

Volume 28, Number 4, 1978

JAPAN HARVEST

The Magazine For Today's Japan Missionary



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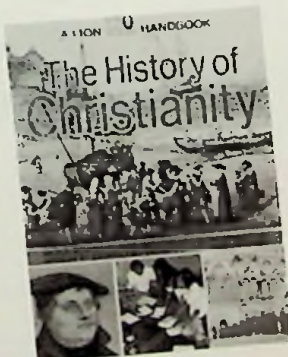
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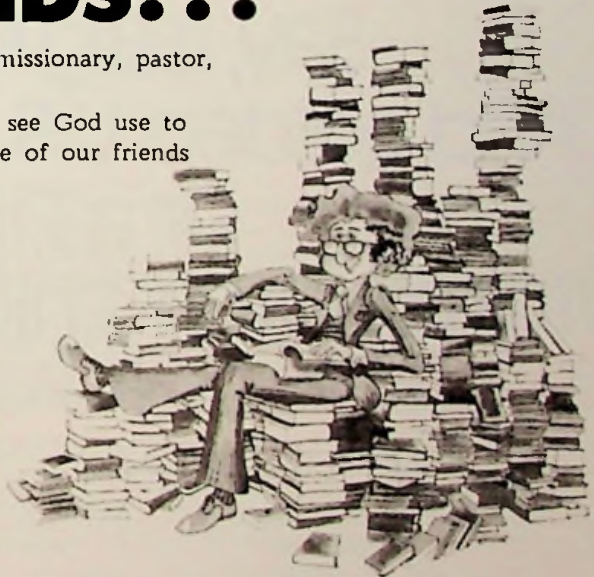
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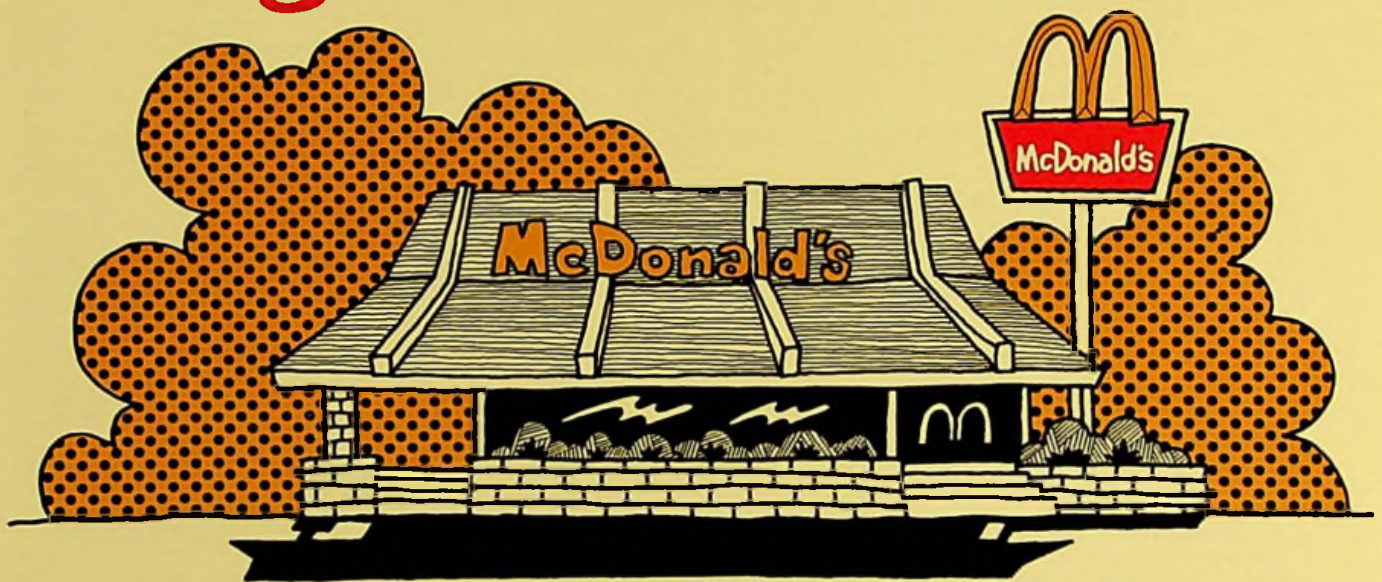
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TABLE OF CONTENTS

2	Devotional	John Graybill
3	Editorial	Siegfried Buss
4	JEMA President's Page	Verner Strom
5	The Crisis in Authority	J. Robertson McQuilkin
8	Singapore Diary	The Editor
10	West Nagoya Update	Stanley Conrad
12	Contented Christians	Charles Lewis
19	In His Service	Harold Fife
22	The Return of an Exile	Paul Kauffman
24	Idioms to Enliven your Japanese	Henry Ayabe
26	Ladies' Page	
27	Practical Helps	Charles Lewis

NEWS 28 29, 31

BOOK REVIEWS 14, 30

Photo Credit: S. Conrad, M. Tanaka, Others

Cover: 1979 has been designated "Year of the Child" by the United Nations. Photo depicts youngsters playing in a Shinjuku (Tokyo) park. Credit: I.S.E.I. Photo Library

The JAPAN HARVEST is the official publication of the Japan Evangelical Missionary Association, a non-profit organization which publishes the Japan Harvest four times a year. Its purpose is to promote primarily the cause of the evangelical church and mission in Japan, and secondarily the ministry and activities of the association.

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Devotional

Reflections

Over the years I have come to appreciate the Japanese custom of hansei (reflection) after special events and especially at the end of the year. As I reflect upon 1978, three words come to my mind. "God is faithful." I Cor. 1:9

How well I remember the parting words of my father at the airport when I left for Japan the first time, "Now, John, don't worry about success but be concerned about being faithful."

As missionaries, Americans especially, we are prone to be "success-orientated," and when the failures seem to be more than the successes, we easily become "down" but that is not faith. God has promised us success as we prove faithful.

How do I know that God is faithful?

1. By His very nature. As one studies the character of God in Holy Scripture, one is quickly convinced that faithfulness is one of His ways of showing love to His children daily.

2. By His stated promises. Of the several hundred promises in the Bible, not one has been broken by Him. How could He, for He is God! What He has promised, that He will produce. (Rom. 4:21) Throughout the Bible, we can see His promises fulfilled.

3. By my personal experiences. "Seeing is believing" and over these twenty-one years of living in Japan, many times Lucille and I had concerns about our children, their education, the growth of the national churches, winning our neighbors to the Lord, health, financial difficulties, success, etc., but as we now take time to reflect, all we can really say is, "Praise the Lord; God has been faithful."

Because of this, we can enter this New Year of 1979 with complete assurance. We are at ease, knowing that He has things well under control, for He is still there and He will be faithful.

John W. Graybill

A Fantastic Year

I am concluding 1978 on a rather optimistic note. It has been a fantastic year, really the best of my missionary career. This does not mean that there were no setbacks or disappointments. For a while the slumping dollar brought moments of anxiety, but I have come to realize anew like Peter of old that doubts arise when one looks at the stormy sea, rather than at Jesus.

The encouragement has come from seeing God at work in so many ways. There used to be a time when I was quite content with reaching just a limited segment of society. I was a specialist in a given field and my expertise was lavished on a handful of students with whom I shared 24 hours on the college campus. There was nothing wrong with that, of course, but I must confess that I lacked what may be termed the total evangelism concept. I was not aware of how much more could be done in making one's influence and testimony known beyond the walls of a confining campus. The longer I live in this land, the more I am convinced that to win this nation for Christ, we must make a concerted effort on all levels of society, and that not with one shot, but on a sustained basis. In other words, results can be attained by patiently and prayerfully following through on our many contacts on a low-key, long-range basis. The greater our perimeter, the better. Remember John Wesley's motto: The world is my parish.

For some years now it has been my privilege to maintain close contact with hundreds of individuals each week. The exciting part has been to see in 1978 positive results on all levels. Our neighborhood bread saleslady openly talks about spiritual matters; a summer contact of many years now daily listens to a Christian radio broadcast at a very early morning hour; students we have been praying for have accepted the Lord – the list is long. I was startled recently when a top educator attached to the Prime Minister's Office, a long-time colleague, asked me how to go about incorporating "character building" in the elementary-level curriculum. I well recall her concluding remarks after we had chatted for quite a while: "You are right; our dilemma is that we have no absolutes." I am looking forward to our next meeting.

We live in days of unlimited opportunities. Cheer up, my friend, and look unto the fields for they are white already unto harvest.

Siegfried Buss



JEMA

President's Page

Biblical Authority

The church in every period of its history has had to contend with problems, both internal and external. The wise church builder discerns the area in which the problems will come and prepares the church to meet these problems.

Geographical isolation is not possible. Problems affecting the evangelical church in one country eventually affect the church in other countries. Japan is especially susceptible to problems faced by the churches in America and Europe; for example, several years ago, when student unrest swept North America and had a profound effect on churches there, the church in Japan did not escape. I submit to you that the subject of biblical authority, which is a problem in the evangelical church in North America, will be the issue of the next battle in the evangelical church in Japan.

The battle has been fought on this ground before, but perhaps never in quite the same way. My desire is not to write a treatise on this subject, but only to point out the problem as a major concern of the evangelical church in Japan. The particular aspect of this problem has to do with the interpretation of biblical inerrancy. There is, for example, a desire to make a difference between the word "infallible" and the word "inerrant," feeling that the term "inerrant" is an unnecessarily mechanical word (the words really are the same). Some would hold that the Bible is infallible in the area of faith and practice, but not necessarily without error in all details where it touches on science or history. This, no doubt, carries with it an intellectual appeal. To some it would seem to free them from a need to defend the Bible in its minutest detail, while allowing them to accept it as authoritative in matters of faith and practice. In its simplest form, the problem seems to revolve on the question "Is the Bible an inerrant book or an errant book?"

My concern is not that it will become a divisive issue, but that it will remove the Bible from its central place of authority in the evangelical church in Japan. I believe that the results would be disastrous. I want to speak out in support of biblical inerrancy, not only in the matter of faith and practice, but also where the Bible touches on science and history. I want to warn the evangelical church of this impending danger.

Verner K. Strom

the CRISIS in AUTHORITY



J. ROBERTSON McQUILKIN

The 1978 Commencement Address at Wheaton College (Ill.) was delivered by former Japan Missionary J. Robertson McQuilkin who was recipient of the honorary doctor of laws degree. Dr. McQuilkin, President of Columbia Bible College, touches on a subject widely discussed in America, but not without significance to Japan missionaries as well.

Recently in a breakfast for pastors, Carl Henry said, "The overriding issue of the 20th Century is the crisis in authority." I believe Carl Henry is correct.

The Home

Consider the basic social unit - the home. Few would deny that the home is in crisis, though there seems little agreement as to its cause. James Ramey, senior research associate for the Center for Policy Research of New York, writes of the home: "For the first time in human history a country has achieved such great wealth that the individual has supplanted the family as the basic unit of society. The individual is now the basic unit of society because it is now possible for the individual to do without people. Anyone, male or female, can maintain a family unit alone." Others would assign responsibility to the revolution in sexual morals rather than to economic change. Still others would blame (or credit) the women's liberation movement. But a common strain seems to run through all the explanations - the drive for individual autonomy.

