

Volume 29, Number 1, 1979

JAPAN HARVEST

The Magazine For Today's Japan Missionary

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FEATURE: ALCOE HIGHLIGHTS

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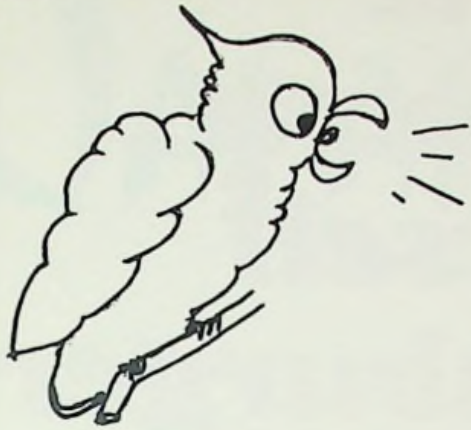
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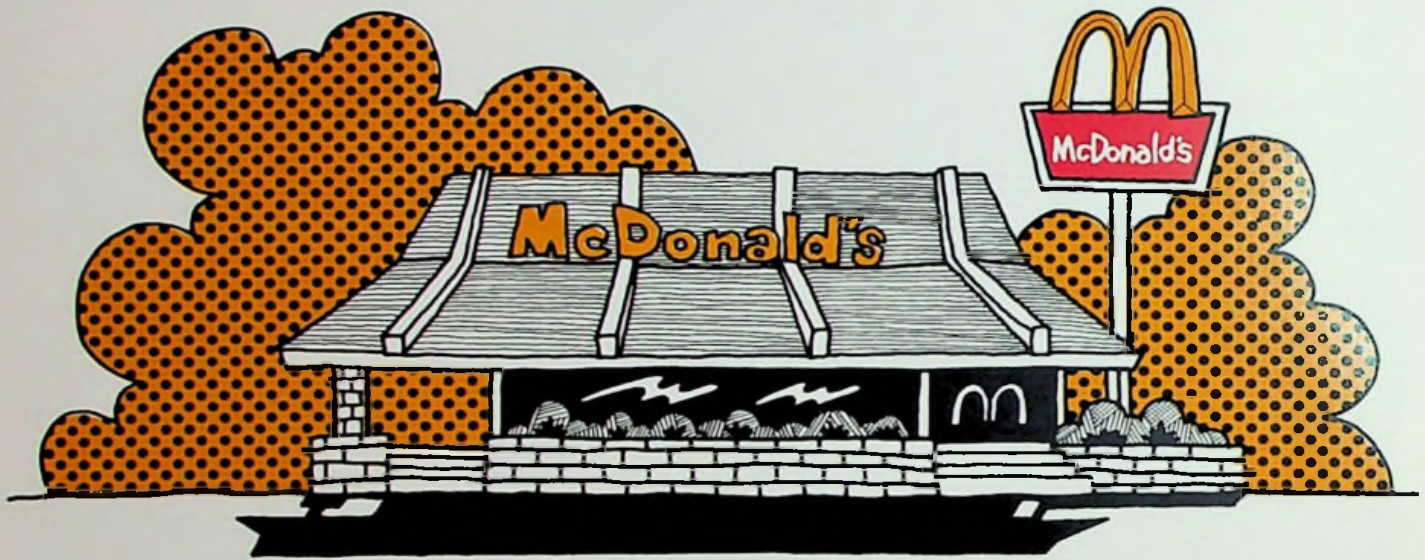
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“MARTHA, MARTHA . . .”

“You’re so upset! You’re worrying and fretting and making a big fuss over all these details! I don’t like your attitude. I’m thankful for the dinner, the table looks lovely, the house is shining, the flowers are beautiful. But you’re so nervous and on edge getting all this ready.

“In fact, you are even getting irritated! You’re lashing out at Mary and now you’ve even started to blame *me*. ‘Doesn’t it seem unfair to you that my sister just sits here while I do all the work? *Tell* her to come and help me.’ You stand there wringing your hands, your face is flushed, your voice is accusing! I don’t like it.

“Mary has chosen the best part and I’ll not take it away from her.”

What a lesson! What a rebuke! Not a rebuke for service, but for service without *joy*! Not for one moment do I think Mary had let Martha do all the work, or that she was not going to help further. She was just enraptured with her Lord. She was refreshed by His Presence. She was taken up with *Him*, not His “work” or His “cause” or His “mission.” She had discovered a fountain from which service would certainly flow.

So to many a tired, hard-pressed, harried servant of the Lord do not these ancient words come with new meaning today? Guests are coming, the house has to be cleaned, beds have to be made, food has to be cooked, the table has to be set, flowers have to be arranged. But it can all be spoiled without the *joy* of the Lord while doing it!

