations, "seeing, we see not."

Regardless of our personal feelings, however, the future of the church in Japan must be perceived in terms of where it is now. If the entire modern day Christian witness in Japan is now at the ripe old age of 119 years, and if the church in Japan is now "healthy, wealthy and wise," as I think it to be, are we to suppose that its future will be any different

than its past? Humanly speaking, radical changes in thinking and lifestyle seldom occur in senior years. It is possible but not probable. Both the possibilities and the probabilities of the church's future in Japan are tied, then, ultimately to our faith and to the faith we pass on to those who succeed us.

No Room for Negative Thinking

There are those, of course, who are saying that Christianity has no future in Japan: that it is impossible to really disturb Japan with the message of Christ; that Japan and the Japanese are just not made that way in regard to religion; that they are concerned with other things they consider more important and that if the Japanese do receive the Christian message they will change it, absorb it and probably discard it.

In Japan, the modern Christian novelist, Shusaku Endo, has made this theme the center core of extensive writings, the most important of which is his novel, *Chinmoku (Silence)*.² In this novel he has the priest, Ferreira, who has already apostasized, talking to the priest,

Roderigo, one of his former students now on trial. Ferriera says to him, "... Our religion does not take root in this country. This country is a swamp. In time you will come to see for yourself. This country is a more terrible swamp than you can imagine. Whenever you plant a sapling in this swamp the roots begin to rot; the leaves grow yellow and wither. And we have planted the sapling of Christianity in this swamp."

Later Endo retells his novel, *Chinmoku*, in the form of a play called, "Ogon no Kuni"³ (The Golden Country). This time it is Ferriera who is hearing the same ideas presented to him by the inquisitor, Inoue, who says, "When it comes right down to it, it wasn't by me that you were vanquished but by this mudswamp called Japan. But the swamp, too, has its good qualities. If you will only give yourself over to it, you will eventually grow accustomed to the comfortable warmth of the swamp. The doctrine of Christ is like a flame. Like a flame it sets a man on fire. But the tepid warmth of Japan will eventually nurture gentle sleep."

This kind of writing has propelled Endo into a highly popular novelist because he has written about Christianity not only in a way that many non-Christians feel about their faith but also in a way that many Christians in Japan perceive their faith to be — a sinking cause. My son, Walter Maxey, has analyzed Endo's "mudswamp" idea at length.⁴ His conclusion is that it would be wiser to assume that Endo has written autobiographically of his own Christian pilgrimage rather than of the entire Christian witness in Japan. For my own part, I think it would be very unwise, very unscriptural and very ungodly to think that God has created in Japan a nation of people whose hearts are either so pliable that they can not retain the Gospel, or whose hearts are so hard that the dynamite of the gospel can not crack them open. This stirring convention of Japanese Christians that we have just experienced, is proof enough that the Japanese are no such people.⁵

Any missionary who agrees with Endo that Japan is a "mudswamp" for the gospel can not leave the Japan field too soon. On the other hand, any missionary who believes as I always have and always will that the Japanese are fully capable of re-

ceiving the gospel, of applying it to all areas of life and of living that faith in a victorious way — any one who believes *that* is equipped not only to stay but also to learn that God indeed has a great future for the church in Japan. It will not be easy. It may not be soon. But it will surely be!

Goals Essential

This is not the place to discuss specifically the difficulties that face the church in Japan. They are numerous, they are real and they are not going to go away simply by talking bravely. I do wish to focus, however, on one particular problem which I think both underlines and outlines all the other problems. This is the tendency to replace primary goals with secondary ones. It is a well known psychological fact that when a person feels he has no hope of attaining his original purpose, he will not completely abandon that purpose. Rather he will select another purpose which compliments the primary one and which, he believes will make it possible for him to attain his original purpose at some time in



the future. In the Japanese idiom this would be, *Isogeba maware* — if you are in a hurry, take the long way around.

In my opinion very few churches, missionaries and Japanese ministers have spent a life-time walking in the footsteps of Paul in practicing, "but *one* thing I do." (Phil. 3:13) That is, they have not devoted themselves totally to the primary task of evangelism and church planting in Japan. I myself am one of those who has tried to find other ways to by-pass the cliff of direct evangelism in Japan rather than face the terror and possible failure of attempting to go up the sheer face.

This is also true of the church in Japan. Since earliest times it has tried education and social causes as evangelistic thrusts. Educationally and socially they were outstanding successes; evangelistically they were not. In one way we who preach in Japan today are blessed because these noble efforts have provided respect for the high ethical principles of Christianity in Japan. In another

way we are cursed because the Japanese nation still expects us to approach it with the Christian message in the same way today. As a result of this past and continuing method of approach, this nation can enjoy the fruits of the Christian message without having to grow the tree of faith. I am convinced personally that education and social betterment can never succeed in this country as an effective way of propagating the faith.

Education, however, remains as a major effort of the local church, especially at the kindergarten level. Effectively used, it can be a means of attracting families to the church and to the faith. Seldom is it so used. We can say that these educational efforts are ethical in content, conformist to custom, and financially supportive of the church and its ministry in a way that destroys the need for sacrificial giving. The latter the church must have if it is ever to launch out evangelistically. When Christ said, "where a man's treasure is, there will his heart be also." He was speaking about the church as well.

What about ourselves as missionaries and our pursuit of secondary ways to achieve primary goals? What about myself? I teach several English Bible classes each week using texts based on the Bible and with each member both owning and using the Bible. I am also engaged in writing and distributing Christian literature believing that "the pen is mightier than the sword." I love both to preach and to teach the Bible and I am doing so faithfully on week nights and on Sundays, but sometimes I wonder if I can call these activities direct or primary evangelism. I am sure I am speaking for many of my contemporaries as they consider their own activities. The warning needs to be made. It is only a step from many of our good activities done to serve the Japanese and to attract them to Christ to the next step which can be to continue them for financial income until they become necessary for our livelihood in Japan. In other words, the secondary goal can become our professions and the primary goal our sideline. When that happens, the danger of losing our calling is very real indeed. May God help us!

As to the church's future in Japan, I am as full of ideas, suggestions and solutions as the next man. But deep

in my own soul I know that there is no future for me as a missionary and no future for the church in Japan either unless we together focus our God-given talents and energies on one thing – the “in season, out of season” proclamation of the gospel as our primary task and the subsequent establishment of the church as our second. If, and I emphasize the *if*, we can recapture that solitary goal, then the church of the present can break out of its settled-down mold and enter into the bright future for which we pray – a future within society, within the church itself and within the gospel.