What will be the impact on the home when individual autonomy has triumphed? When individualism is established as the cultural norm, egocentric living takes over, which will put any home in crisis.

Civic Affairs

What of authority in civic affairs? In the local community the breakdown in law and order accelerates at the same time reports of police and parental brutality increase. On the national level the shift in power from the chief executive to the agencies is such that the regulations published by the federal agencies during the last 18 months would fill more shelf space than all the laws passed by the U.S. Congress since the founding of the Republic.

One result is the current bizarre situation of the federal government suing Brigham Young University to force sexually undifferentiated housing. While unelected bureaucrats busily write and enforce regulations which have the force of law, the courts move in from the other side with rulings that look more and more like sociological legislation rather than constitutional adjudication. Who has the real power - the President, the courts, Congress, the electorate, the industrial/military complex, the wealthy, the unions, the intellectuals, the media?

If the power struggle in America is acute, it is dwarfed by the crisis in authority apparent in other nations, wracked by bloody revolution or seething unrest.

Overriding Question

Above it all, looms the spectre of electronic surveillance and genetic

engineering. My question is not whether data banks can or will contain a detailed profile on every citizen nor whether the genetic makeup of future generations will be manipulated. The overriding question is, "Who has the authority to decide?" Who will decide what data will be kept concerning me, and how will it be used? Who will decide what kind of great-grandchildren I will have, or if I will have any at all? If they are granted life, when and how will their personalities be altered, or their lives ended? Is it to be the intellectuals in the university or the politicians in government?

The problems cited vary greatly both in nature and in cause. In fact, they seem almost to be running in opposite directions; toward control and toward individual autonomy. But they have this in common - each problem relates directly to the question of authority. Are there any rules? If so, who makes them? How are they enforced and by whom?

These problems come inevitably from the ideological choices our society has made. For example, ours is the century committed to an irrationality, to absolute relativism. The ultimate significance of relativism is that there can be no binding authority.

In the 18th century, Rousseau held that man is essentially good, and restriction makes him bad. That century applied relativistic thinking to the intellectual disciplines and then rejoiced in the new-found freedom.

The 19th century applied it to religion and began to apply it to the arts. In the 20th century we are busy applying the thesis to the structures of society; the home, government, and school.

The Schools

Consider the school. In former centuries youth were indoctrinated in the truth. Then came the era in which the youth were invited to join the search for truth. Today we have accepted the notion that truth in an ultimate sense does not exist. Nothing is for sure. It all depends. As a consequence, in American education we have been tutored by John Dewey to believe that teacher and pupils are partners in an ongoing search for personal fulfillment. The crisis of authority is basically philosophical.

Recently in a deep-south, Bible-belt public school, fifth graders were divided into small groups to consider this problem: You are 18 years old, unmarried, and pregnant. The group of 11 year olds was to solve the problem. They had only one requirement – that whatever solutions were proposed, nothing could be considered right or wrong, good or bad. Such courses in “values clarification” are sweeping the nation. The only rule is that there are no rules.

Six years ago Debbie was a freshman at Columbia Bible College. She had come to Christ after a tormented career totally immersed in the counter-culture of the late 60's. She was restless and came to me to protest the rules and regulations. I asked which rules were of particular concern. She said, “No particular rule, just the idea of having rules. It isn't right for you to put your thing on someone else.”

I said, “It isn't right for anyone to put anything on anyone else?”

She responded quickly and with conviction, “No, it's not right.”

“In other words, I should be free to do anything, whatever it is?”

“Of course.”

“And what if my thing is to kill you?”

She said, “I wouldn't like it. And I would resist it, but if it's your thing.”

Debbie left after her first semester. But she couldn't leave her own personal crisis in authority. Absolute relativism was her commitment but it didn't set her free. She continued her

tortured way, until early this year she took her own life.

The reasons for her suicide are complex, and I wouldn't oversimplify them. To me she stands as a symbol of the inevitable end result of those who reject the idea of authority. It isn't a liberating course. It's a course of conflict which ultimately leads to destruction, and that is the course on which our age has embarked.

Our age is not unique in its power struggle, but it just may be unique in its ideological rejection of authority as such. For a definition of authority, I quote Bernard Ramm who says, “That right or power to demand action or compliance, or to determine belief or custom, expecting obedience from those under authority, and in turn giving responsible account for the claims to right or power.”



Biblical View

The words sound almost anachronistic at the end of the 20th century. But what do the Apostles in the first century say concerning marriage? “Wives be in subjection unto your own husbands as unto the Lord.” Concerning the home? “Children obey your parents in the Lord.” Concerning government? “Let every soul be in subjection to the higher powers, for the powers that be are ordained of God, for he is a minister of God to thee,” and “Be subject for the Lord's sake to every human institution.” In the church? “Obey them that have the rule over you and submit, for they watch in behalf of your souls, as they that shall give account.” We are uncomfortable with words like this, and the depth of our discomfort may be a measure of the depth of the crisis in which we find ourselves.

Note that these human authorities are not free floating or autonomous. You'll notice in the passages I quoted, the authority is specifically designated as God's own, mediated through human instrumentality, which by definition is limited and subject to abuse and to error.

There are two exceptions to this. When God's Son became incarnate, God's word of authority was immediate and absolute. Second, in a mysterious way, God chose to use certain prophets and apostles, human beings. Holy men of old spoke, as they were moved by the Holy Spirit, words that God claims as his very own. All Scripture is God-breathed. In this way, in a world of competing authorities, many of them authentic under God, all of them limited and sinful, God has put one visible authority that is final and wholly trustworthy – the Bible. As a result, there is hope for a world in crisis. God has spoken clearly and with final liberating authority.

Our Response

How do we respond? We evangelicals have responded with a crisis of our own. We are in the midst of a crisis and it is the same crisis, the crisis of authority.

Some have called the crisis “the battle for the Bible.” The issue is whether or not we affirm error in Scripture. If there is error, someone must decide what is truth and what is error. The one who decides, by definition, is the authority above the independent authority of Scripture. So we, too, have a crisis in authority.

I don't hold that every errantist has rejected the faith. I simply affirm that errantists precipitate a crisis in authority by using an external basis for picking and choosing what may be accepted as true in Scripture.

That this leads inevitably to further deterioration in doctrine is easily demonstrated historically, though it may not be possible to prove philosophically. Richard Quebedeaux, a vocal spokesman for what he calls the young evangelicals or the left will eventually end up in the modernistic camp entirely. He cites the history of the mainline denominational and ecumenical schools of theology that were founded as orthodox institutions of theological learning, but in the course of their development gradually moved all the way towards the theological left. Lindsell is correct. The catalyst of this shift was the seminaries' questioning of the absolute authority of the Bible. Yet in almost every case, the first biblical critics at these seminaries were faithful church people, devout and committed, who felt that what they were

saying and doing about Scripture was merely an expression of their intellectual honesty and their faithfulness to the Gospel." (New Oxford Review, March, 1978).

This battle for the Bible may be the overarching crisis in the evangelical world during your years of most active ministry, which you begin today. However, I am not convinced that the authority crisis will be restricted to, nor even that it will focus primarily on the question of error.

I am convinced that as great a crisis is now building over the question of interpretation. Once the question is settled as to whether or not it is true, the next question must be faced, "What authority does it have for me? For my institution? For my organization? For my church? Am I obeying the book, or is it merely a queen in a constitutional monarchy, symbolic of an authority that once was?"

Agreement to an inerrant Scripture does not make this revelation of God's will the functional authority. For example, through various newly popular approaches in cultural interpretation, virtually any undesirable teaching in Scripture can be

recognized as true, and yet set aside as authoritative. Through the ages the church has justified slavery, economic exploitation, or almost any other then-current cultural pattern. The problem isn't new, but the approach seems to have gained a new lease on life. Demons were first century perceptions of mental illness; homosexual restrictions were only against loveless promiscuity; premarital sex, the husband's authority in the home, and divorce, all must adjust to the current norms of society. The new hermeneutic is pressed into service to make them all legitimate interpretations of a still "infallible" Bible.

I've spoken of the crisis in authority in society, but in the final analysis, it is not the social structures that will decide the outcome. The answer lies in the response of each of us to the only final authority, God and his Word. Whose authority is ultimate now in my life?

By nature, each man lives for himself above all else. To achieve this, he must be his own final authority. In this way of life he believes he will find personal peace and material affluence, the chief values of our 20th

century according to Francis Schaeffer. But if that is the purpose for which you who graduate choose to invest your life, for personal peace and material affluence, what hope is there?

For a world in the throes of a suicide made inevitable because it has deliberately limited itself to the natural, the only hope is the supernatural. God has chosen to invade the world of nature through a certain kind of person. It is only that kind of person who can make an ultimate difference, a person who himself is no longer limited by the natural, but whose quality of life, whose quality of thinking, whose quality of ministry is a miracle, a dynamic which cannot be explained through empirical investigation, under the categories of naturalistic presuppositions. God wants to give the world such a person.

Now, let us make this our prayer: "Oh Lord, by your grace, I shall never live for me and the building of my petty kingdom, but always, only, for Christ and His Kingdom."

Condensed from *Wheaton Alumni*, July-August, 1978.

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THE EDITOR'S

SINGAPORE DIARY

Oct. 31

It has been a long day. Departing from Narita at 10 a. m. was bad enough; the hour spent in Taipei proved a blessing since I ran into Br. Andaas and could discuss some Japan Harvest business. The switch of planes in Hong Kong was unexpected. After some delay at the Singapore Airport we finally checked in at the Equatorial Hotel late at night. "Thank You, Lord, for a safe flight; I commit the family and the 10 days at ALCOE into Your hands."

Nov. 1

It's tropical here! The Botanical Garden is near the University. I saw it last as a youngster in '36; remember feeding the monkeys; there aren't many left now. People must be rich. Every third car I see is a Benz. Much of the day was spent helping a Japan delegate with his speech draft - then typed it, too. The role of the missionary has changed for the better. I really can identify with my delegates, a great bunch. "Bless them, Lord, in spite of their limited English ability." Say, that Hotel pool is inviting. I'll be squeezing a swim into the heavy schedule. Meals at the cafeteria taste different, quite different. It's good there is an A & W around



the corner. That root beer is refreshing. Evening sessions are at the brand-new downtown auditorium. It's a very impressive building. Local talent is assisting with the music. Speaker Cho reminded us that what Asia needs is not so much leadership as servanthood. Good start!

Nov. 5

It's Sunday morning and 300 delegates from 25 nations have joined in worship. It's a great time of blessing as Dr. Teng each morning has been speaking from the Book of Acts. The evening format is unique. Each night we get a glimpse of several Asian countries before the main message. The audio-visual presentations are well done. Our hearts were gripped by what God is doing in Korea: revival in the army; dynamic growth of the churches at the rate of six new churches each day; one million believers added to the church each year! "Thank You, Lord, for showing us this field tonight, and Lord, remember us in Japan."