You see, God is not satisfied with just *any* kind of service! Service without *joy* is *not* acceptable! It is when we get so full of Him and His love that we just bubble over and then any service becomes a *joy*. It is fascination with *Him* that provides the elixir, the attraction, the buoyancy for service.

Maybe then, it is time to seek a place of prayer, to be quiet, to calm down, and to look up into His face. Sometimes our schedules get so full that we have to learn to say “No” in order to make time for what is really important, for God cannot do a great work *through* us until we let Him first do a great work *in* us.

Joe Gooden.

Editor's Notes

The format of this issue has been slightly altered in order to bring to our readers highlights of ALCOE. The gathering at Singapore which brought together Asian church leaders is not without significance to us here in Japan. We serve a nation uniquely different from many other countries of the Orient, for the Japanese are a homogenous people with one language, separated from the rest of Asia by water. This in the past has provided a measure of isolation. Now, however, every international event either directly or indirectly has a bearing on Japan. The situation in the Middle East is watched with grave concern, for oil is the life line to Japan's economy. It has been suggested that when America sneezes, Japan catches a cold. With the rapidly changing international scene in Asia, Japan can not sit by idly. What ALCOE has reenforced is the conviction that the church, too, must keep abreast of these trends, that isolation is neither possible nor desirable, that cooperative action among evangelicals should be positively pursued in the achieving of common goals. There is much that the Japanese Church can offer and there is even more it can learn from its Asian neighbors.

The days at ALCOE have taught me a great deal about Japan in the context of world evangelization. When one has the opportunity to hear first-hand reports of church leaders of the various countries of Asia, some very forward-looking and optimistic, it is natural to ask: What is God doing in Japan? It was of particular concern to our Japan delegates when it became apparent that the Korea and Japan reports were to be given the same evening, with Korea coming first. It was in some ways fortunate for us in Japan that because of lack of time that night, the Japan report was postponed until a later date, for the contrast would, perhaps, have been too stark. Consider these facts: 1. Rural villages in Korea in recent years have shown remarkable receptivity to the Gospel - 80% of the farmers reached by students (1,800 students went out two by two) this past summer responded positively to receive Christ. 2. Gospel saturation in Korea has become a reality. 3. The Korean Church continues to grow at a phenomenal rate. The Haptong Presbyterian Denomination, for example, has established 1,200 new churches in just two years, i.e., the average for this denomination is approximately two new churches a day! This denomination in 1976 had 2,484 churches, now it has 3,684; in the same period membership jumped from 680,000 to 1,100,000. 4. There is revival in the Korean army. 5. The Christian population in 1974 was 3 million; in 1978 it grew to 7 million.

In the light of such glowing statistics I asked myself: What can the delegation from Japan report? I was amazed and greatly rejoiced to hear among other things the following: 1. Right after the War the ratio between liberals and evangelicals in Japan was 26 to 1. In the intervening years the evangelical church has taken the initiative and is moving ahead strong. Comment: The day is not far away when in terms of numbers and influence the evangelical church will have to be recognized as the leading Christian force in modern Japan. This prospect has instilled a spirit of optimism and anticipation in the hearts of Japanese Christians which is exciting to see. 2. Japan is making a positive contribution in world evangelization. The spokesman for the Japanese delegation, Rev. Reiji Oyama, reminded the congress that he was Japan's first post-war missionary and that today there are 130 missionaries serving overseas. Comment: At ALCOE there was a great sense of expectation as to Japan's role in the evangelization of Asia. It was rather impressive to note that the church in Asia welcomes Japan's participation. Specialists in the area of medicine, agriculture and technology as well as theologians and educators to serve on seminary faculties abroad are finding a wide open door of opportunity. 3. One of the highlights during this decade has been the All-Japan Congress on Evangelism which was convened in Kyoto in 1974. It solidified the evangelical post-war thrust, and the congress by its strong lay representation set a new course for the Japanese evangelical church. Comment: Just as the 1974 Kyoto Congress served as a catalyst for the 70's it can be anticipated that the next All Japan Congress on Evangelism, which is now in the planning stage, will provide a strong impetus for the 80's, a decade which should be marked by dynamic growth. 4. SODOIN DENDO has already covered 60% of Japan and has set a goal of reaching the rest of the nation by 1982.

These are momentous days of opportunity and challenge for us in Japan. May the motto of ALCOE "Together Obeying Christ for Asia's Harvest" become a reality!

Siegfried Buss



ASIAN LEADERS CONFERENCE ON EVANGELISM

The Asian Leaders Conference on Evangelism brought together 280 delegates from 25 Asian countries to meet for ten days under the banner, "Together Obeying Christ for Asia's Harvest." This included countries all the way from Japan in the north to Australia and New Zealand in the south, and from the Philippines to the Mid-East. The basic purpose was to bring together evangelical Christian leaders, both lay people and clergy, nationals and missionaries, to discuss the evangelistic task in Asia. This was the first such conference sponsored and financed by Asians. Through other avenues the details of the conference will be shared with you, but I want to take this opportunity to share some of my personal impressions, which are, of course, those of a missionary. No doubt to a national, different things would stand out as being more impressive.