Many Positive Signs

Within society there are plus factors of change that open the possibility for an openness to the gospel that was not there before. Within the church we can move from a waiting church to a going church, from a taught church to a telling church and from a church largely serving itself to a church serving its community with the Good News. Within the gospel we can turn from an intellectual message to a Biblical, loving and personal gospel. We can change from a “nothing-can-be-done” attitude to a determination that by any means and all means we can win some.

Can this happen to the church in Japan as it looks to the future? Of course, but it must be the Lord's doing *and* our doing. That is, the Lord must lead and we must be willing to follow. We must have an openness to His will, His wish, His word, His promise and His Spirit.

There is a sign in a General Motors plant that reads: “According to the theory of aerodynamics and as may be readily demonstrated through wind tunnel experiments, the bumblebee is unable to fly. This is because the size, weight and shape of his body in relation to the total wingspread make flying impossible. But the bumblebee, being ignorant of these scientific truths, goes ahead and flies anyway – and makes a little honey every day.”

It would not take much of a historian to prove that the church in Japan is theoretically like the bumblebee. Not only has it never flown, it will never fly. And if it makes any honey it is only just enough to maintain itself, nothing more.

Using the same metaphor, the Good News that God loved us and sent His Son to save us, knows nothing at all of the facts of history and the obstacles of race, culture, language and geography. God's love enabled by His Holy Spirit and demonstrated by a living, dying and resurrected Saviour refuses to be earthbound. In every age and in every corner of the world it has confounded its prophets of gloom by facing the opposing winds and soaring aloft to victory. I believe the church in Japan is a “bumblebee” poised to do the same.

To change the metaphor, if I were to put words into the mouth of the nation of Japan which had to wait 1,500 years the first time⁶ and 1,800 years the second time to hear the gospel from latter day Pauls, I would have them say too, as King Agrippa said to Paul at the end of his impassioned defense, “In a short time you think to make me a Christian?” (Acts 26:28). My own paraphrase of this would be, “Do you expect to convert me with such a short speech?”

As God writes in the sands of

time, the proclamation of the gospel in Japan has just begun. “In this short time, do we think to make Japan Christian?” That is our hope, of course, and the hope of those who are praying for us and sending us here. But God has other plans. Rather, “it has pleased God through the folly of what we preach to save those who believe.” (I Cor. 1:21) And, “To those who are being saved, it is the power of God”

Let's be about it! With God's power fully applied, the future of the church in Japan is very bright indeed.

FOOTNOTES

¹The first Protestant missionary to Japan arrived at Nagasaki, May 2, 1859.

²*Silence*, Charles E. Tuttle Co, Tokyo, 1969. Translated by William Johnston, pp. 236-7.

³*The Golden Country*, Charles E. Tuttle Co, Tokyo, 1970. Translated by Francis Matthey, p. 127.

⁴*An Analysis of Endo Shusaku's Mudswamp Thesis*, Walter M. Maxey, April 1978. Unpublished thesis, University of Indiana, Bloomington.

⁵29th All Japan Christian Convention, Naha, Okinawa, April 28 - May 1, 1978.

⁶The first missionary effort in Japan began with the arrival of the Jesuit, Frances Xavier, in Kagoshima, August 15, 1549. It ended 88 years later.

Scripture quotations from the Revised Standard Version



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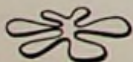
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JEA 10TH ANNIVERSARY CELEBRATIONS

One of many invited attendants at JEA's 10th Anniversary conference, I had no official part in the preparations, nor in any of its member body executive councils. Hopefully my comments are sufficiently objective to avoid the peril of tooting one's own horn. For me it was a quiet yet moving experience to join with hundreds of others, mostly pastors and laymen, in reviewing what God has done for us evangelicals in Japan these past ten years. The several key messages and the times of prayer and fellowship all revealed a new maturity and hope of great blessing in the next few years.

Stable Leadership

In his opening devotions, Pastor Nakaichi Ando, JEA's chairman, at 78 years, displayed the vigor of a much younger man as he shared God's Word of Promise. In the simple *bento* banquet that followed, JEA's executive director, Akira Hatori, reviewed what God has done for us, while Ko BiHo, noted Columbia Records artist, sang to the glory of God. In the evening message, Pastor Reiji Oyama, JEA's vice-chairman, speaking on "Our Warfare" gave a clear call for faithfulness to God's Word, and faith that God will work for us even more dynamically as we work together the next ten years. Already the elements of *vision* and *vigor* were obvious as we ended the first afternoon and evening.

As the sessions resumed the next morning at ten, we soon realized we were hearing through Pastor Akira Izuta's message, clear evidence of *viability* in JEA. Quoting at times from his contribution to *Habataku Nihon no Fukuin Ha* (A 30 year history of evangelicals in Japan, 1947-77), he showed the vital role and stable development of JEA during the last ten years. Both the book and his message emphasized the concrete, encouraging growth of the evangelical community in Japan after World War II. Starting as a small force of the Christian minority in Japan, Bible believing evangelicals have emerged as a strong and growing body.

Spiritual Unity

In obvious contrast to the dissension that has wracked and weakened the United Church of Christ this past decade, evangelicals can sense a spiritual unity among themselves that is more important than the fact that the JEA is a very low key organization that has no controlling aspiration but wants to inspire its membership to greater effectiveness in sharing our faith in Jesus Christ, the Savior of the world. That this emphasis on spiritual rather than organizational power has borne fruit is abundantly clear from the reports given.

The 10th Anniversary commemorative book mentioned above, *The Evangelicals of Japan Stretch Their Wings*, is a unique contribution to every Christian's library. If you don't have one, by all means get one at the modest price of ¥1,000. It's in relatively easy Japanese.

Sharing Time

In the afternoon of June 6th we were treated to a symposium of three reports, entitled "Laymen in Evangelism and Church Structure". Pastor Takano of Kakogawa reported on 42 years of ministry in a 70 year old church in a small community in Western Japan. Aply representing a pre-war group in the JEF, his vigor and vision were an encouragement and challenge. Next, Pastor Ohyama of Osaka, representing a post-war group and the JPC, told of the pioneering work of a JEMA missionary and how he built on that foundation in developing not only the growing main church but a branch group as well. Finally, Rollie Reasoner of FEGC reported on 3 years of pioneer evangelism in the business district in front of Tachikawa station, west of Tokyo.