Nov. 10

My, all the impressions that I am trying to sort out. The person-to-person dimension with good interaction in small groups was a distinctive plus. At Lausanne in '74 this was missing. Had a PLO as a roommate one night (PLO = Palestinians Loving Others), quite an experience. Dr. Stott's expository messages focused on the life of Paul. They were a real blessing. Quite often had opportunity to chat with Br. Scheunemann whom God used in the Indonesia Revival... such a humble servant. The closing Communion Service touched me deeply. I shared the bread and the cup with brethren some of whom will pay for their faith with their lives. "Lord, thank You for this conference; I want to serve You better. 'Long as my life shall last, Where'er my lot be cast, Until the race is run, Until the journey's done, Until the crown is won, TEACH ME THY WAY!' Amen."

Frederic A. Buss



The Winter 1975-76 issue of JAPAN HARVEST carried the very stimulating article "Church Planting in West Nagoya." Missionary Stan Conrad in this issue brings readers up to date on progress of the work.

West Nagoya Update

STANLEY CONRAD

"What's happened in West Nagoya since you wrote your article for the *Harvest*?" I suppose one reason for that question is that many new works start out well, but that second and third year are rough ones. However, if you look at the graph you will see that God has continued to bless. In fact in May of this year West Nagoya was welcomed into our Japan Evangelical Free Church Conference as an organized church in full standing, that is, no longer receiving outside help. This is our first experience in Japan where this has happened in three years.

Growth Factors

What were the factors that contributed to the continued growth of the work? In our first year it was intensive evangelistic campaigns, English classes, group activities, and a great deal of help from our Nagoya Church. In addition to making contacts and getting decisions we faced the problem of training the believers. At the same time we knew that we must keep the evangelistic emphasis going or our growth would stop. How do we minister to the new Christians and at the same time train the believers?

Two Services

The Lord led us to a program of two worship services, one for Christians and one for seekers. This involves a 7:30 a.m. worship service for Christians which was new to all of us, but when the believers saw how important it was for their growth they all voted for it unanimously. At 9:00 a.m. we have Sunday School and a Junior High English Class; 10:00 a.m. JLC (Junior Life Club) meets as well as High School College and Career and Men's English classes. Then at 11:00 a.m. we have our evangelistic worship service. The key features here are a testimony, special music and a short (20 min.) evangelistic message. After this service our believers do personal work among the new people or seekers.

Sunday Morning Thrust

One of the strong reasons for a weekly Sunday morning evangelistic service is that it is then that most people come to church. We have found it increasingly difficult to get non-believers to come out for special meetings in the evening. We recently checked and found that over a three month period of time we had 38 new people or seekers who came to the second service. Our English classes as well as our three extension High School groups (Sakae, Kanie and Tsushima) have served to provide contacts, but the greater number now come from friends and relatives of our people. It means a lot to our people to be able to invite their contacts to a service that they know will be geared for them. Note that almost all Christians attend both services.

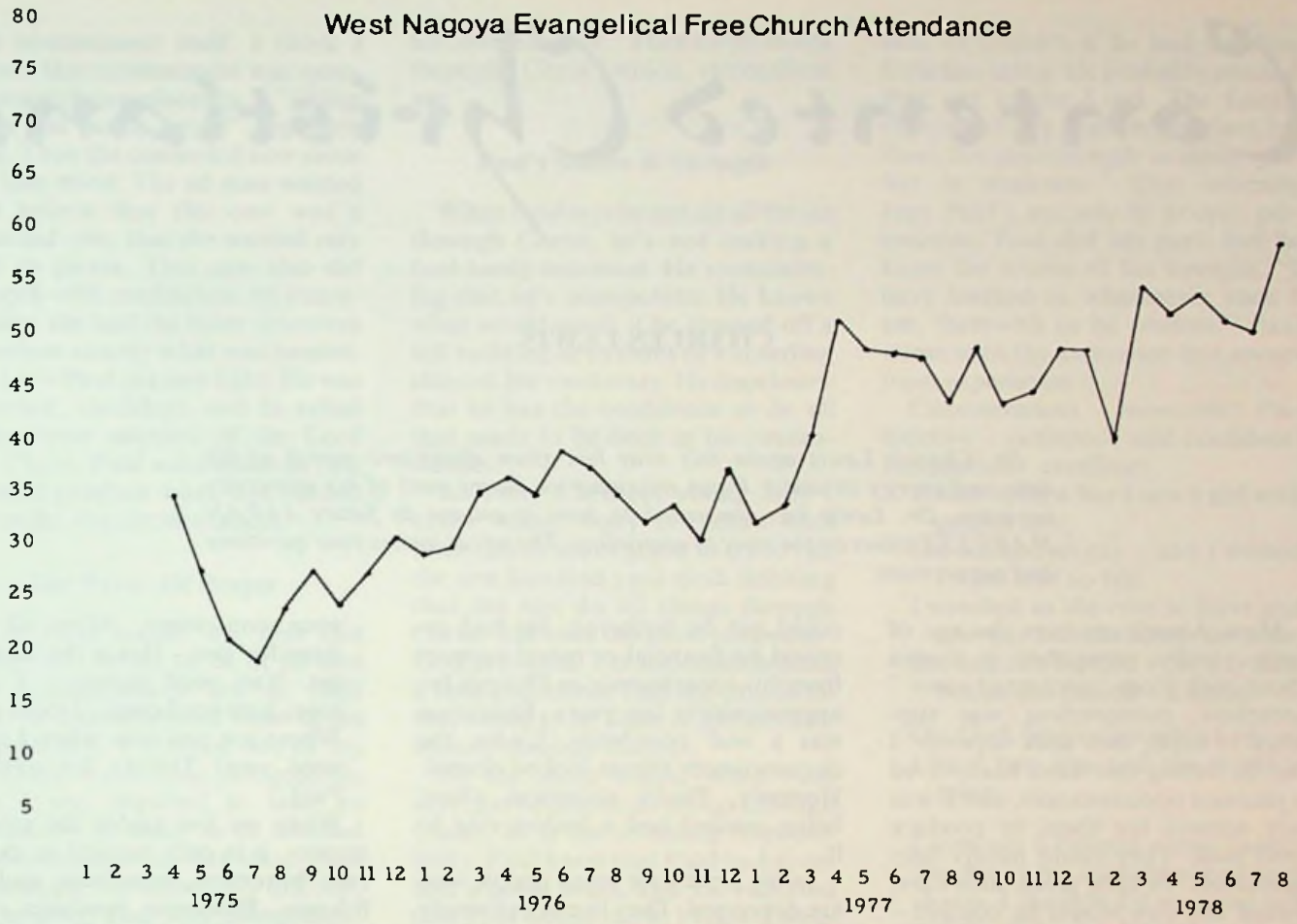
Church Choir

In addition to the two worship services, another feature has been the organization of a choir. At first we thought response would be small as we insisted on a weekly practice, (Sat. 5:00 p.m. - 6:30 p.m.). We usually sing a cappella and memorize all our songs. There are always between 17-20 who come faithfully for practice. We sing every Sunday, an opening and closing song, plus a special number once a month at the second service. The choir sets the mood for the service. There are also opportunities for singing in other churches and joint meetings. This weekly fellowship has molded the group into a real close unit. The prayer time before and after practice reminds each one of the fact that their singing is in service to the Lord.

It Can Be Done

No doubt there are other factors involved in the continued growth, but the thing that has encouraged us is that God led us definitely in meeting a specific problem. How good it is to know in this land of numerous obstacles to the work of the Gospel that "nothing is impossible with God."

West Nagoya Evangelical Free Church Attendance



1 2 3 4 5 6 7 8
1975

1 2 3 4 5 6 7 8
1976

1 2 3 4 5 6 7 8
1977

1 2 3 4 5 6 7 8
1978



WEEKLY LADIES' GROUP



BAPTISMAL SERVICE OF THE KUROMIYAS (IN THE 70's)



CHURCH CHOIR



ONE OF SEVERAL HS GROUPS

Contented Christians

CHARLES LEWIS

Dr. Charles Lewis again this year has given about one month of his time and energy to assist Japan missionaries during part of his university vacation. Dr. Lewis has consented to have a column in future JAPAN HARVEST issues on the topic of counseling. The editor invites your questions and suggestions.

Most Americans over the age of forty vividly remember a slogan about milk from "contented cows." Somehow, contentment was supposed to make their milk superior. I had the feeling that these beasts lived in pleasant circumstances, and it was only natural for them to produce good milk. They could hardly help themselves. In fact, given such care, almost any cow would be content – and, therefore, a superior performer. In that context, being a contented cow was not such a big deal. The circumstance seemed to make all the difference.

But what if circumstances were bad? Could a dairyman legitimately expect and get quality performance? You bet he could. In fact, the cow's life depended on her continued output, regardless of either contentment or circumstances.

Paul and Contentment

Recently I read Philippians 4:11 where Paul said, "... I have learned in whatsoever state I am, therewith to be content." It takes no great wizard to know that Paul had it rough. Under the circumstances, contentment was the least of the emotions I would have expected. In my opinion, contentment and quality performance in adversity may be expected of cows, but not of humans, Christian or otherwise.

Granted, Paul had just received a gift from the believers in Philippi. Small consolation, I thought, in view of the total scene. He was confined to a crummy house. Some Christians were out and out antagonistic. Others

could not be bothered. He had received no financial or moral support from his constituency in Philippi for approximately ten years. Execution was a real possibility. Under the circumstances things looked dismal. Honestly, Paul's statement about being content had a hollow ring to it.

In my work I see many people who are depressed. They live in extremely bad situations. But their conditions are far better than Paul's. Yet I never hear them mention contentment, unless it is to decry its absence. If I rewrote Paul's verse in terms of what one of my counselees might have said in Paul's shoes prior to receiving the gift, it would go something like this:

"I really feel depressed. You let me down just like you always do. You don't care. You have had plenty of chances, but you always forget. I don't have anything. You have it all. It's really bad. I don't know what I'm going to do. Nothing good ever comes my way. I have nothing to look forward to. Nobody cares. Why should I bother either? Get out of my life." Signed: Paul.

Then I imagined the same person trying to write a note of acknowledgment after the long overdue gift arrived. Under the circumstances I would have expected Paul still to have a great deal of resentment. Here's what one of my clients probably would have said:

"Well, look at that. It's about time. So you finally sent some cash. You took the easy way out. I suppose you had to – to salve

your conscience. After all I've done for you – this is the thanks I get. You send money – I need love. You send cash – I need care. Where are you now when I really need you? Thanks for nothing, Paul."

When we live under the circumstances, it is only natural to experience bitterness, heaviness, and selfishness. Bitterness produces statements like "It's about time." Heaviness generates words like "Nobody cares." Selfishness leads to reactions like "You have everything. I have nothing."

What I couldn't figure out was why Paul could do just the opposite of the counselees I see so frequently. Why, under these circumstances, could he respond to the gift he had just received in a spirit of appreciation? On closer observation I noticed that he did two things. He accepted the gift at face value, and he gave the Philippians the benefit of the doubt with respect to the delay. Could it be that contentment is to some degree produced by action? Things Paul *did* made him content, not what happened to him.

Actually Paul was just following his own advice. He listed in Philippians 4:8-9 several items to think and do. By right thinking and right acting he had experienced the God of *peace*, and he promised the same for others.

I found myself beginning to be swayed towards the possibility that indeed Paul could be content. The source of serenity was God, not Paul nor Paul's circumstances.