My impressions were formed both by what was said as well as by those things that were not said. Perhaps the absence of many outside observers and newspaper reporters helped avoid the temptation to be sensational, and preserved an atmosphere of free interchange. My overall impression was that the conference had a real positive impact.

Quality time was given to small group meetings under ten different subjects. The groups were kept to 30 or under, and people joined groups according to their choice of subject. Each delegate was able to attend two different such groups, and I attended "The Gospel in an Urban and Technological Society" and "Asian Missions." Both were very stimulating, and the opportunity to discuss these vital matters with Christians from other countries, I felt, was mutually beneficial.

Asia is a mosaic of language, culture and color. One of the interesting facts of history is that the English language has become the vehicle of international communication for Asians. English was the only language of the conference.

As an ex-patriate missionary, I was also impressed by the fact that "Moratorium on Missions" was not even mentioned by any national. Rather, there was a strong emphasis on Asian cross-cultural evangelism, and this again received a positive response from both the sending and receiving countries. Western missionaries' continued help was welcomed.

I was gratified to see that Evangelicals have the expertise and experience to deal with current problems, and yet avoid unbiblical extremes. This was evident in the way that a number of problematic areas were handled. This included such matters as the evangelistic and social implications of the Gospel, the current problem of contextualization, as well as matters dealing with biblical authority.

One of the extra blessings that came to me was the opportunity for in-depth fellowship with the Japanese delegates. Because of the fact that English was the official language of the conference, this added an extra strain to the Japanese delegates. We, as missionaries, were privileged to help fill the communication gap and in so doing build lasting ties with them. We travelled as a group to and from Singapore, and had numerous occasions in a neutral setting to have much informal fellowship. While this helped us to have a greater appreciation of them, at the same time, I believe that it helped them to appreciate the missionary also. Perhaps because of this communication problem, others commented that the Japanese delegates, both missionary and national, seemed to them to be a very cohesive group. I felt that they were expressing an appreciation for the good national-missionary relationship that they witnessed.

It was the organizing committee's purpose to make it a conference of the Asian leaders to zero in on Asian evangelism. I believe they successfully accomplished their purpose.

Verner Strom

THE ALCOE COMMITMENT

We, the participants from 25 nations of Asia, met in Singapore from November 1 to 10, 1978 for the Asian Leadership Conference on Evangelism.

We belong to the biblical, evangelical tradition which found expression in the 1974 Congress on World Evangelization that met in Lausanne, and in the Lausanne Covenant.

We came together to wait upon the Lord with one accord, and to seek His renewal and guidance for our witness to Him in Asia today. We sought to evaluate the progress of evangelization during the past decade, and to plan united strategies for building up and extending the Church of Jesus Christ.

The theme of the conference, "Together Obeying Christ for Asia's Harvest" well expresses our spirit and intention, for we believe that many Asian fields are ready to be harvested; that God is calling us to obey Him more completely and more courageously; and that we must work together to fulfil our urgent task.

We face the urgent task of evangelizing the two billion people in this vast continent who remain unreached and unevangelized. We thank God that we began to discover some of the answers to the questions that we faced, and for His evident blessing and encouragement.

We live in a continent with colossal problems and needs – hunger, poverty, illiteracy, social injustice, political upheavals, and hostile spiritual forces.

We repent of our failures and our partial obedience to the command of the Lord to make His name known to all peoples. We Christians in Asia have often lost our credibility as a Christ-centered community and thus weakened our witness. Only when the Church is renewed, purified and mobilized can it hope to fulfil its mission. Only a burning heart motivated by the love of Christ and His Word, with zeal to serve God and one another, can evangelize this continent of Asia.

We trust in the continuing work of the Holy Spirit in His power in the midst of His people and in the world to which they are sent. We believe that the Lord, who is already the Victor, will one day return to consummate His kingdom. His sovereignty over all the world gives us confidence, courage and direction in our evangelization.

We therefore pledge ourselves:

- to seek to identify the unreached peoples of Asia and to establish a witness among them.
- to respond to Asia's needs in active evangelism and in loving and humble service
- to continue to study the issues raised in our conference relating to evangelism
- to pray and show concern for those who suffer for Christ, and be willing to suffer ourselves
- to seek a new level of community in our church life.

We commit ourselves afresh to God that He may fulfil His plan through us. We commit ourselves to one another. We commit ourselves to our peoples, ready to spend and to be spent that the Lord may complete His harvest in Asia.