The closing evening message on the "Essence of Evangelism and Japanese Evangelization" was by veteran JEF leader, Rev. Takesaburo Uzaki. I came away most confident that the evangelical community in Japan is indeed stretching its wings and taking off into flight without taking its eyes off the key beacon of the Bible and its unchanging principles.

Arthur Seely

in every town ... a Witness

DONNEL McLEAN

"According to our estimates there are still approximately 2,000,000 communities in the world without a resident witness for Jesus Christ. Our goal is to see a nucleus of believers established in every one of these places!" This is the impact of the far-reaching vision that Jack MacAllister, Director of World Literature Crusade, shared with me as I remember our visit in his office in October, 1976. His words flowed with an intensity, a passion and a contagious excitement. Listening with rapt attention my heart was both gripped and thrilled as I caught the vastness of his vision and his total commitment to seeing it come to pass.



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The Lord's Burden

How completely this dimension of outlook and operation reflects the burning burden of our Lord Himself. It was He who uttered as His final words to us His followers, "Go ye into all the world and preach the Gospel to every creature. . . . And ye shall be witnesses unto Me both in Jerusalem. . . and unto the uttermost parts of the earth." Neither His orders nor His expectations of us have changed down through the centuries. It is His passionate desire that in total obedience we as missions, missionaries, and preachers of the Gospel make it our unrelenting goal to literally go to every community of the world. . . and especially of the land in which we are called to labour. It is the Lord Himself who has put that vision, that every-community-reaching commitment into the hearts of such men as those of World Literature Crusade. He wants to share it with you and me, too. It is the vision of our Lord's own heart and He shares it with those who are deeply sensitive to Him.

Allow God to think His thoughts through you;
Allow God to speak His plans through you;
Allow God to work His work through you!

His Example

Apart from His commands we also have the challenge of His example when He walked here on earth. "And Jesus went about all the cities and villages. . . preaching the gospel of the kingdom. . . ." (Matt. 9:35)

I notice the word, *all*, which seems to be what Matthew is emphasizing. Our Lord by-passed no town regardless of how small or remote it might have been. The translation of this same verse in Japanese is also gripping: "Jesus wa, subete no machi ya mura o megutte. . . mi-kuni no fukuin o nobetsuareta. . ." Here the emphasis is not only to every place but to every town and village. Nor was this an easy task, for Josephus estimates that in the time of Christ there were 204 villages and towns in the province of Galilee alone and He went to each one Himself. What a precious example for us to follow even today!

Paul's Example

The example of the Apostle Paul bears forth that same commitment. Luke writes thus about his spreading of the gospel, "And the word of the Lord was published throughout all the region." (Acts 13:49) "And this continued by the space of two years, so that all they which dwelt in Asia (Asia

Minor) heard the word of the Lord Jesus, both Jews and Greeks." (Acts 19:10) In his own words he wrote, "...from Jerusalem and round about Illyricum (north of Greece) I have fully preached the gospel of Christ." (Rom. 15:19) Significantly Paul did not go only to the cities but such references vividly show that he and those with him evangelized thoroughly every place whether large or small, urban or rural. Let us take the utmost care that we do the same.

A Modern Tragedy

But the tragedy of modern day missions is that we have gone to the cities, the population centers, with the gospel, but we have to a large measure stopped there and have not gone to the much more numerous and scattered lesser communities, towns and villages. Jesus did not fail here. He went to both... to all... and He expects us to, also.

reached, yes, and churches established. Acts 1:8, our Lord's specific instructions indicate that this is the right order of evangelism. "Ye shall be witnesses unto Me both in Jerusalem... and unto the uttermost parts of the earth" First to Jerusalem, that is, the cities and population centers and then to the uttermost parts, namely, the towns and villages - every place.

However the little, yet very significant word "both" leaps out at the reader. According to Webster's Dictionary, "both" is defined as "together, equally, as well." If so, the meaning in the context of Acts 1:8 is vividly clear. We are to be witnesses together, that is, simultaneously in the urban and rural areas. They are all to be equally reached with the gospel.

Japan Challenge

The time has come when it is imperative that we bring into sharp focus the lesser communities of Japan. The challenge to every mission

the unevangelized in the numerous villages, towns, yes, and the scattered *buraku* of the rural cities where approximately half of the rural cities' populations live - unoccupied!

It was while there that the last three words of the Great Commission finally gripped our souls - "to every creature." To every village! To every *buraku*! This is our task. We are committed to it by Divine orders. So it was then that we gave ourselves to going to every community, every home, and, it was then, for the first time in my missionary career that I sensed no inner guilt complex with that haunting question, "Am I fully obeying the Great Commission?" In the past how often, after having been in a place and then having to transfer because of some apparent call of duty, my heart would be pained with that disturbing question that demanded an answer, "Did you fully take the gospel to everyone in that community?" So often I knew I hadn't. But not so in Koochi Ken. We went to every place, every home

The challenge is not from man, but from our Lord Himself.

In our own field, Japan, we are forced to confess that as the followers of Jesus Christ we have so far failed to take the gospel "to every creature," that is, to every village and town as well as every city. I have before me pages that list those cities, towns and villages and as I gaze over those pages one fact seems almost to scream out at me - in most prefectures about 90% of the towns under 14,000 population have no church, no one in their midst proclaiming the message of salvation. Again, approximately only one in three of this country's larger towns ranging from 15,000 to 30,000 have a Protestant church.

The Burning Question

The burning question is: why? Why have we failed to move into these smaller places? Certainly it has not been wrong to go first to the centers, for it is there that masses can be more easily, more quickly

operating in this land is to bring into your mission's plans the occupation and total evangelization of every town, every village in the areas in which you labor and then to seek out others not being reached. We must set our standards high, just as World Literature Crusade has done. Only their commitment is to see this goal achieved in every forgotten village and town of the entire world! Fantastic! Dare we do less here in this land? Make it your goal to see in absolutely every community of Japan a resident witness established whether it be a full-fledged church or simply home meetings. Don't wait. Time is running out. "This gospel... shall be preached in all the world... and then shall the end come."