Now I began to struggle with the

word contentment itself. I think I believed that contentment was synonymous with complacency. A "sitting on the old porch swing" approach to life. Then the contented cow came back into mind. The ad man wanted us to believe that this cow was a concerned cow, that she wanted very much to please. This cow also did her work with confidence, an awareness that she had the inner resources to produce exactly what was needed.

So I saw Paul in a new light. He was concerned, confident, and he relied on the inner resource of the Lord Jesus Christ. Paul was confident that He could produce what was needed even under the circumstances.

The Power Of Prayer

Then Paul taught me that this contentment seems to be at its best when circumstances are at their worst. As I remembered some of his circumstances, I recalled one of my own. There was a time just recently when I was required to take an examination in order to be licensed as a psychologist in our state. This examination was extremely difficult, very lengthy, and very comprehensive. Yet throughout that whole ordeal I had an inner sense of serenity as I marked answer after answer. Several of my Christian colleagues had assured me that they would be in prayer during the time interval for this examination. There was no doubt in my mind that their prayers were being lifted up at that hour and that the Lord was honoring their requests. I felt His presence, and it led to contentment. It was supernatural. I had done my homework. I had studied hard. Yet the contentment I was experiencing was far beyond that which my knowledge could realistically permit. Psalm 46:10 was a reality for me. "Be still and know that I am God."

Imagine another crisis. An individual has been set adrift from a sinking ship. He has been holding on to a bit of debris for his very life. His energy and hope are almost gone. Picture a rescue ship coming into view just over the horizon. Speculate on the individual's renewed enthusiasm, energy and contentment as he spies that approaching ship. Seeing the coming Christ over the horizon can lend a feeling of contentment in even the most adverse of circumstances. In verse 13 he lets us in on the secret of

his contented life. "I can do all things through Christ which strengthens me."

Paul's Source of Strength

When Paul says he can do all things through Christ, he's not making a fool-hardy statement. He's not claiming that he's omnipotent. He knows what would result if he jumped off a tall building or in front of a speeding chariot. He's not crazy. He does know that he has the confidence to do all that needs to be done in his circumstances.

A lovely Christian young lady I know whose body is racked with bone cancer is not going to try to run the one hundred yard dash thinking that she can do all things through Christ. She uses the good judgment God provided. Yet she demonstrates a keen confidence that she can do all that needs to be done in her circumstances through Christ.

By the same token, when Paul says that he can do all things through Christ, he is not avoiding responsibility. Paul knew that God had given him a good brain, and He expected that Paul would use it. I knew a well-meaning Christian who thought that he could do all things through Christ. So he declined to prepare for speaking engagements at churches. He said rather naively, "God will give me the words." God did not give him the words because he did not use the good sense that God had given him in the first place. "I can do all things through Christ which strengthens me" speaks of that confidence which comes from being able to do all that needs to be done in one's circumstances.

Proper Perspective

I'll have to admit that my statements about responsibility have an edge of self-reliance. Properly, I hope. The key is the phrase "through Christ." I began to look for other evidences of Paul's adversity and strength. I studied II Corinthians 12 in which Paul indicated he had been given a thorn in the flesh, a messenger from Satan to buffet him, lest he should be exalted above measure. Three times he asked God to take away that particular infirmity. The response was negative. I would guess that Paul assumed that he could be a much more effective ser-

vant of Christ's if he had freedom from this thing. He probably pointed that out to the Lord. The Lord's reply was "My grace is sufficient for thee: for my strength is made perfect in weakness." That infirmity kept Paul's attitude in proper perspective. Paul did his part, but he knew the source of his strength. "I have learned in whatsoever state I am, therewith to be content." Paul wrote with the assurance that comes from experience.

Circumstances – miserable! Perspective – contented and confident! Production – excellent!

Today upon a bus I saw a girl with golden hair.

She seemed so gay – and I wished I were half so fair.

I watched as she rose to leave and saw her hobble down the aisle. She had one leg and wore a crutch, but as she passed – a smile.

Oh, God, forgive me when I whine. I have two legs and the world is mine.

Later on I bought some sweets. The boy who sold them had such charm, I thought I'd stop and talk awhile; if I were late, t'would do no harm. And as we talked, he said, "Thank you, sir. You've really been so kind. It's nice to talk to folks like you, because you see, I'm blind."

Oh, God, forgive me when I whine. I have two eyes and the world is mine.

Later walking down the street I met a boy with eyes so blue. But he stood and watched the others play; it seemed he knew not what to do.

I paused and then I said, "Why don't you join the others, dear?" But he looked straight without a word; and then I knew he couldn't hear.

Oh, God, forgive me when I whine. I have two ears and the world is mine.

Two legs to take me where I go. Two eyes to see the sunset's glow. Two ears to hear all that I should know.

Oh, God, forgive me when I whine.

Why, I'm blessed indeed – for this world is mine.

The Growth of Japanese Churches in Brazil

John Mizuki

The Growth of Japanese Churches in Brazil, by John Mizuki. William Carey Library, Pasadena, California, 1978.

Here is a book on church growth principles which Japan missionaries will find particularly informative and helpful. Donald McGavran suggests that "the book ought to be widely read by leaders of Japanese churches." Peter Wagner comments: "No promotional piece, this hard-hitting book squarely faces facts of growth and non-growth." The book certainly is worth the price of \$8.95.

Author John Mizuki, pastor of the Glendale Japanese Free Methodist Church in California since 1967, spent forty years in Brazil, the land of his birth. The book was written for a three-fold purpose: 1. to examine the importance of the Japanese in Brazil as a mission field; 2. to recognize the slow growth of the Japanese Christian Churches in Japan, the United States, and Brazil; 3. to remedy the almost total absence of church growth research in the Christian churches working among the Japanese immigrants and their descendants in the New World.

This book has its shortcomings. Some years ago the Japan Evangelical Mission (JEM) officially opened work in Brazil. This was pioneered by the Robert Spauldings and other missionaries have joined them. The book, however, states: "Are the Japanese souls less worthy than the souls of the Indians? No, in the sight of God we believe they are equally precious. Why then has no missionary board thought of evangelizing the Japanese in Brazil? (p. 156)

Japan missionaries may be disappointed that the author's information on Japan is second-hand.

His bibliography and references further indicate, as far as Japan is concerned, that very important sources of information were not tapped. There seems to be an overly heavy reliance on dissertations at Fuller. One questions whether a regionalized thesis like Boschman's *Church Growth in Miyazaki Prefecture* adequately represents the Japanese scene. Such shortcomings aside, there is a wealth of charts, statistics and surveys that bring together information that Japanese church leaders would do well to ponder.

The slowness of growth of Japanese churches abroad is analyzed from various perspectives. The growth of certain denominations in Brazil and the States is compared. Chapter five entitled "How They Have Become Christians" is especially helpful. Such topics as religion before conversion by generations (*Issei, Nisei, Sansei*), age of conversion by generations, people, circumstances and messages used in conversion, are analyzed in detail. This information has wide application and should be of particular interest to missionaries and pastors in Japan.

The book concludes with a chapter suggesting future strategy. This stimulating chapter opens with the stark realities relating to slow growth. The author writes: "When we take church membership into consideration, we can say that Protestant missions have not been successful in winning Japanese, either in Japan or overseas. The harvest has been rather meager. After one hundred and seventeen years of Protestant missions, the number of church members is 0.7 percent of the total population in Japan; in the United States, after one hundred years of missionary

work, the percentage is about 3.0 percent; and in Brazil, after half a century of discipling, church membership does not exceed 0.6 percent of total Japanese population. This makes any church statesman or missionary strategist think seriously about the reasons for this poor result." Dr. Mizuki suggest that we once again examine our goals. The next step he outlines is finding receptive areas. In this connection he emphasizes that churches must be sensitive to the phenomenon of migration and urbanization which is going on in an intensive way in Brazil. The author considers this a unique opportunity. The implications are equally true for Japan.

Another area of neglect according to Mizuki is the training of leadership. What is urgently called for is multi-level leadership, patterned after McGavran's five-class plan (p. 138). The concept of multiplying churches as suggested by Neil Braun in his book, *Laitry Mobilized: Reflections on Church Growth in Japan and Other Lands* appeals to Mizuki. He also considers involvement of the laity essential and points to the *Rissho Koseikai* of the Nichiren sect as an example of what is being done. This sect appoints leaders not on the basis of their educational qualifications, but on the basis of their ability to lead and teach. These lay leaders have succeeded because they have been able to teach the difficult doctrines of the Lotus Sutra in a simple, clear, and easily understood way. In other words, their appeal is towards the common people. The message they offer is related directly to daily life. There are lessons here that Christian leaders are slow to learn.

Siegfried Buss

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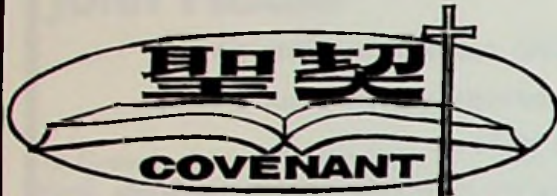
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Rev. Harold Fife

In His Service

HAROLD FIFE

This summer's JEMA CONFERENCE speaker has been a blessing to many Tokyo Area residents through his messages at the Kurume Bible Fellowship which he pastors. "In His Service" was taken from a tape recording of an evening service at KBF.

Luke 10:1 and 2 read like this in the King James: "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

A Sunday morning three or four weeks back in our studies in Hebrews we looked at the underlying philosophy of the people God had so signally used. We noticed that whilst there were huge differentiations in them, nevertheless there were certain basic characteristics in their thinking common to them all. They all believed in God and His rewards, they were all of them prepared to wait for the fulfilment of those rewards. They were each of them prepared to accept alien status on the earth. They were prepared for God to prepare for them a city and so they rejoiced in the assurance of that city.

I want us to look at something similar tonight, and yet not something the same. And that is four basic characteristics of those who through the ages God has used in His service.

I take it for granted that every child of God has a longing in his heart or her heart to be a fruitful servant of the Lord. Indeed, if not, I would question if we really know Him as we ought. For part of the thrill and wonder of Christian living is not only that we can, so to speak, use God and His love in blessing to us, but that He can use us and our love in blessing to others. There is an instinctive desire, a spontaneous response, to His love that wants to give back to the world something of that which He has given to us. I think this is characteristic. So many of the hymns that we sing express the chosen experiences of many of the children of God through the years, right up to the present.

I believe that in these two verses at the beginning of Luke we have a pattern, what we might call the common denominators of those whom God has so used in His service. Quite evidently, as with Hebrews 11, and that's one of the reasons I am taking it tonight, you'll find that they are very diverse, as you look back through history, in personality and circumstances, in the tasks they attempted, and the things they achieved. They were drawn from both sexes - both men and women

enjoyed and enjoy the privilege of being used in His service. But whilst there were these huge differences, nevertheless there are certain basic characteristics. These I have summed up for you tonight.