ALCOE CHAIRMAN'S

Welcome to the Asian Leadership Conference on Evangelism here in Singapore, a city which stands at the crossroads of Asia, and greetings to you all in the name of Jesus. You are here from 25 countries of Asia, Australasia and of the Middle East and other countries and we look forward to an exciting time of fellowship.

ALCOE was initially planned under the inspiring leadership of Dr. Akira Hatori of Japan and Dr. Saphir Athyal of India. We acknowledge their great contribution in making this possible. We thank God for their vision and labour of love for the sake of winning Asians for Jesus Christ.

Beginning tonight may our ten days together be a time of heart-searching and renewal for all of us, a time of discovering God's purpose for Asia in a special way, and a time of our real obedience to the Lord's Great Commission for the sake of our great continent and beyond. I hope that ALCOE will be a time of waiting upon God in prayer and a time of finding the best strategies for reaching all in Asia for Christ.

We are assembled not to have a mere academic discussion on the theological aspects of evangelism. Of course it is important, and I am sure we are agreed on the WHY of Evangelism. But here at ALCOE we hope to share a dynamic input on the HOW of Evangelism.

Our theme itself implies the challenge to us to grapple with the practical aspects of the task before us – "Together Obeying Christ for Asia's Harvest".

Together – Unity and co-operation strengthen our witness and avoid wastage of our meagre resources through needless duplications. As the Word of God tells us, while one man chases one thousand, two can chase five thousand. Our faith that in Christ we are one should find its expression in the way we love and accept one another and work together. During these ten days we should seek various practical ways of regional and inter-national cooperation in our work of evangelization.

Obeying – Our Lord calls us for implicit obedience. Obedience often can be partial or half-hearted. Only in full obedience we will find strength, courage and confidence sufficient for the difficult task before us. Only after full obedience of what the Lord has shown us, He can lead us to new territories yet to be conquered. May God grant us grace that we may, like Abraham of old, obey Him by faith.

Christ – The work of world evangelization is the Lord's work. We received our mission from Him. He is the Author and the Sovereign of all that relates to this task. It is Christ's blue-print for evangelization that we have to faithfully follow. The field to which He sends us is already under His sovereignty. This fills us with confidence that we serve one who is already the Victor.

Asia's – The great majority of the unreached billions in the world live amidst us in Asia. They are our fellowmen and neighbours. Their staggering number overwhelms us and sometimes brings a sense of hopelessness in us. In the recent past several countries like Vietnam, Cambodia and Laos became closed to the Gospel. In some other Asian countries the work of evangelization has become more difficult. Our Lord loves Asia's teeming millions and He yearns for everyone yet unreached.

Harvest – The Lord reminds us again that this is harvest time. The field in Asia is ripe and God wants us to spend all that we have got and to be spent in this great and challenging work. The harvest cannot wait and therefore we must redeem the time and move swiftly and surely before it is too late, for the night is coming when no man can work.

Link with the Past

We do not consider ALCOE as something new and separate. We have a link with the past. Exactly ten years ago (Nov. 5-13, 1968) many of us were among the 1000 participants in the Asia-South Pacific Congress on Evangelism in Singapore. Its theme was "Christ Seeks Asia" and one purpose was to discover ways to implement the 1966 World Congress on Evangelism in Berlin. Thus "Singapore '68" was a follow-up of "Berlin '66". Similarly ALCOE is a direct result of the International Congress on World Evangelization which was held in Lausanne, 1974. Thus ALCOE is the Asia Regional follow-up of Lausanne. And we are grateful for the prayer support and encouragement of the Lausanne Committee on World Evangelization (LCWE). In fact we are privileged to have the LCWE Executive Secretary with us during these days.

KEYNOTE ADDRESS

DR. I. BEN WATI

Since "Singapore '68" many Asian countries have held their national congresses on evangelism to study the issues and challenges facing God's people in their mission in their respective nations. In certain countries more than one congress was held and each of these has had great impact upon the Church. God renewed and challenged afresh His people through these gatherings. We have come together again on an Asian-wide basis to learn from one another and together learn from God how we may more effectively carry out His Work in the coming years.

There are some differences between "Singapore '68" and "Singapore '78". Ten years ago the Asia-South Pacific Congress on Evangelism was convened at the initiative of the Billy Graham Evangelistic Association. It was thus planned, organized, co-ordinated and financed primarily by our Western friends, although it was co-chaired by ten respected Asian evangelical leaders.

At that time it was necessary that such an event should take place chiefly because we in Asia did not have the know-how and the means to call such a congress. As Nehemiah said to the Jews in Jerusalem and their leaders, "The work is spread out over such a distance that we are widely separated from one another on the wall" (Neh. 4:19).