The desire to make the Lord's command a matter of action rather than mere words has become the all-consuming passion of our hearts personally. It all began with the Lord's leading of us to western Koochi Ken in Shikoku in 1965. There He brought into focus in our lives

not once but again and again with the glorious message of salvation and followed up with evangelistic meetings in public halls.

It was while thus laboring in Shikoku that God laid on our hearts the burden for Hokuriku. Surveys pointed to that area and Tohoku as Japan's two neediest districts. This year God has opened the door and with great joy we expect to enter Hokuriku. The focus of our vision is ultimately to see that even the towns and villages are occupied by a living witness for our Lord.

This can only be fully accomplished as we ourselves and you bring and keep that objective in the foreground, and as we work closely together as missions and national church organizations. The challenge is not from man, but from our Lord Himself. Let us each respond to that expectation and make it our goal, too: to take the Gospel "to every creature" that there may be a witness, a church in every town and village of Japan! ★

"EV'RY CREATURE"

V.B.

Vivian Bruck

1. One great task we have been giv'n, By our Lord who went to heav'n:
2. God is just, He longs to give, Ev'-ry soul a chance to live;
3. Those who hun-ger for the Bread, For whom no-thing is prepared;

"Wit-nes-ses ye all shall be, Tell-ing ev'-ry one of Me."
Thus spe-ci-fi-c'ly He said, "Ev'-ry crea-ture must be fed."
"O-ther sheep" who've ne-ver heard, Are the bur-den of the Lord.

"Ev'-ry crea-ture, Ev'-ry crea-ture," This was Je-sus' last com-mand;

"Ev'-ry crea-ture, Ev'-ry crea-ture," Take the news to ev'ry man.

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STORIES

from Japanese literature

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

Long ago on the Japanese coast far away earthquakes and volcanic explosions caused great tidal waves. The story of Hamagushi Gohee tells what happened on one coast before the Meiji period.

He was an old man when his name became famous. He was an influential person liked by all. They called him grandfather. He was a wealthy man in his village. Formally he was called a superior or millionaire. He gave advice to the workers and mediated their quarrels. In times of emergency or need he lent money and he always knew the right time to sell rice.

From his straw-thatched roof he could see the harbor, for his house was built on a plateau. The hills were covered by the rice crop and three sides were surrounded by forest. The fields ran like steps to the temple nearby.

One autumn evening there was a festival in the village. Under the lanterns, were the youth of the village, dancing and celebrating the harvest.

Tada, the ten-year old grandson, stayed home with the grandfather. Everyone else was gone. It was a hot day with a breeze, but the air was heavy with the unseasonable temperature. Would there be an earthquake? There was a small rumble and Goheesan thought it was strange even though he had experienced many earthquakes. Perhaps it was just the result of a big quake far away. The house shook and then all was quiet.

The thoughtful man looked toward the village after the quake. Something strange was happening on the beach. He stood looking out toward the sea. It had turned black. There were unusual movements and strong waves. The tide was going out.

The villagers also saw this. They didn't seem to have felt the earthquake but all watched the sea. It was the first time for them to see the tide

go out so far. The sand looked like ribs and seaweed was caught on the rocks. All ran to the beach to see what had happened.

Goheesan also had never seen such a thing but as a child he had heard his grandparents mention such an event. He knew from tales of the ancients what was happening.

How could he get the priest to ring the temple bell to tell of the danger? To send a message would take time. But there was no time!

Turning to his grandson, he yelled, "Tada, hurry, fast. Bring a torch."

The boy lit the torch and the man ran to the rice fields as fast as his old legs could carry him. The rice was harvested and was tied in bundles to dry. He set fire to each one. Quickly it burned. The sea breeze spread the fire. The smoke soon rose to the sky.

The surprised boy asked, "What are you doing, Grandfather?" But there was no answer. No time to answer. The old man was thinking only of the lives of the four hundred villagers. The boy looked at the burning rice, and ran home crying. Grandfather is crazy, he thought. As the last stack of rice was lit, the temple bell began to ring.

People in rows like cattle were drawn away from the beach and began climbing the mountain trail. The sun was going down and the tide was returning.

Soon up came the twenty young men of the fire brigade. "Don't put out the fire yet," the old man insisted. "Let all the people get here first."

Mothers with babies, children, the weak and elderly, they came, young and old. It was the custom for all to help put out fires by carrying water. They looked at the man and the burnt rice. As the sun went down they all asked questions.

"Grandfather is crazy. He lit the fire on purpose, I saw him," said Tada.

"It is true as he said. Have all

arrived?" the old man asked as they all looked around.

"It has come." He pointed to the sea. The tidal wave came in and washed away the village.

"Tidal wave," they yelled. All the houses were washed into the sea. Five times the wave went out and came back. Finally the scene returned to normal.

All were quiet. They just looked at the village site below. There was no trace of it. The fields were covered and not one house remained. Roofs were floating on the sea. They were dumbfounded.

"That is why I lit the fire," Goheesan said quietly.

The richest man was now as poor as the poorest man in the village. All his wealth was gone, too. But with this sacrifice he saved the lives of four hundred. Tada apologized and all the people realized they had been saved from drowning and sudden destruction.

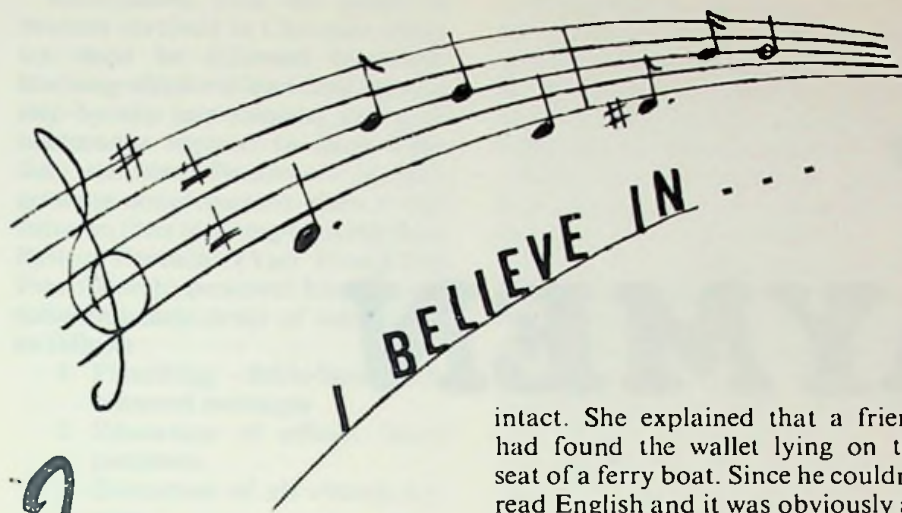
All bowed and worshipped him. Gohee cried for two reasons: for happiness and for this stroke of bad luck in his old age.