Christ's Communion

The first one is: All genuine service begins in the presence of Jesus Christ. If you want to put a single word there, and if it's easier to remember if we alliterate the words, well, that's fine. We then call this word, Communion. Powerful service begins with communion with the Lord Jesus Christ. He sent them from before His face into every city and place whither He Himself would come. And powerful service has to begin before the face of the Lord Jesus Christ. We have to come before Him, of course, for salvation. And remember that salvation is past and present and future. And if we're going really to enjoy Jesus Christ and share Him with others, there must be a continual coming to Him for the enjoyment of His so great salvation. We come to Him for that, and if we fail to do so, our service will be mechanical and barren, unsatisfying to ourselves and ineffective in the deepest sense to

other people. We come from before His face. We come from before His face because we need to learn to enjoy Him. You cannot really speak convincingly of a Saviour with whom you only sustain a very distant relationship. And I think this is one of the things that happens, for example, when a person leaves college or seminary or leaves home and comes to the mission field or goes into the pastorate and suddenly you find that the props on which you had been depending are all knocked away, and now you might think to yourself, "I'm out on my own." Well, if you are, that's your fault! You've no business to be out on your own. You should be out enjoying the fellowship of the Lord Jesus Christ. We should have learned, and you will need to learn, how to cultivate fellowship with Him which is constant and not necessarily a great emotional experience. And it will certainly ebb and flow in the sense, if I may say, of enjoyment, but nevertheless, an effective servant of God is one who has sustained and is sustaining fellowship with Him.

We go before His face, too, for orders. You notice He didn't call them to Himself and then ask their or ask their choice as to what work they really enjoyed most, or where they'd really like to be and what they'd like to do. He sent them into every city and place whither He Himself would come. And the servant of the Lord who is used is a *servant* of the Lord. This is an emphasis that is largely being, if not lost, at least it's being mislaid. In our determination to be fulfilled – nothing wrong with that – in our learning all the ways in which it is possible to serve Him, etc. we are apt to miss that in the last analysis, the man or woman of God who is used is the man or woman of God who is in the place where God is determined to use him. We go before His face for orders.

We go before His face for adjustment to His will. How often in that place He speaks to us by His Spirit. There is an attitude here, and there is something there which has to be adjusted to His will.

I am sure I have told you this, but it will do with repetition. I was pastor of a church on one occasion. It was a very old building and a very small congregation, for that matter. We had trouble with the heating – not

that you have to have an old building to have trouble with the heating – but no comments, please. That was the situation. We called an engineer in and he checked the installation and said, "Well, it's all right, but all you need is a booster." "Well," I said, "You'd better put a booster on it then," So he fitted a booster on it. And the next Sunday it was worse than ever. So I sent for the engineer again and he pointed out to me that there was one place between the actual boiler and the installation which we had not checked because it was under ground. So they tore up the ground and sure enough, here was a length of pipe that had been laid unlagged in the ground and it had rusted underneath, and of course the hot water – for it was a hot water system – was running out into the soil. When we put a booster on, it ran out that much quicker. And we had to put in a new connection. I must have mentioned this to you before, because I learned then that a booster is no substitute for a new connection. Have you ever learned that? It is so easy to be feverishly looking around for a spiritual booster when what you really need is a connection which is unimpaired and a flow of the Spirit which is unhindered. For Christian living is supernatural. Christian service is supernatural. The moment we break the connection, at that moment the power, the warmth, and the vitality have ebbed away. So really, powerful service in any age, in any place, through any personality, is the overflow of a personal relationship with Jesus Christ. It begins in fellowship with Him.

Christ's Comradeship

But the next word you will notice here is what I'm going to call Comradeship. He sent them two and two before His face into every city and place whither He himself would come. It is very interesting that so far as I can trace the Scriptures rarely does God send a man or woman on their own to do His work. Invariably he binds us, so to speak, in the bundle of life and of service with others. And immediately we begin working with others, this imposes strains and stresses on the free expression of our personalities. And if powerful service begins as it does with unhindered communion with

Jesus Christ, it continues in undisturbed comradeship with our fellow Christians. And you must know, as I do, that many a career as pastor or missionary has been ruined, not because the man or woman had no gifts and no training, but because they had never learned how to work in harmony with fellow workers, how to subject their personalities one to another, how to establish priorities, how, when things do go wrong, to put them right with a word, confession and love and understanding. And never learning this, their life becomes one long, long trail of broken relationships and disappointing works. You must be aware of this.

I am reminded of the occasion when I was sitting in a friend's home and we were chatting together and his cat undid my shoe laces. It wasn't in Japan, you see, we had shoes on. And he said to me, when he noticed my shoe laces were quite undone, "Clever cat, ours, you know." And I said, "Yes, very clever! Tell him to do them up again!" And he said, "He doesn't do them up; he just undoes things." I know that is perhaps an elementary flippancy, but you and I surely can think of people, and in every circumstance in which they have been placed they have been marvelous at undoing things and helpless at doing them up again. Now I want to press this on you because it's terribly sad. When a person with gifts and graces and training and dedication spoils the whole potential of his life simply because he has never learned how to come from before the face of Christ and live before the face of their fellow workers in harmony and loveliness of spirit. Now this, of course, is costly. It's bound to be costly. It's bound to rub us. I am quite sure we shall find some people we like better than others, with whom it is easier for us to work than others, and there are some with whom it is probably better that we shouldn't try to work too closely at all, not because they are wrong and we are right, certainly not because we might be wrong and they're right. But simply because we are so far apart in our concepts in what we want to do and how we want to do it, it would be almost impossible for us to do other than just sandpaper one another. But on the whole, there are always ways in which, if we are willing, we can learn that powerful

service is not only the overflow of our relationship with Jesus Christ, it is also the overflow of our relationship with one another. After all, that's what Jesus said. "That you may be one." "That you will love one another." "That the world may know that I have sent you." There is nothing more tragic than people's making sacrifice to go to the ends of the earth, and they do, and when they get there all they do is spread discord and disharmony.

Christ's Commission

The third great requirement for powerful service it seems to me is a sense of Commission. "He sent them from before His face." Now here, again, of course, I am aware that because people have spoken so often lightly and casually about the call of God, we are apt to regard it as something we had sooner not talk about. The fact clearly remains that there is a sovereign call of God on the life of a person who is committed to him. And it is this sense of call which gives us stability in our Christian life and service. In any service you undertake, in any sphere of life in which you can think, there will come times when it seems as though every single thing about it has gone wrong. And you can only conclude on the human level that the best thing for you to do would be to put the key in the lock and go away. Take the first boat or the first plane home, if you're abroad. And I have had times like that in the three pastorates which I have had, and I find my fellow pastors and fellow missionaries have, too. And this has nothing to do with the difficulty of the field in which we may be operating. I have ministered on difficult fields and more easy fields. It simply has to do with the very nature of life and its disciplines. There are times when it simply seems as though we are under such pressure that we really hardly know how to go on. Now what keeps you in a moment like that? It is the simple knowledge that He sent you. And having sent you, He is pledged not only to keep you, but to use you, and it's a marvelous thing that when you hold on at such a time, and you are, so to speak, clinging nakedly to the promises of God, it is amazing how so often you break out into blessing which, had you turned your

back on the situation, you would never have begun to experience. For the fullness of blessing is almost always beyond some kind of test, some time of adversity.

Now, as you see, we need to be clear about what this commission is. He sent them into every city and place whither he himself would come. The task of the servant of God is not necessarily to see results, but to build a highway. I was thinking of that reading we had this morning from Isaiah. And the picture here – and I have seen this in the Middle East – when someone important is coming along, the roads are not like ours, they are simply made when somebody important is coming along. You send a gang of convicts out, or soldiers, or whatever it is, and they just prepare the highway... they gather out the stones, fill in the potholes with the stones they gather out, put some earth down and flatten it out, and here's a highway for the king! Now that's the picture. You and I are called to prepare a highway to human hearts on which the King may ride to victory. And if we see this, both of the nature and of the limit of our responsibility, and we see that His call, His commission, is that which put us there and will keep us there, and will meet all our needs there, whether psychological, financial, spiritual or whatever, then there will be a quiet stability about our service that will overflow inevitably in blessing and convey a sense to those around us that here is a man, here is a woman, who knows his God and therefore does exploits.

The first requirement is that of Communion with Christ, and the second is undisturbed Comradeship with other Christians, particularly our fellow-workers. The third is Commission, the knowledge that He has put us where we are.

Christ's Compassion

And the fourth, and the last, I want to call Compassion. He sent them out, and He sent them out to be sensitive to the multitude. Now if we simply go out with our minds full of statistics or organizational patterns, we may build churches, but we shall miss people. And He sent us to people. The child of God is people-related. People-related in the sense that as we go, we are conscious that

the harvest is great, the laborers are few. Now I believe that this is an outstanding characteristic of men and women whom God uses. It is that relationship with somebody else who, if they are outside of Christ, longs that they may know the Saviour, not to add a statistic to the church, but to bring into their lives the fullness of Christ, to see the light of salvation glowing in their eyes, to see a potential of a transformed family. I believe that one of the characteristics of our present age, and certainly of our big cities, is not to care for the individual. I have read recently of a number of cities, including New York and Toronto and Detroit, where crimes were committed and people were there and nobody did a thing. They didn't even pick up the telephone. They didn't care enough! Now no servant of Christ who doesn't love deeply, passionately, will ever be a powerful servant.

So here we have these characteristics. Powerful service is the overflow of Communion with Christ; it is the overflow of Comradeship with one another ("By this shall all men know"); it is the overflow of Obedience (sense of commission... He sent me); and it is the overflow of love, of Compassion.

Some years ago there was a very terrible wreck of a pleasure boat and there were very few crafts, although it was in a river, to rescue the people from this packed boat. And at the inquest afterward, the story was told how one man with a smallish boat went back and forth, filled it, took it back and forth until he was almost insane with exhaustion. Whereas, others looked at their watches and said, "Well, it's time we were going." They went home. Witness after witness said they heard this man uttering under his breath, "Oh! If only I had a bigger boat!" Now that's the difference, it seems to me, between the man and woman whose love overflows, and the man or woman who – whether pastor or missionary, teacher, or what have you – does the job, locks the desk and goes home.

The overflow of communion, the overflow of comradeship, the overflow of commission (obedience), the overflow of compassion. These are the characteristics of the God-used man or woman. ★

the Return of an EXILE

PAUL E. KAUFFMAN

Those who attended the 1977 JEMA Karuizawa Conference will recall Rev. Paul Kauffman's ardent wish to return to China with the gospel. The article that follows shows what God is doing in opening the Bamboo Curtain.

Recently, I returned to mainland China after an exile of 41 years. Most of those years were spent in forced exile. War and the Communist takeover had blocked my return. Since the historic Nixon visit, I had attempted to return to China several times only to be told by the Chinese authorities that I was not welcome. Appeals to the highest echelons of Chinese power were unavailing. I was definitely a known unwanted person.

Then dramatically, there was a change – not in my occupation, nationality, or heritage, but in Chinese government policy. On the basis of that change, I returned briefly to my native land.

Returning to China, even if it was only the Southernmost province and for just a few days, was for me a dramatic and moving experience. This first return visit was short – too short. I do trust it was only a prelude to a much longer stay.