We thank God for "Singapore '68". Since then we have gotten to know one another better. There are significant areas where we are closely working together, in areas such as in the Asia Theological Association (ATA), the Asia Missionary Association (AMA) and the Asia Christian Communications Fellowship (ACCF). What is more, God in His grace made the Church in Asia to grow in many respects, and the Asia evangelicals have developed and matured in several areas of the Christian ministry – as evangelists, pastors, teachers, missionaries and administrators and so on. Thus we enter a new era of equal partnership at a global level in the work of evangelization.

In 1978 ALCOE is convened by the ten Asian Members of LCWE, and you have wonderfully responded to our call. We are also satisfied that more than 60% of the ALCOE budget is being financed by the Churches in Asia. Many of you participants have come to ALCOE meeting your own expenses. And therefore in the planning, coordination and much of the financial support, there has been an unusual involvement of Asian evangelical churches and leaders. With all its weakness and shortcomings, ALCOE is something that is ours – ALCOE is something truly Asian. And precisely for this reason I believe that ALCOE is much more significant than it appears.

ALCOE is not another congress for inspirational times; it is going to be a working conference of both the older evangelists and of the emerging leaders in Asia's Church. We may appear to be few, for our number is limited to 350, but I would like to compare ourselves with Gideon's Three Hundred.

Just two days ago India and Singapore celebrated Deepavali, the Hindu festival of lights. Deepavali marks the victory of light over darkness, the triumph of good over evil. And in ALCOE as Gideon's Three Hundred we are gathered to break open our tiny individual earthen pots and display the united fires of evangelism and thus get ready for a rich harvest of people in Asia for Jesus Christ.

A New Day in Asia for Evangelism

In his evaluation of "Singapore '68", Dr. Carl F.H. Henry observed: "Many Asians burdened for evangelism met for the first time a host of similarly burdened nationals from other Asian lands, found self-confidence in the assumption of evangelistic leadership, sensed a call in common prayer and action to a common task that can only mean a new unity for the cause of evangelism in Asia".

On Nov. 13, 1968, the Asia-South Pacific Congress on Evangelism had a six-para declaration. It pledged itself "to initiate some form of united evangelistic effort within each country to preach the Gospel to the whole nation". It also felt that "teams of Asian evangelists should be exchanged across national and denominational frontiers for the furtherance of the evangelistic efforts in Asia". How successful or unsuccessful we have been in these, we can judge for ourselves. But the fact remains that a new day in Asia for evangelism has dawned.

In 1968, Dr. Petrus Octavianus of Indonesia in an excellent presentation on *Asia's Future and our Response* said: "The Churches of Asia face two great challenges. First, there is the challenge of Communism that continually undermines and threatens the life of the Churches. Secondly, there is the challenge and pressure from the other religions of Asia".

One decade later the challenges in Asia remain the same, perhaps with the added dimension of a new secularism which have invaded the affluent cities of Tokyo, Hong Kong and Singapore. Here we in ALCOE face the challenges and opportunities of the Chinese World, the Hindu World, the Buddhist World, the Islamic World and the Tribal World. How to penetrate these strongholds is our concern as Gideon's 300.

We praise God that the Gospel Light came to Asian countries through the pioneering missionaries from the West. They have laid the foundations upon which we must continue to build. Today no longer do we depend entirely on Western Churches and Western funds to do the evangelistic and missionary work in Asia. We praise God that we are waking up to the challenge that Asians can best evangelize fellow Asians. And in the last decade, as already mentioned, certain Asia-wide structures have come up such as the Asia Theological Association, the Asia Missionary Association and the Asia Christian Communications Fellowship. ALCOE and the Asian evangelicals can take advantage of these specialized ministries and face the future and move forward with courage and confidence.

However, as we meet in ALCOE we must note certain disparities on the Asian Church scene today. It has been obvious for some time that 98% of Christian ministry is concentrated primarily on the 2% of the Christian population of Asia, thereby neglecting our outreach to 98% of the population which follow other faiths. What can we do to reverse the situation? If ALCOE cannot answer this, we shall have met in vain.

It is estimated that the city of Hong Kong with 5 million people have about 500 Protestant foreign missionaries today, whereas in the whole of India with a population of 660 million there are only about 1000 foreign missionaries (Protestants). There may be reasons why this disproportionate distribution is happening. But somewhere our missionary perspective has gone awry.

In a similar way, Chinese and Indians form the bulk of Asia's population - more than 1½ billion. And yet in ALCOE we discover that there are few takers of these 2 study groups, viz. The Gospel and Chinese Culture and The Gospel and Hindu Culture. Here again our evangelistic priority has been misplaced. If we are truly concerned for Asia's harvest, and if we are to have a Biblical missionary outlook, Indian evangelicals should be interested in Chinese Culture and Chinese evangelicals should be concerned with Hindu Culture, depending on God's Call.