"My house is left. Some of you stay with me and the rest can sleep in the temple," he said as he led the way to his house.

His sacrifice, they never forgot. When the village was restored, they brought him gifts and worshipped him. While he still lived in the house with his grandchildren, they built a temple in his name and prayed and sacrificed to him there. One hundred years later, the temple remains and there the village people go to worship.

"Grace be to you and peace from God the Father, and from our Lord Jesus Christ, Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father."

Galatians 1:3-4.



9 If Jesus performed all those miracles in olden days, why don't we see miracles today?" This question was posed by Miss Kimie Mori, an attractive, faithful, but unbelieving member of my Tuesday night English Bible class. I explained that God's power is the same today and miracles are still occurring, but she seemed unconvinced.

The following Monday as I was preparing my Bible lesson, our son, Tim, who was visiting Japan for three weeks, came home looking troubled and dejected. "I've lost my wallet and I don't have any idea where," he explained. Although there wasn't a great amount of money in it, there were important papers, customs receipts, driver's license etc. He and our summer missionary had gone on a sight-seeing trip to Miyajima. On the way home he suddenly realized his wallet was missing.

As we stood in the living room pondering the loss, someone suggested we pray about it. Instinctively we all bowed our heads and committed the matter to the Lord. Then Tim and Alvin, my husband, reported it to the police. They were kind, but not very encouraging. All day Tuesday we waited, but there was no news of the missing wallet.

Tuesday evening Alvin and I went to teach our classes at the Alliance Shalom Center as usual. As we pulled into the parking area we noticed that Miss Mori had arrived early and was waiting for us. "Did your husband lose something?" she inquired.

"No, but my son Tim did," I replied. At that moment she drew a small package out of her handbag and handed it to me. To my amazement it contained the lost wallet with the money and all important papers

intact. She explained that a friend had found the wallet lying on the seat of a ferry boat. Since he couldn't read English and it was obviously an American's wallet, he asked her to

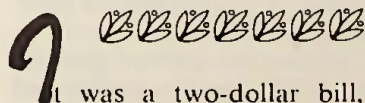
Miracles

send it to the owner. Miss Mori paid no attention to the names, but leafing through the photos she saw one of Alvin and me!

Of the 850,000 people in the city of Hiroshima the Lord had put the wallet in the hands of this doubting woman. "I've just experienced my first miracle!" she exclaimed excitedly.

Pray that she may open her heart to the Miracle Worker, Jesus Christ.

Janet Van Schooten



9 It was a two-dollar bill, not a large amount of money, but an elderly widow in Wisconsin living on pension had sent it to me for my birthday. That meant a lot to me, because I knew it was a love offering. Her act of worship came to involve me when she made me the recipient. So I wanted to be a good steward.

We were living in Kyushu at the time. The language teacher had just left and I was tired from having studied all morning.

Then the mail brought the birthday card. Immediately I wrote a letter to my friend to thank her, set the card up in a prominent place,

and threw the envelope away.

Three days later I got to thinking, "Now, let's see, what did I do with that two-dollar bill Mrs. Lee sent to me?"

Our minds are wonderful, aren't they! Sometimes they can produce a fact we hadn't even been aware of feeding them, like a computer we didn't know we'd programmed. When I mentally retraced my actions of that day, I knew exactly what I had done. I had answered the letter and thrown away the envelope with the bill still inside it! That waste basket had been emptied into the street *gomibako* (trash box) twice since then and faithfully every morning the collectors came around.

Two dollars may not seem like much, but suddenly it became very important to me. I knelt and prayed, "Lord, I feel so dumb when I do something like that. Will You somehow turn this into an opportunity to glorify You?" Then I began to suggest to Him one possibility that might be good. Maybe a trash man would find it in emptying his truck and see the address and bring it back. This might become a meaningful contact. I was forgetting that our Creator never lacks for ideas of His own.

I rose from that quick prayer and went out to the street. Sure enough. The box had been emptied as usual. There wasn't a thing in it. That is, except for one envelope. . . stuck to the bottom by chewing gum! Inside was the two-dollar bill!

As long as my address is still "Earth" I won't know all of the rest of the story. But this I know: one tired, discouraged missionary had sat down to study that morning but was rejuvenated by the practical reminder that

God lives.

He hears.

He cares.

And that was no mere two-dollar lesson.

Edna Johnson

Equipping

LAYMEN

For the Ministry

K. LAVERN SNIDER

part three

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:

VII. The equipping task of the church

Only ministry which costs something is acceptable to God and to His people. Equipping for ministry is a part of the cost. King David said, "I will not offer burnt offerings to the Lord my God which cost me nothing." (II Samuel 24:24). God showed His pleasure toward David by consuming with fire the sacrifice which had cost David something. (I Chron. 21:26) The degree of satisfaction that a Christian experiences in an effective ministry is closely related to his investment in it which includes equipping for it. The congregation of which he is a member soon becomes aware of the fact that training produces confident and effective workers.

1. Essential elements of training

While the term "training" may sound condescending for some persons, it is an appropriate one because it connotes both *work to be done* and the necessary *knowledge and skills* for doing the work. At the Asia Area Fellowship Conference of the Free Methodist Church held in the

spring of 1977, nationals of seven countries, through their findings committee report at the close of the conference, expressed the urgent need for training programs which will equip Christians for effective Christian service. The training programs which the committee called for were:

- a) Training in theology – a theology of the laity
- b) Training for spiritual growth, especially for lay leaders and office holders
- c) Training in Christian stewardship
- d) Training for evangelism – personal evangelism, home visitation, counseling for crusade evangelism, church planting projects
- e) Training in leading Bible studies and small group meetings
- f) Training for church school teachers and offices
- g) Training in music

Three essential training ingredients, namely, the gaining of knowledge,

spiritual growth and acquiring skills for ministry, were recognized by the conference. The neglect or over-attention given to any one of these three elements will produce an undesirable training imbalance and consequent impaired ministry.