To set the stage, my visit to China was part of a massive Chinese effort to attract tourist dollars. My wife Janet and I, and two Swedish Church leaders were part of a tour group, one of the hundreds of such groups now pouring into China. Previously only V.I.P.'s and special interest groups stood a fair chance of getting past Mao's Bamboo Curtain. It

seems that almost everyone is now welcome to come to China and bring money, as long as the application form does not list one's occupation as "missionary." I was told, apologetically, that this was because the Chinese authorities consider a missionary as a person who is "required to spread his doctrine." My occupation, incidentally, was listed as "President of Asian Outreach."

I am totally unable to describe my feelings as I crossed the famous footbridge connecting Hong Kong and the Mainland, and stood once more on China's soil. Although I had never been in that part of China before, I felt at peace. It seemed as if my days of wandering in exile were over. This was my land – these were my people! More than that, a load that I had subconsciously carried through much of my life dropped off. The struggle to return was over. My "Mt. Everest" has been scaled – even if my stay on that exhilarating peak was only brief. At last I was there. At that moment, nothing else really mattered – I was back in my beloved China!

Frozen in Timelessness

Traveling by comfortable train through the south China countryside, I had the impression that time had stood still for 41 years. Nothing outwardly had changed. The villages

looked virtually as they have for centuries, except for garish red character slogans splashed at random on the earth-colored walls. Farming methods too were frozen in timelessness – the same plodding water buffalo and the same primitive implements. Like the blink of an eye, 41 years had passed and nothing had changed! Later walking the streets of Kwanchow (Canton), I did observe changes in the buildings. Everything was more decrepit. Nothing had been repaired. No paint had been applied, as though paint had gone out of style with the "liberation." Very few new buildings were to be seen except the hotel we stayed in and the Trade Fair Center, both built to accommodate foreigners. All government offices, as well as the two department stores, were housed in buildings which were graphic reminders of the days when Canton was a bastion of foreign influence. I found myself wondering which foreign capitalist had built which buildings. The Communists had obviously not built very many.

So unchanged did the heart of the city appear that these could even have been the same people who walked the streets 41 years ago, except that they had all theatrically changed into drab uni-sex garments of nondescript blue. Two other changes are noteworthy: The city was definitely

more crowded. After all, China's population has more than doubled during those 41 years. Very few vehicles interrupted the sea of people that seemed to flow between the restricting outer walls of the buildings like a massive river of blue between canyon walls. No, it was not a holiday and this was no demonstration, just common people going nonchalantly about their business – or was it the State's business? This leads to the second observable change.

The pace of life has slowed down considerably, both in the city and in the countryside. There was little, if any, evidence of the famed Chinese industriousness which characterized the Chinese of my boyhood and the overseas Chinese of today. Peasants worked in the fields in gangs (solitary labourers were pretty rare), but only two or three were really working. The others leaned on their hoes and chatted among themselves. It was painfully obvious that working for the State is an entirely different matter than working for oneself, or for personal gain. No wonder that China is now beginning to raise wages and reinstitute incentives. Something must be done to resurrect the once-famous Chinese work ethic. I saw little evidence of its existence, either in the communes or in the city.

Hunger, Poverty and Wealth Disappear

Speaking of evidence, it was obvious that Maoism had done away with both extreme wealth and extreme poverty. Beggars simply did not exist, neither did the ostentatious wealth of yesteryears. Most everyone has been squeezed into drab low-class uniformity. I seriously doubt whether the average person in China is much better off than 41 years ago. Many are obviously not as well off. Everyone was living in conditions that were much crowded. You can't

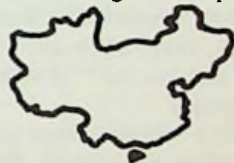
more than double the population, and neglect construction of new housing without creating what must be almost unbearable living conditions for many.

There was no evidence of hunger. It may be that this is Maoism's most noteworthy accomplishment. Looking at the extremely crude farming methods and the lackadaisical pace of the peasants, I saw the feeding of this multitude as almost miraculous. The majority of China's vast topo-

graphy is not even arable and the balance must be the most overworked soil on mother earth. Compared to India and most of Africa, China has done a better job of feeding its people but then the Chinese were more progressive 41 years ago.

In the commune, to which we were bussed, we were unabashedly told that the peasants went to work at 9:00 and took off for lunch and rest from 11:00 until 2:00 and then worked until 5:30. This blatant falsehood, told obviously to impress a crowd of extremely "ignorant" foreigners, underscored the wide gap between propaganda and reality. (Incidentally, some of the tour group believed everything they were told.) During our days in China, we saw the peasants in the fields both early and late. Thank God they were, or famine would soon stalk the land again.

Speaking of propaganda, China's propaganda has not helped its cause. I have been an avid reader and student of that propaganda for the past 20 years. Even discounting the most obvious falsehoods, I was prepared to see much greater progress in



China than I saw. Several of the tour group made the same comment.

We had no trouble taking Bibles into China. Our baggage was not opened nor were any questions asked. Five of us each took a copy of the Scripture with us. Our experience was that unless a visitor spoke the language fluently, it was virtually impossible to give the Scripture away. Nor was it easy for any of us, and quite impossible in the daytime where there were usually too many people around, to engage in private conversation. At night such personal conversation became possible. An atmosphere of trust could then be generated. My conclusions are that for the most part, the people do not know what a Bible is but were still reluctant to take anything from a foreigner. It may be that reading material poses special problems because of past governmental policy but I have no way of judging the accuracy of that possibility.

Once a basis of genuine friendship had developed, it became evident that most everyone really wanted to take the literature offered them. They

must be starved for other than governmental propaganda. One young college lad with whom I talked alone (quite a feat) in the daytime, refused to accept a New Testament saying, "Too many people are watching." Sometime later he caught up to me on his bicycle and profusely apologized for not taking the New Testament. He stated frankly "I am afraid." Those who did accept were in the 20 to 30 age group and always under the cover of darkness.

It seems that, at least for the immediate future, foreign visitors to the Mainland will not have great success distributing Bibles to the Chinese people even if it is easy for them to take them into China. The same does not apply to the overseas Chinese and especially Hong Kong Chinese. In fact, since my trip, the Chinese authorities have officially relaxed many of the former restrictions on what can and cannot be taken into China. I can give you two specific instances: A reliable contact of mine told of a meeting which recently took place among cadre leaders in an area near the Hong Kong border. They were instructed by an emissary from Peking to do everything in their power to encourage overseas Chinese to visit China and specifically to eliminate any restrictions that might discourage them from coming. This included searches at the border and interrogation.

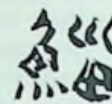
During a recent traditional religious festival time "Ching Ming", when over 200,000 Hong Kong people visit China, they were told they could, for the first time, take incense and other idol worshipping paraphernalia with them. My reaction was – if incense, then Bibles!

There is little doubt that China is opening its doors wider than at any time since 1949. Whatever the motives this will inevitably provide greater opportunities for the Gospel. The Asian Outreach Bible translation program is reaching a conclusion at precisely the right moment. God's timing is absolutely perfect! No one, but God, knew 10 years ago when He instructed us to begin work on this new translation that China would open its doors at precisely the same time as when the Scriptures were ready. The Hand of God is thus clearly seen.

Reprinted from *Asian Outreach*

Kamo ga negi o shotte kita. "The duck brought along onions on its back." This idiom is used when there is a streak of unanticipated good luck or fortune. Since duck meat has a strong flavor, the duck that comes along carrying onions to season the meat gives the idea of overflowing good fortune. Professional criminals use this term, *kamo*, for people who are likely prey for their money-making schemes.

Uma ga au. "The horse fits." A horse is quick to sense the ability of the rider. The rider also must be sensitive to the nature of his horse. This idiom is used to describe two people who can really work together well.

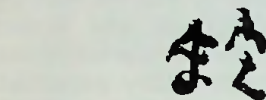


"The exception proves the rule" is a well known English idiom, but do you really know what this Shakespearean English means? In this idiom the word "proves" means to try or to test. The exception tests the general principle, whether it be true or false.

Idioms give color to your speech and Japanese idioms will give color to your messages. Have you read Aesop's fables recently? Many Japanese idioms contain animal names and refer to the action of animals.



Dōmo, suru koto ga isuka no hashi de heikō shite iru. "Everything I do, or try to do, is like the bill of the crossbill and I am caught in a bind." Unlike other birds, the ends of its bill cross each other. The bill is made this way so that the bird can feed on the seeds of the pine cones. Thus, the idiom means, "All that I do or try to do, goes at cross purposes to my real desires."



Ja no michi wa hebi or *Ja no michi wa hebi ga shiru.* "The way of the serpent, the snake knows." It means that like species have the same nature and follow the same path. So the Japanese would say:

"You really can see through to that fellow's heart, can't you?"

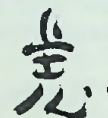
"Yeah, sure, after all, *Ja no michi wa hebi dakara, ne.*" (I can read him like a book.)

Another snake idiom goes, *Yabu kara hebi* or *Yabu hebi.* *Yabu* means a thicket. "If anyone keeps beating the thicket, a snake will crawl out and bite him." Let things well enough alone and you will not get bitten. This is equivalent to the English proverb, "Let a sleeping dog lie."



Uma no mimi ni nenbutsu. "Don't put Buddhist teaching in the ear of a horse." The horse has no use for Buddhist precepts; therefore, it is futile to preach to a horse. "One may have ears but he can't understand what he hears."

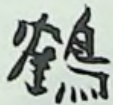
Todo no tsumari is used when one has reached the extreme limit of all things. This is somewhat equivalent to the "end of the rope." The *todo* is a fish, a mullet. The Japanese call this fish different names at different stages of its growth. In its first stage, it is called, *sobogi* and *subashiri*, then, *ina* followed by *bora* and finally, *todo*. *Todo* is the last stage and there is no other stage. When things wind up to a finale and there is no way out, the saying goes, *todo no tsumari*.



Even a tick gave birth to an idiom. *Kazoku ichidō tsutsuga-naku kura-shite imasu.* Our whole family are living without sickness. *Kon shun tsutsu ga naku gakkō o sotsugyō shima-shita.* He graduated this spring without any serious difficulty or hardship. The term *tsutsuga-naku* can mean without sickness or great trouble. In ancient times *tsutsu* was the name of a greatly feared disease. It was not until the Meiji era that the tick was discovered to be the carrier of this germ. The infected person developed a high fever and forty per cent of the patients died. Because of the death rate and the unknown cause, this word became synonymous for all sickness and deadly trouble. This word is now a part of many greetings and letter salutations.

IDIOMS to enliven your Japanese

Shacho no tsuru no hitokoe de kimatta. "The decision was reached by the voice of the crane, the company president." The voice of authority is the voice of the crane, *tsuru no hitokoe*. *Tsuru no hitokoe de daremo sakarau hito wa nai.* "His word is law and no one dares to go against it." To the Japanese the king of the birds is the crane. *Gunkei no ikkaku* means in a flock of chickens, the crane stands out. *Hakidame ni tsuru* means it is just a pile of rubbish to a crane. Both of these sayings point out the incomparable crane, a symbol of the man of authority.



Neko o kaburu. "Put on the cat." There are a number of idioms involving the cat. A cat is thought to be beguiling, for it often seems to be so tame. *Karitekita neko no yōni otonashii.* "Mild and tame as a borrowed cat." Because of such a seemingly quiet and tame outward appearance, a person who hides his real self by putting on a false front is said to "put on the cat."