We must also frankly face another factor in Asia. With the exception of a handful of truly indigenous Asian evangelistic and missionary organizations, many of us Asian evangelicals are manning Western-based organizations. Christ's Church is a Universal Church and the task of evangelization is the task of the World-wide Church in the total world. Therefore we in Asia should work in full partnership with our colleagues in the West. Yet there is an urgent need for the Asian Church to see that the unfinished task in Asia is primarily and foremost the work of us as Asians. While it may be necessary in some areas of our ministry to some degree depend and rely on Western resources, Christ challenges us to mobilize our own personnel and funds for the task that is clearly ours. We hope that there will be more discernment and more cooperation so that the West can support bona fide Asians in their evangelistic efforts. I hope we can start thinking together seriously in this direction - how can we together obey our common Lord Jesus Christ for Asia's tremendous harvest? The Lausanne Covenant rightly said: "A

reduction of foreign missionaries and money in an evangelized country may sometimes be necessary to facilitate the national Church's growth in self-reliance and to release resources for unevangelized areas. Missionaries should flow even more freely from and to all six continents in a spirit of humble service"

Conclusion

This is a new day in Asia for evangelism and we are excited about this. But the days ahead may call for better understanding, greater endurance and more robust faith than ever before. We must pray and work together in love and trust. We of the older generation confess our lack of togetherness in the past and repent of our negligence in our common task. May these days in ALCOE be a time of fresh anointing and of a new vision and of a new commission for all of us, especially of the younger generation, the emerging leadership of Asia's Church.

Not very long ago a leader of the small groups movement had a motto: "Get Together, Get Changed, Get Going". This can be an apt restatement of our purpose as expressed in the theme of our Conference. In ALCOE let us get together in love and understanding, shedding our national and denominational sensitivities, and in the process let us get changed in our attitudes and in our priorities, and let us get going into the future in the task committed to us.

Here in Singapore let us check our course in our evangelistic and missionary enterprise. May God help us to break loose the fetters which hinder our togetherness and obedience, and may He enable us to go on winged feet in this new day of opportunities. Let us not allow our feet to be bogged down in the mire of earthly fame, publicity and competition. May God help us to seize every opportunity and enter every open door "together obeying Christ for Asia's Harvest". †

Crises in the Apostolic Church

DR. PHILIP TENG

It is significant that we are gathered here again ten years after the Asian-Pacific Congress on Evangelism held here in Singapore in 1968. I believe most of us here also attended that Congress. If so, how have you discovered things in your church, or group, or area in regard to evangelism between these two conferences? Are you encouraged or discouraged? Happy or unhappy? We are glad and thankful that God has given us another opportunity to sit down together and do some more self-examination, analysis and planning as a preparation for one step forward in the great task of making Christ known through evangelism.

It was my great privilege to serve with Archbishop Marcus Loane as co-Bible expositor at the Congress

held here ten years ago. And I feel it is even a greater honour for me to be invited again to serve in the same capacity at this Conference, although I do not covet the difficult and unenviable role of serving with Dr. John Stott.

The Planning Committee of this conference made a good choice in selecting the book of Acts for the Bible Hour every morning. Dr. Stott is going to concentrate on Studies of Paul leaving the rest of the book to me. I have decided to deal with the various crises in the apostolic church as found in Acts. It is so precious for us to find that, almost too good to be true, every crisis was, under the grace of God, turned into a blessing for the people of God in the history of the early church.

Ours is an age of great crises. As we go through various crises today, may we, too, be guided by the same basic principles that helped the early church. The study of history always makes us wiser if we really understand it. We pray that the Holy Spirit will illuminate our hearts and minds so that we shall truly benefit from our study of this book.

Privilege and Responsibility

This conference is called a leadership conference. It is a great privilege to be a leader. But with this privilege a great responsibility is placed on our shoulders. Privilege without responsibility is a deadly sin and it is listed by Stanley Jones, a well known missionary to India, as one of the seven deadly sins: War without justice, politics without principle, business without ethics, education without character, marriage without faithfulness, worship without sacrifice and privilege without responsibility.

A leader is a seer – one who sees a vision; a leader is a follower – one who follows his vision; and a leader is a drummer – one who beats his drum to attract and march his people on the same track which he himself follows. These are the three qualifications of a real leader. He sees, he follows and he rouses. May God enable us to see divine principles in the book of Acts, which guided the early church through all their crises; may God enable us to follow these principles ourselves; and then may God enable us to rouse our people to travel with us.