2. Equipping as a normal process

Equipping the people of God for further spiritual ministry is to be regarded as a normal process, standing in a continuum with the regular life of the church, drawing from and sharing in the shaping of all the activities of the Christian community. In other words, equipping is not something "apart from" but is a "part of" the full-flowing stream of church activity just as ministry itself is inherent to the life of the Christian community. For Isaiah and for all of God's people, worship, spiritual quickening, a call to ministry and directions for ministry are closely entwined. (Isaiah 6). If the equipping process is to be regarded as a normal one, what are some implications for the life of the church?

Exhortation from the pulpit to become involved in Christian ministry must be followed by pulpit teaching which will lead God's people step-by-step into ministry and gives continuous support to them while they minister. Pastors of healthy, growing congregations place a high value on their teaching-training roles. Pastor Horiuchi (Yao Evangelical Free Church) perceives his principal roles and their order of importance as follows:

1. Preaching – Bible-based, life-centered messages
2. Education of official board members
3. Education of all church laymen



Pastor Komiyama (Kure Alliance Church) indicated that thoroughly teaching the nature and ministry of the church was his first responsibility and that the training of Christians for an effective ministry was next in order of importance. Every Sunday morning from 8:00–9:30 over a six-month period, the Funabashi Immanuel Church provides instruction in the following subjects: Bible, Christian doctrine, church history, ministry of the church school, teaching principles and methods, and music. Training for personal evangelism and home visitation is provided during the regular mid-week prayer meeting as well as on Sunday afternoons.

Wanger contends that "the key function of the pastor . . . is not that he evangelize, but that he lead his people into discovering, developing and using their God-given spiritual gifts."⁶

The equipping-for-ministry-process and the thrusting of the Christian into ministry are not to be delayed until after the believer is "tested and tried". Rather, they are to be an integral part of the new believer's discipling. Natural talents and gifts of the Spirit for ministry can be discovered early as well as at a later time in the believer's walk. In fact, to delay the ministry of witnessing until the Christian is mature in the faith may mean the reduction of the number of "close association"

contacts that he will have. Now that he is a new Christian he identifies closely with the family of God and by so doing may sever his contacts with former friends, consequently reducing his opportunities for witnessing. In the discipling process new converts should be instructed to preserve old relationships for the purpose of winning relatives and already established friends to Christ.

The church committee which selects and deploys personnel for ministry will want to keep in close contact with candidates for baptism and church membership so that potential for the church's ministries may be discovered early. Early discovery paves the way for early recruitment and deployment in ministry.

3. *Equipping as a continuous process*

Equipping is not a particular, limited process. It is a continuing process, continuing in the total life of the church and in the life of each Christian. What church does not need to improve its ministries? What Christian does not wish to improve his ministry through increased training? The modern adult and contin-



uing education movement is ample evidence that education for life – for personal enrichment, improvement for greater efficiency, and retraining for changing conditions must continue throughout life. Also important to remember is the fact that every organization has its inflow of new personnel who need to be trained and inducted into the system. In-service enrichment as a matter of course should follow initial training and induction.

The development of one's personal devotional life, the continued expansion of biblical and general knowledge of the Christian faith, knowledge and help for improving interpersonal relationships as well as increased skill in ministry – these

and other continuing needs necessitate a continuous equipping of God's people. In addition to the equipping elements of regular worship and Bible study activities of the church the following continuing equipping opportunities are possible for any congregation:

- a) guided reading on an individual or group basis.
- b) monthly worker's conference for church officers.
- c) annual specialized seminars/retreats for each of the distinct ministries of the church (Japanese national holidays should be capitalized on for this purpose).
- d) personal supervision and assistance to be given by the immediate supervisor which encompasses: aims, needs, opportunities, successes, failures, problems.

4. *Equipping the equippers*

Who are the equippers for ministry? They are the professionals: the theological seminary professor and the pastor. Non-professionals, too, are charged with passing on what they have learned (II Tim. 2:2). These equippers, whoever they are, need substantial equipping themselves for their equipping roles.

No one questions the fact that the pastor is the principal equipper of the laymen for their ministry. How then is he to be equipped for his equipping ministry? Theological seminary educators are beginning to realize that too little provision has been made in seminary education for equipping the professional minister and others for their equipping roles. Hopefully this weakness in theological seminary education will



be overcome soon. The pastor need not despair, however, because of this lack in his formal training. There are some things he can do to compensate for this formal education deficiency.

Prayer, a diligent study of the Scriptures, and obedience to the leadership of the Holy Spirit are not only primary requisites in the equipping of the pastor for his commonly understood and accepted

"performance roles" but also for his less understood and certainly less practiced role as equipper of the saints for their ministry.

Two sobering facts are: the pastor is the model for the laymen's ministry and ministry is "more caught than taught". Where should the congregation find their model for effective, fervent praying? They should find it, first of all, in the pastor. And the pastor? He finds it in Jesus himself. The same can be said of the ministries of the church open to all - witnessing, evangelizing, helping the poor, the lonely and the frustrated.

Formal courses in administration (particularly church administration), in leadership, in the social sciences and in education, will increase the pastor's ability as an equipper. The pastor who steadily paces himself through formal courses for increased efficiency in all his ministry, will never be sorry. If enrolling in formal courses is impossible, the desired objectives can be reached by less formal means - systematic reading through joining a book club, subscribing to professional/specialized magazines⁷, frequenting the public library, through experience and reflection. A pastor can learn much from laymen. How great a loss it is for the pastor who shuts himself off from the storehouse of learning available to him through Christian laymen! This happens when a pastor

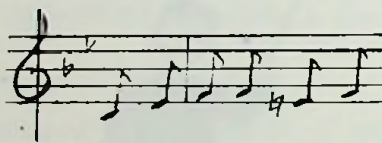


perceives learning between him and laymen to be a one-way street, or learning from one of an "inferior status" to be an act of condescension highly impalatable to him.

When a pastor or a church decides that a new ministry should begin or wants to improve a present ministry and knows that someone with expertise is needed to train persons for that ministry, should he pastor rush to qualify? Possibly, but not necessarily. The pastor is not expected to be an expert in every ministry. Through reflection and candid decision the church should choose the right person without deferring to position, status, age

or sex. The pastor's role in this situation could be a catalytic one. He could explore and make possible the equipping of an equipper for a counseling ministry among, for example, juvenile delinquents, or he might be the agent for providing the necessary equipping of someone in the congregation to develop and lead a pastoral care department.