The person who cannot drink or sip anything hot is said to have *neko shita*, "the tongue of a cat." This idiom must have come from observing that cats do not lap up anything hot.

Any description of a very small area is said to be as small a space as the forehead of a cat. *Neko no hitai no hiroa.* A cat is thought to have hardly any forehead at all.

When things change in a very fast sequence, it is said to change in color as fast as the cat's eye. *Neko no me no yōni kawaru.* It also means being as fickle as a weathercock.

A person who has stooped shoulders is called *neko ze*. When a person tries to please another with a sweet syrupy voice, the term, *neko nade goe*, is used. This means the voice one uses in cuddling or petting a cat.

If one tries to please every whim of a small child, this is called *neko kawaigari*. This means the child is being raised as though it were a pet kitten.

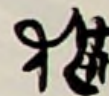
It is a known fact that cats like fish. *Sore wa chōdo neko ni katsuo-bushi da.* "It was like a cat with a dried bonito fish." The English equivalent would be like setting the fox

to keep the geese, trusting the cat with a dish of milk or putting the wolf in charge of the sheepfold.

When a person receives something that he is unable to use, this idiom is appropriate: *neko ni koban.* "A cat with a gold coin." This is similar to "casting pearls before swine."

Cats usually have the full run of the house and are treated as a member of the family. On a busy day when one could wish for an extra hand to help, the Japanese say *neko no te o karitai hodo isogashikatta.* "I was so busy that I felt I could use even the paws of the cat."

Neko mo shakushi no asobi ni muchi de aru. "Even cats and the rice scoop were wildly dancing after such a good time." Since cats are thought to be part of the family and the rice scoop represents the housewife who serves the rice at meal time, this has come to mean one and all.



These are the more widely known Japanese idioms dealing with animals. Have fun.



Noriko Taguchi



Junji Hatori



Machi Masuda , Carol Shelton



Luncheon Committee



Midori Fujita

practical helps

I FEEL SO DEPRESSED. WHAT CAN I DO ABOUT IT?

Depression is a very prevalent, powerful, and painful experience. It is so common that almost everyone experiences it at some point in his lifetime. Depression is also a vague term. To the lay person it may mean feeling blue, down, under the weather, or unhappy with a general inability to derive pleasure from life. Actually, depression is a very complex kind of disorder. Regardless of its particular form, it hurts. It makes life miserable.

Situational Depression

Perhaps you have experienced what has been called *situational depression*. It follows a severe disappointment or traumatic event. The death of a loved one, loss of financial security, or long-term maltreatment by an important person in your life can understandably and justifiably result in depression. Generally these feelings are temporary and should abate when the causative situation is remedied.

Long-term Problems

On the other hand, you may experience the sensation of depression for a very long period of time. In fact, it may be described as your life style. From your perspective, life is a continual round of discouragement, sadness, loneliness, hollow feelings, hopelessness, fatigue, apathy, fear and anger. These *long-term feelings of depression* are frequently physical in origin, meaning that you may have some chemical or physiological condition underlying these emotions.

Consult a physician to determine if the cause is organic. Should your physician find that there is a physical or bodily cause, he will likely prescribe treatment or medication. Remember that if medication is prescribed for depression, it takes several weeks to reach a level of effectiveness. Therefore, even if relief is not immediate, continue to take the recommended dosage. It is also important to continue the medication after one begins to feel better. Premature termination of medication frequently results in a resumption of the feelings you were experiencing before you started. In those cases you must start all over again with the medication.

Perhaps your feelings of depression are a *combination of physical and situational factors*. In many situations God has ordained that help can be obtained through human intervention. It may be a physician or a kind and considerate person. The former may prescribe just the treatment you need. The latter may help guide you out of your depression into feelings of renewed pleasure and joy with life. If so, be grateful for either kind of assistance.

Scriptural Principles

Of course it is possible that God can intervene directly in your life to relieve these terrible experiences and the feelings that accompany them. Through prayer and meditation in God's Word, there can be direct healing from the Lord that alleviates depression. One must be careful, however, to search the Scripture for usual patterns in which God chooses to operate. For example, we find in Philippians 4:8-9, some guidelines for achieving joy, the opposite

of depression. It is quite evident that God expects people to think right and do right. Many people in depression want very badly for others to change. They believe when other people behave in the appropriate way, everything will be O.K. In actuality we cannot count on other people to change so God suggests very definite things for us to do. Many people who have overcome depression have indicated that it took grit and determination on their part to think and do right. It was never easy; they had to force themselves to do those things, but they realized that it was going to have to be their decision and their action rather than someone else's. They put into practice those things listed in Philippians 4:8-9. They *thought* on things positive rather than on things negative. They made themselves do that. They did not allow themselves to dwell on the unfortunate and the dismal. And secondly, they forced themselves *to do* positive things. In verse 9 it says, "Whatsoever you have learned and received and heard and seen in me, do." Generally speaking, those are the actions of assisting others, being pleasant, and speaking supportively to others. The result of correct thinking and acting is indicated in verse 9: "The God of peace will be with you."

Suppose your depression is the *result of sin*. You've confessed that sin to God. You have, however, not experienced the accompanying relief you had hoped for. In this case you have done exactly what God has commanded you to do. It remains for you to accept this forgiveness as an accomplished fact whether you feel it or not. You should then never confess that sin again. It is over and done with.

Do Not Despair

Whether your feelings of depression are situational or physical; whether they can be alleviated by medication, human assistance, or direct intervention by God; whether the feelings are likely to be temporary or long-term; you need not despair. Jesus once said that He came that we might have life and have it more abundantly. Depression is not the expected life style of the Christian. Help is available. Take advantage of it.

Dr. Charles W. Lewis

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NEWS

BGC ANNIVERSARY CELEBRATIONS

The 100th Annual Meeting of the Baptist General Conference was held in Fresno, California, June 25 - 29, 1978. The Japan Baptist Church Association (*Rengo*) was represented by 22 Christians, including 5 pastors. Missionaries Herb Skoglund and Elaine Nordstrom participated in the World Missions program which was part of the celebrations. A team composed of 5 Japanese and Miss Nordstrom ministered in 26 churches in North America during the summer months.

HARBOR EVANGELISM

Paul Benedict reports of blessing in his ministry in Yokohama where ships from around the world are visited by him.

NEW HEADMASTER

Mr. Royce McCarty assumed responsibilities as Headmaster at the Christian Academy in Japan (CAJ) October 16, 1978. Mr. McCarty is eminently qualified for his new post. Japan missionaries extend a cordial welcome to Royce and Doris and their two youngest sons, Paul and Peter. The McCarty family is serving in Japan with the Far Eastern Gospel Crusade.

GIDEON CONGRESS

The Japan Chapter of the Gideons held their 27th National Congress at Minomo Kanko Hotel, Osaka, from October 12 to 15, 1978. Four hundred delegates represented all parts of Japan. It was noted that the annual

growth rate for the Gideons in Japan stands at 10%.

1979 INTERNATIONAL SKI CAMP

The Ochanomizu Student Christian Center is sponsoring another International Ski Camp which will be held at Shiga National Park. A chartered deluxe bus will leave Ochanomizu 11 p.m., February 25 and will return skiers the morning of March 2. For further details call 03-291-1285.

FIRST OVERSEAS BIBLE CAMP

Thirty-five young people of various ages attended the first overseas Bible camp sponsored by *Jidoo Dendoo Dooshikai*. The camp entitled "The Ark," was convened at King's Garden, Seattle, Washington, from August 1 to 5, 1978. For a while it looked as if this year's camp would not get off the ground because of the prolonged Northwest Airlines strike. Miraculously, all tickets needed were in hand just two days before departure.

The home-stay arrangement which introduced the campers to American life was provided by various churches with close ties to Japan. The cordial welcome and hospitality accorded everywhere was a lasting impression that the Japanese young people brought back with them. The group saw much of the West Coast during their U.S. stay from July 25 to August 13. Another overseas camp is planned for 1979. The 1978 tour was under the direction of Teruo Takagi, Eijiro Komatsu and Mitsuzo Tanaka.

JEMA WORKSHOP

The JEMA Pioneer Evangelism Commission under the direction of Siegfried Jaeger is sponsoring another workshop on Monday, January 22, 1979. Please mark this date on your calendar. The place is Tokyo Baptist Church. The workshop opens at 8:45 with coffee. Papers will be presented on the topic "from contact to convert." Discussion and interaction will be an integral part of the sessions. For further details call the JEMA Office, 03-295-1949.

JEMA PLENARY SESSIONS

The 1979 JEMA Plenary Sessions are February 13 and 14 at the Ochanomizu Student Christian Center.

JEMA KARUIZAWA CONFERENCE

Please note that the 1979 JEMA Karuizawa Conference will be held Thursday, August 2 through Sunday, August 5. The Youth Conference will run concurrently. (The Deeper Life Conference has been scheduled for July 29 to August 1).



TOUR LEADERS



SUMMER CAMP IN USA

SPEECH CONTEST WINNER

William Wood, missionary with the Japan Good News Evangelistic Association, was second place winner in this year's International Speech Contest in Japanese which was held June 3, 1978, at the Asahi Shimbun Hall in Yuraku-cho, Tokyo.

This was the nineteenth year for this annual contest, sponsored by the International Education Center and supported by the Ministry of Foreign Affairs and the Ministry of Education, Science, and Culture. The stated purpose is "for foreigners to further their understanding of Japanese ways of thinking and culture through the study of the Japanese language and to contribute to the betterment of mutual understanding and good will between the peoples of Japan and other countries."

The contest is open to non-Japanese born outside of Japan who have resided in Japan less than three years. Speeches must be written eight minutes in length and can be on any non-commercial and non-religious topic of the speaker's choice.

William Wood, 22, from Milwaukee, Wisconsin, arrived in Japan in September, 1976. He lived in Osaka about a year and a half, studying Japanese at the Kobe School of the Japanese Language. Early in 1978 he moved to Niiza City in Saitama Prefecture and enrolled in the Japan Missionary Language Institute in Ochanomizu, Tokyo, to continue his study of Japanese. It was at the encouragement of his JMLI teacher and friends that he decided to enter the speech contest.

Mr. Wood was one of thirteen contestants approved at the pre-contest screening of the seventeen applicants who had submitted their taped speeches with manuscripts. Ten nations were represented among the thirteen speakers.

Mr. Wood was the last speaker - the order decided by drawing lots. He says he was a bit nervous while awaiting his turn, but he felt peace and calm as he began to speak, feeling the prayer support of many people. He says he was praying especially that God would make the speech and the presentation of it a witness for His glory.


Under the title "To Climb a Mountain," Mr. Wood's speech related his experience of coming as a missionary to Japan and studying Japanese - persevering in spite of difficulties, overcoming obstacles of frustration and discouragement, and tasting the joy of progress and achievement.

Prizes were awarded to the first through fifth place winners of the contest. Mr. Wood was awarded second place. He has the beautiful trophy and certificate proudly displayed in his room.


Mr. Wood says he is especially grateful to his teacher at JMLI, Shiozaki Sensei, who encouraged him and gave much time after school to help him prepare, polish, and practice his speech. In fact, he says he feels like he should cut his trophy in two and give half of it to her!