In my study of the Indonesian language, I have discovered that there is only the difference of one letter between the word "leader" and



Dr. Philip Teng of Hong Kong, now serving as a short-term missionary to Indonesia, challenged ALCOE delegates with his morning messages on the book of Acts. His deep spiritual insight, coupled with his excellent delivery, left a lasting impression on the listeners, many of whom face crises similar to those of the apostolic church. In Philip Teng the church in Asia has found an eloquent spokesman and a humble servant who practices what he preaches.

the word "dreamer". A leader is a seer and not a dreamer. It is very easy for us to lose the ability to see divine visions and slip into the class of dreamers. I have also discovered in the Indonesian language that the same root-word appears in both the word "learn" and the word "teach", and that root-word is "study". This reminds us that we have to study whether in learning or in teaching. We must always study before we can fulfill our responsibility as leaders to teach our people in regard to the things of God.

So let us study together the book of Acts from the angle of crisis.

I. The Crisis of Individualism

- Individualism or Community Dynamics? -

Text: Acts 2:41-47, 4:32-35

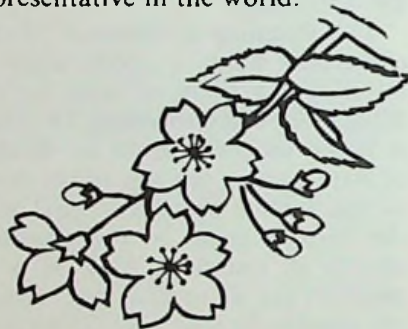
To a large degree, the success of the apostolic church hung on a vital issue: whether she came into being in the form of redeemed individuals loosely joined together very much the same as the average church today, or she emerged as a community of Christians strongly knit together, lovingly committed one to another, witnessing with a united front, living in close fellowship, eating from a common kitchen and absolutely dedicated to the same Christ. It was of colossal consequence that, when faced with choosing between these two lines, the leaders of the early church, under divine guidance, made the tremendous decision of following the latter.

Do you think that it was merely incidental that the Christians in the apostolic church sold all their possessions and pooled all funds together and lived a communal life? By no means! It was in fact their life line! I am convinced that humanly speaking, they could not have survived the terrible pressure on them but for the strong united front they put up which was produced by thousands of lives inseparably banded together by sharing everything together as an expression of utmost dedication to a common purpose. This high concentration of strength, under divine guidance, was absolutely necessary for creating the visibility and power needed for the growth and expansion of the early church.

This leads us to a vital issue that

faces us today. I believe, right now, we have a great need for a "Community Theology" or, to be more biblical, a "Kingdom Theology". The Christian Church has, on the whole, developed on the individualistic line, sadly lacking an adequate concept of community witness and community dynamics, which has resulted in the weakening of the Church. It is high time for us to come back to the Biblical pattern of church life.

In the Old Testament, the glorious ideal life that the prophets projected into the future, under divine inspiration, is a kingdom life or a community life, in which the will of God is fulfilled and the glory of God manifested through the corporate life of the Chosen People. God did not choose an individual, but a community of people, to be His representative in the world.



In the New Testament, the Lord Himself preached the Gospel of the Kingdom of God, not the Gospel of Redeemed Individuals and a Gospel of the Kingdom constitutes two thirds of the content of the Gospel of Matthew. This shows how much emphasis the Lord places on the corporate life of the redeemed people rather than on redeemed individuals. This emphasis is most significant. We should never switch the emphasis from the one to the other.

The Apostle Paul teaches that the Church is the Body of Christ. Christians, as members of the Body, have a "Body Life" which is a community life. The Church is a "Called-Out Community" from the world.

Paul also calls the Church a "New Man" in a collective sense (Eph. 2:15). He tells us that individually every Christian is a new man (Eph. 4:24), and collectively the whole church is a new man. It is important for us to remember that it is difficult for the individual new man to live a new life in the world without the

fellowship of the collective new man. The Christian life is basically a fellowship - fellowship with God vertically, and fellowship with other Christians horizontally. Perhaps the strongest expression of this truth is the statement that "one Christian is no Christian". Probably it is an over-statement, but certainly there is truth in it. It means that when the Christian life is devoid of fellowship, it is substantially short of reality. The church exists for a five-fold purpose: worship, teaching, service, witness and fellowship. That is the basic philosophy of church life.

God is a collective God of the Holy Trinity. He is singularly plural and plurally singular. This collective God has a collective Church which is the collective Body of the collective Christ who has both the nature of God and the nature of man as represented by His resurrected body which remains with Him forever. The collective Body of Christ has a collective destiny which is beautifully represented by the collective Bride of the Lamb (Rev. 21:2). Paul tells us that, individually, every Christian is a bride of Christ (II Cor. 11:2), and, collectively, the whole church is the Bride of Christ (Eph. 5:32). So, in view of all this, God's plan is never merely a plan of individual salvation although personal salvation is a necessary step for collective salvation which is the final objective of divine activities in redemption.