How are Japanese men to be reached for Christ? How can the usual imbalance between men and women in the church congregation be corrected? One way is to equip the equipper for a ministry to men on a one-to-one or small group basis. Jesus preached to multitudes. But through individual and group instruction he equipped those who were soon to be entrusted with the equipping of others. Some pastors and churches appear to be making a breakthrough in achieving increased male conversions and a balance between the sexes. Missionary Sam Krause intends to make the present pioneering project in which he is involved strong through both male and female conversions rather than having the church evolve



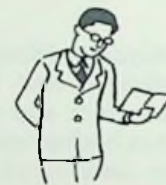
from a ladies' group. Hopefully, he is meeting with success in reaching men who in turn will be able to reach other men for Christ.

During the first five years of pastoral ministry following theological seminary graduation, the North American pastor is most vulnerable to discouragement and to dropping out of the professional ministry. He needs help during this crucial period. I would hypothesize that lay leaders are most vulnerable to discouragement and to dropping out of effective leadership during the initial five months of leadership. If this should be true, then how important it is that during this initial five month period of shouldering leadership responsibility laymen be given maximum support by those already established in leadership positions, beginning with the pastor. The new leader needs to know that others have confidence in him, respect him, appreciate him and are ready to

assist when help is needed. Autocratic control is never desirable. With minimal anxiety the wise pastor will play his role of continuing to equip (support) the equippers of others for ministry by moving in and out of situations with information, instruction, and encouragement when needed.

VIII. Some instruction considerations

Meaningful instruction for ministry should be closely related to discovered needs and resolute decision to meet them. All instruction must begin with a thorough knowledge of over-arching objectives, these having emerged from long range and intermediate goals, and a desire to meet needs. Throughout the instruction process, attention should be called repeatedly to these for they can be lost sight of. When this happens instruction may become an end in itself.



1. *Locale of instruction*

The locale of instruction will be decided according to the nature and availability of the instruction. As much as possible, instruction for a particular ministry should take place close to the locale of the ministry, and better still, in the context of the ministry itself. The modern and growing theological education by extension movement underscores the necessity and value of observing the basic principle of keeping instruction for ministry local while providing instruction at other locations as necessary.

2. *Job description*

A detailed, written job description gives to those responsible for the instruction process and to those who will be deployed, knowledge of the kind, quality and intensity of instruction necessary for doing the job.

3. *Individual or group instruction*

Group instruction/training methods useful for equipping for ministry are: staff conferences, workshops, laboratory schools, clinics, institutes, retreats, field trips and formal classes which meet regularly over a period of time. Some advantages of group instruction are:

- a) Specialists can be utilized maximally.
- b) Participants have opportunity to become involved through discussion, reports, etc., and learn from one another.
- c) Instructional aids can be used in a group whereas often for individual instruction they are impossible or impractical, e.g., audio-visual aids, role playing.

Individualized instruction/training also has certain advantages. Individualized instruction enables a person-to-person identification between instructor and student. Acceleration or deceleration can take place according to individual needs and abilities. In many cases specialized training is more easily managed through individual instruction. For example, actual induction into teaching a church school class, learning how to become the treasurer of a church organization, taking the first steps in counseling a grief-stricken person can all be achieved more readily through individual instruction. Individual instruction may take place through reading, using tapes, registering in correspondence courses, taking practicums, and participating in in-service experience.

In the end, the decision for individual or group instruction will be made in keeping with the goals to be achieved and the particular instructional objectives to be reached along the way. In most cases of instruction for Christian ministry, a blend in varying proportions is desirable.⁸

4. *Progress in instruction*

Progress in instruction ideally will move through the following stages:

- a) Motivation – Objectives for ministry and for training in order to accomplish them when they are clearly stated stimulate motivation; if unclear, motivation suffers.
- b) Inspiration – Inspiration and challenge will come through the help of the Holy Spirit and through leaders. Worship, prayer, sharing and observation of models of ministry will contribute to inspiration and consequently propel towards ministry and training for it.
- c) Tuition – Tuition (instruction content) will include foundational, practical, relational and functional elements.

- d) Induction – Training for ministry is never complete without induction into ministry.
- e) Evaluation – The quality and completeness of the instruction can only be known following induction through objective/subjective evaluation means.

I close this paper with a bit of doggerel from the pen of General Douglas McArthur. "You are as young as your faith, as old as your doubt; as young as your confidence, as old as your fear; as young as your hope, as old as your despair." Faith, confidence, hope. Doubt, fear, despair. With respect to ministry and the urgent, demanding task of equipping laymen for it, how young are you? Or, how old?

FOOTNOTES

⁸Wagner, *op. cit.*, p. 81.

⁷*Church Administration* magazine published by the Southern Baptist Convention is highly recommended.

*For an extensive treatment of both group and individual instruction, Paul E. Loth, "Recruiting and Training Adult Leadership" is recommended. (Roy B. Zuch and Gene A. Getz, *Adult Education in the Church*, chapter 13).

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NEWS

NEWS

POPULATION INCREASE

Japan's population totaled 114,275,833 as of March 31, 1978, up some 1.05 million or 0.9 per cent from a year before, according to statistics provided by the Home Affairs Ministry. This indicates a slowdown in the rate of increase over previous years which in 1974 and 1975 was 1.3 per cent, in 1976 was 1.1 per cent and in 1977 was 1 per cent.

Tokyo continued its slight decline and stood at 11,369,000 while Chiba showed the sharpest population increase of 126,962 (2.9 per cent).

The number of households in Japan totaled 34,858,696. As for the per-household number of persons, Yamagata registered a high of 3.91 persons while Tokyo was at the bottom of the list with 2.66 persons. The national average stood at 3.28 persons per household.

JEMA OFFICE

Effective immediately JEMA Office hours will be 9:30 A.M. to 5:00 P.M. Monday through Friday, except Thursday when the office is closed and messages will be taken on a telephone recording device.

40TH TITLE IN JAPANESE

RIVERS OF LIVING WATER has published Corrie Ten Boom's *Defeated Enemies* in Japanese. This brings the titles of books published in Japanese to forty.