After language school, Mr. Wood plans to serve full-time in church evangelism. May the Lord give him the joy of climbing many "mountains" in missionary service.

Frances Horton



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Christ and the Media, by Malcolm Muggeridge.
Hodder and Stoughton, London.

In these three 1976 London Lectures in Contemporary Christianity, Malcolm Muggeridge, who has great experience working in the media, presents the conflict between the media and Christ as a conflict between fantasy and reality.

He wonders if the media can ever be used for good. He thinks Jesus Christ would have refused to become a TV superstar. His argument is that words are more powerful than celluloid images. The power of the written word and the human touch was chosen for the spread of the gospel.

The best part of the book is his personal testimony: "I have a longing . . . to stay, during such time as remains to me in this world, with the reality of Christ, and to use whatever gifts of persuasion I may have to induce others to see that they must at all costs hold on to that reality, lash themselves to it, as in the old days of sail, sailors would lash themselves to the mast when storms blew up and the seas were rough. For, indeed, without a doubt, storms and rough seas lie ahead."

Don't Waste your Sorrows, by Paul E. Billheimer.
Christian Literature Crusade, Fort Washington, Penn.

What should you do with them then? Thank God for them and learn well the lesson that will produce in you the ability to share His love. Here are a few quotes:

"Because tribulation is necessary for the decentralization of self and the development of deep dimensions of *agape* love, this love can be developed only in the school of suffering."
"Indeed, love is the necessary ingredient for a truly successful life on earth - but its ultimate value is in qualifying one for eternal rulership in an economy where love is the supreme law."

The Reward of Faith in the Life of Barclay F. Buxton, by B. Godfrey Buxton. Japan Evangelistic Band, London.

You will read here of the early beginnings of the JEB work in Japan for Buxton came to this land in 1890. Under the leadership of God's chosen man, a church is born and is led to maturity. In addition, this is a story of how God uses one man and his family in the work of His Kingdom.

You and I and Yesterday, by Marjorie Holmes.
Bantam Books, Inc., New York City.

The author writes of the simple pleasures that gave her childhood, zest and flavor. With nostalgia she recalls growing up in Storm Lake, Iowa, in the 1920's.



The Mystical Maze, by Pat Means.
Campus Crusade for Christ, Inc.

This is a guidebook through the mindfield of eastern mysticism such as TM, Hare Krishna, Sun Moon and Soka Gakkai. After a brief introduction there are practical suggestions on how best to communicate the Christian message to those involved in meditation or mysticism.

Run and not be Weary, the Christian Answer to Fatigue, by Dwight L. Carlson. Lakeland, London.

This Christian physician in Southern California says that the spiritual cause of fatigue is the result of internal conflict, such as sin, guilt, bitterness and critical negative attitudes. After the conflicts have been solved with God's help, he promises that energy will then be available. He gives some practical suggestions on how to plan a schedule to use this new energy wisely.

Rapid Reading with a Purpose, by Ben E. Johnson.
G/L Publications, Glendale, California.

This easy self-instruction book on rapid-reading methods was written for busy Christian leaders. With it you can increase your reading speed at home without the use of machines or other materials. Warning: This will not help you read Japanese any faster.

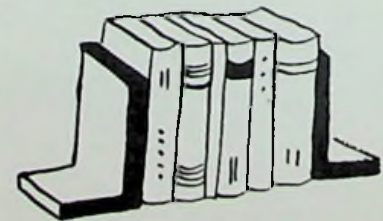
Open Heart - Open Home, by Karen Burton Mains.
David C. Cook Publishing Co., Elgin, Illinois.

The message of this book is how to find joy through sharing your home with others. Hospitality is another word for *Open Home* but only with the grace and love of Jesus Christ can you have an *Open Heart*. This pastor's wife writes of her struggles and joys as she learned to put others before self and hospitality before pride.

Who cares about the missionary? Suggestions for those who do, by Majorie A. Collins.
Moody Press, Chicago, Ill.

This practical book is written to those who already support missionaries. It is full of do's and don'ts to help them become personally involved in the ministry through prayer, fellowship, and finances.

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



A WELL-FINISHED COURSE

On August 1, 1978, one of the faithful missionaries in Japan, Josef Simeonsson, was called to be with the Lord. Three months earlier he celebrated his 75 birthday. He had been active in the Far East ever since he received the missionary call and went to China in 1929.

Josef Simeonsson was born and raised on a farm in Sweden, and at the age of 19 started his ministry for the Lord as a circuit riding evangelist. He then served as a missionary in China for 18 years and in Japan since 1950, up until the very end. Being with the Swedish Alliance Mission, he pioneered and built up one church in Hamamatsu and two churches in Nagoya and also worked at several other places in Shizuoka and Aichi prefectures. When the call for heavenly service came, he was busy organizing a new work.

Gifted with a strong pioneer spirit and a clear vision to save the lost, he was a great encouragement to both missionaries and to the Japanese, and his unsparing service has borne much lasting fruit during the years. His wife, Olia, has been faithfully at his side all along since they married in China in 1934. The Simeonssons have two sons. Roland is a missionary in Gamagori, Aichi prefecture, and Rune is a professor at North Carolina State University.

Josef is missed very much among those who knew him, but his memory is an incitement to hurry on with the great task of bringing the gospel to the people of Japan.

The funeral was held in Gamagori Baptist Church and he was buried in Karuizawa.

Stig Andersson

BECKY YODER

Rebecca Mae Yoder died on August 2, 1978, at the age of eighteen. Becky had left Japan in February, 1976, and underwent treatment for cancer at the University Hospital in Iowa. News of her passing saddened CAJ students returning to classes this fall, but the courageous example she had set as a child of God lives on in the hearts of her classmates and many friends. A write-up on her life in the CAJ *Matsukasa* contained these lines: "Becky lived 18 years, 10 months and 14 days. Now she is in heaven living forever!"

WITH THE LORD

On January 28, 1978, Kathleen Jacobsen died at the age of 53. She had been undergoing medical treatment in Seattle, Washington.

Kathleen accepted the Lord at an early age. Upon graduating from Fort Wayne Bible College in 1947, she was looking forward to missionary service in China. When the doors closed, she came to Japan in 1951. She is survived by her husband Morris and four children, Wesley, Sharon, Joanne and Shirley. The Jacobsens who worked in Japan with the Japan Evangelical Mission, for some years had ministered to students at Tokyo Christian College.

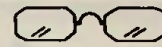
PROMOTED TO GLORY

Rev. Maurice Gibbs who started the Japan work of the Wesleyan Methodist Mission in 1918 was called home in July, 1978, at the age of 94. He returned to devastated Japan in 1947 to re-establish the Church. His daughter June and her husband Gordon Wolfe came soon afterward to assist him.

Harold Johnson

Word has just been received that Rev. Harold Fife, Pastor of the Kurume Bible Fellowship (Tokyo) passed away in the United States on Friday, December 1, 1978. More detailed information will be given in the next issue.

Editor



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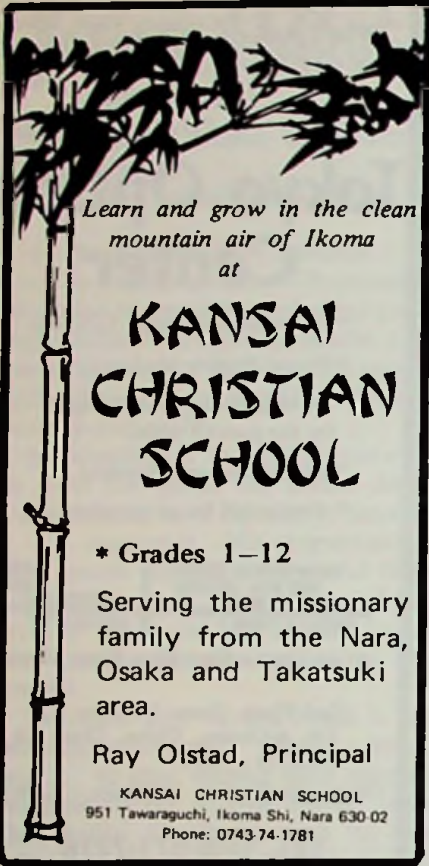
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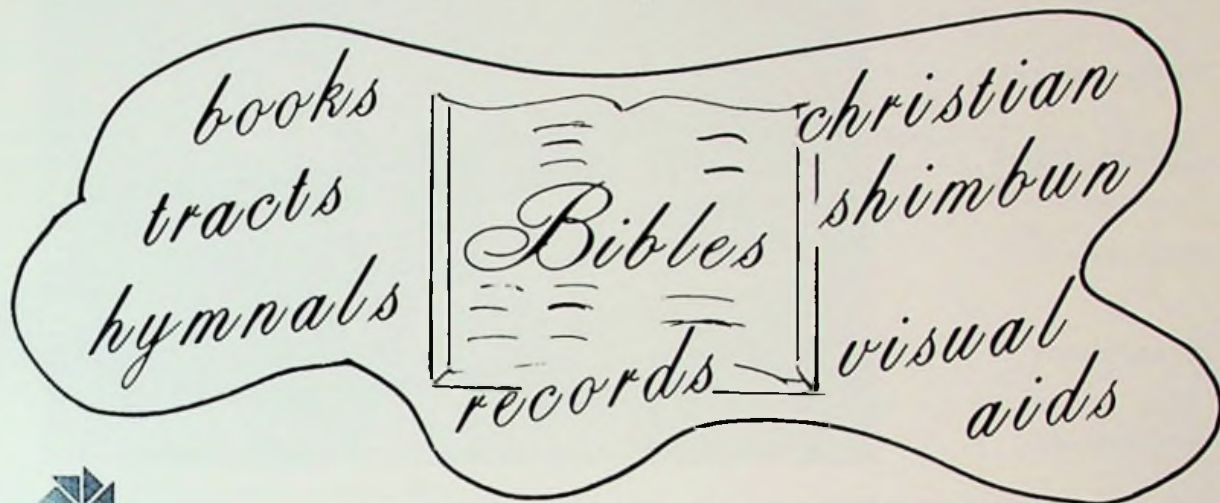
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8. THE CHURCH BEGINS - 35 Lessons in the Book of Acts - in production. Probable price - ¥1000. Lessons are longer and contain geographical and historical data. Challenging vocabulary, sentences and contents. Not for beginners.

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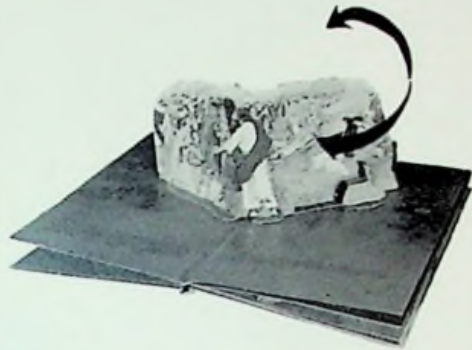
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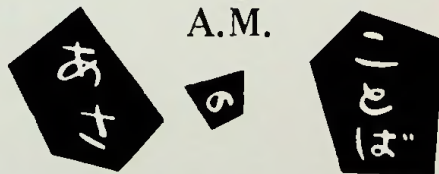
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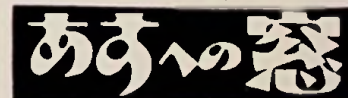
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