HONDA IN EUROPE

Evangelist Koji Honda was widely used this spring throughout Europe in numerous rallies and evangelistic meetings. He also was special guest speaker of the Japan Evangelistic Band at their seventy-fifth anniversary meetings in Great Britain.

SEOUL CONVENTION

The Fifth Asian Baptist Women's Convention was held at Seoul, Korea, May 2-6, 1978. Of the 250 delegates from fourteen countries, 70 were from Japan.

WORKSHOP FOR WOMEN

Mrs. Vivian Bruck, associated with the Japan Evangelical Mission, has been widely used throughout North America in seminars featuring Verna Birkey's audio-visual format on "Enriched Living." Mrs. Bruck is prepared to conduct similar workshops and seminars during her one year stay in Japan. For further details contact her c/o Tokyo Christian College.

LONGEVITY

It is now official. The Health and Welfare Ministry reported on July 1, 1978 that the Japanese can expect to live longer than any other people in the world. Life expectancy for men has been extended to 72.69 years and for women to 77.95 years.

JOINT EFFORT

JAPAN MISSION and SHINSEI UNDO (New Life League) have joined hands to meet the printing needs of the Christian community at minimum cost. Orders can be placed through either the Tokyo or Osaka offices.

HOKE ACCEPTS NEW POST

Former JEMA President Dr. Donald Hoke has resigned the executive directorship of the Billy Graham Center at Wheaton, Illinois, and accepted the pastorate of the Cedar Springs Presbyterian Church, Knoxville, Tennessee. The Hokes reside at 604 Villa Crest Drive, Knoxville, Tennessee 37919.

MODERN PARADOX

The modern high-rise public apartment complex at Takashimadaira, Tokyo, has been plagued by 32 suicides since 1972. To prevent the tragedy, steel grills and barbed-wire fences have been built on the roofs of the buildings at a total cost of ¥12 million, but to no avail. In desperation, Shinto priests were called in on July 8, 1978, to conduct rites "to drive an evil spirit from the apartment complex."

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JAPAN HARVEST

BOOK REVIEW

BOOK REVIEW

BOOK REVIEW

Cinderella with Amnesia, a practical discussion of the relevance of the Church, by Michael Griffiths. Inter-Varsity Press, Leicester, England.

The church of today is pictured as a Cinderella in the ashes with a strange amnesia which causes her to fail to be a dynamic, caring community. Presented here is a restatement of the Bible's teaching about the church, the nature of worship, and the purpose of her mission.

Michael Griffiths is the General Director of the Overseas Missionary Fellowship and was a missionary in Asia.

Tools for Time Management, Christian Perspectives on Managing Priorities, by Edward R. Dayton. Zondervan, Grand Rapids, Michigan.

Edward R. Dayton is director of MARC, the Mission Advanced Research and Communication Center. His box of tools for time management has been arranged alphabetically, so that you can pick out the tool you want to use. For example:

BOSSSES

Trying to figure how to make a success out of your boss is a great time saver. How do you make a success out of your boss? Learn as much about him as you can. Do things his way. Represent him fairly. Trust him completely!

Any time I stop trusting him, I should bow out of the relationship. And that is a fine way to stop wasting your time.

The Stones and the Scriptures, by Edwin Yamauchi. Inter-Varsity Press, London.

If your interest is in biblical archaeology, this book will bring you up-to-date on the discoveries of the last ten years and of their bearing on the interpretation of both the Old and New Testaments.

The author is associate professor of history at Miami University and took part in the excavations at Jerusalem in 1968.

The Triumph of Pastor Son, by Yong Choon Ahn with Phyllis Thompson. Inter-Varsity Press, London.

A Korean lad from a Christian home witnessed for Christ during difficult days in the history of his country. It was a risky task and he was imprisoned by the Japanese and later by the Communists. His testimony was not just verbal. When his sons were killed, he showed to all the love of Christ by pleading for the forgiveness of the killer. Then he formally adopted the young man into his family.

C. H. Spurgeon's Prayers, with an introduction by Dinsdale T. Young. Baker Book House, Grand Rapids, Michigan.

Perhaps you have read his sermons which were messages to the people of London around 1890. This volume contains twenty-six of his public prayers and one of his sermons, "The Golden Key of Prayer."

These prayers can be read for their rich, devotional content or they can be used as a guide for the public and private prayers of the minister.

Broken Snare, by Caroline Stickly. Overseas Missionary Fellowship, Newington Green, London.

"The tall naked Aplaki saw a bright light and heard his name called. Standing there beside the stream was a beautiful spirit-being and this was his message: someday strange people from another land are coming to your island. They will be good people and will bring good teaching. You are old and will die before they come but you must inform your people. Tell them to listen and to follow all that these teachers say."

When the OMF tribal team of single girls entered the forest of Mindoro Island in the Philippines, they were recognized as the fulfillment of the ancient father's vision. However, there were months of hardship, living as the natives did, before the church was born. After

the first baptism of two young men, the Lord's Supper of roasted sweet potato and sugar cane juice was joyfully celebrated.

The Mind Changers, the Art of Christian Persuasion, by Emory Griffin. Tyndale House, Wheaton, Illinois.

In the task of influencing people for Christ, this is a valuable source-book on how to be an effective communicator. Using the example of candle-making, the author shows how to melt the resistance, mold the one making the change, and how to harden in the new beliefs to prevent a return to old pathways.

Emory Griffin is associate professor of Speech Communication at Wheaton College.

The Power of Positive Sharing, by Virginia Whitman. Tyndale House, Wheaton, Illinois.

The author writes of how she has learned to share Christ with others. She has a home open to weekend guests in the Ozarks and as she writes of her visitors and travels, she gives a glimpse of the wildlife and vegetation there. Included are her favorite recipes and there is one for persimmon pudding which you may like to try.

Girl Friday to Gladys Aylward, by Vera Cowie. Lakeland, London, England.

This sequel to "The Inn of the Sixth Happiness" is the story of a young secretary, Vera Cowie, who sets out to help Gladys Aylward organize her letters, funds and schedule. In the end she becomes a missionary herself and is suddenly given the care of an orphan home with ninety-six children. After two years of service she finds she can not completely leave the task and she takes one child home as her own daughter.

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

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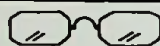
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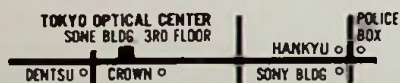


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in from this time forth, and even for evermore" Ps.121



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