Evidently, there has not been adequate teaching in our churches on the collective nature of God's plan of salvation for man. And as a result of this lack, our churches have, on the whole, deserted this biblical pattern and have followed the line of emphasis on the value of the individual. Consequently, our churches are so fragmented and individually oriented that they have lost the power that is meant for them.

Ironically, it is the heretic groups that have made the best use of community dynamics, e.g. the Mormons, the Children of God, the Moon's Unification Church, etc. But fortunately, we are also able to cite some groups in the orthodox circles that have exercised power through collective channels, e.g. the Little Flock movement in the Chinese church, the Jesus Family on Mainland China, the Jesus People in North America, the Bhakht Singh movement in India, etc.

In all these cases, cell fellowship, or group dynamics, or group interaction, as we call it today, has always played an important role. But it is the Communists that have made the widest and best use of community dynamics in modern history which is the basic factor in the success of their indoctrination and mobilization programmes in China. Nevertheless, historically speaking, the apostolic church was the first to apply this great strategy with amazing success.

We are glad that recently, there has been good teaching on the "Body Life" of the church as means of church growth. But generally speaking, there is a great need for a resurgence of the understanding and application of this biblical concept of collective life in our churches today. The spreading of this concept and the heightening of fellowship life in our churches will be a great service for the cause of Christ.

II. The Crisis of Persecution

- Discouragement or Development? -

Text: Acts Chapters 4, 5, 7 & 8

The history of the early church is the history of persecution and growth. Naturally speaking, persecution and growth are in antithesis to each other. But, through the faith and dedication of the early Christians, the crisis of persecution was turned into a channel of growth under the grace of God. The antithesis became a synthesis.

Persecution resulted in growth in four ways for the early church.

1. At Jerusalem, Peter and other apostles were jailed three times (4:3, 5:18, 12:4), threatened and beaten many times. But this tremendous pressure pulled the disciples closer together than ever, and drove them on their knees and brought their heroic nature into greater relief. They rejoiced when they suffered shame and violence for the name of Christ, and they worked harder in witnessing for the Lord. It is very significant that persecution and church growth are directly linked together in the following three consecutive verses:

"And they departed from the presence of the Council, rejoicing that they were counted worthy to suffer shame for His name. And daily in the Temple and in every house they ceased not to teach and preach Jesus Christ. And in those

days the number of disciples multiplied." (5:41-6:1).

2. Then Stephen died as the first martyr in church history. A glorious vision was given to him during his martyrdom. He saw the glory of God and Jesus standing at the right hand of God. This vision enabled him to have victory over death and hatred, and he prayed the same prayer of love and forgiveness as the Lord Himself prayed on the cross. When this vision was passed on to all disciples, it became a great source of encouragement and inspiration to the whole church. Martyrdom was no longer something to be afraid of but rather an honour to covet for. Obviously, the death of Stephen was not a blow to the early church but indeed a promotion of their spirit of evangelism. If it was a blow, it was a blow to the self-assurance of Saul who witnessed the death of Stephen, and it served to prepare his heart to receive the overpowering and illuminating light of revelation from the resurrected Lord on his way to Damascus.



3. Beginning with the martyrdom of Stephen, a new and greater wave of persecution spread throughout the city of Jerusalem, and disciples began to scatter to all places surrounding that city. But the whole situation was a blessing in disguise. The persecution served as an explosion for the furtherance of the Gospel in every direction. We can at least discover five directions in which evangelism developed:

- (a) Through the ministry of Philip the Evangelist, the Gospel spread to the city of Samaria with great success, and then, through the conversion of the Ethiopian eunuch, the Good News was sent to North Africa.
- (b) Again, through the itinerant efforts of Philip the Evangelist, the Gospel reached the region of Azotus, on the western coast of Palestine.
- (c) Other disciples scattered to

Phenice and Cyprus in the west and preached the Gospel there.
(d) Through the ministry of Peter, the Gospel spread to Joppa, Lydda, Saron and Ceasarea along the coast, to the northwest of Jerusalem.

4. Again, persecution roared under King Herod as recorded in chapter twelve. James, one of the top leaders of Christians in Jerusalem, was killed, and Peter thrown into prison. The Church faced a great crisis. At this most critical moment, the whole Church did the best thing they could do - they turned to God in united and believing prayer. They had true faith in their prayer because they prayed in spite of the fact that James had been killed as they prayed for him, which seemed to prove that God did not hear their prayer. They had the right kind of faith and the right kind of attitude in prayer - may God's will be done, whether it be life or death. Then God intervened in response to their faith. A miracle happened and the whole situation changed - a great crisis turned into a great blessing. In the book of Acts two miracles happened in prison, one in the prison at Philippi and the other in prison at Jerusalem, both as God's response to faith.

This persecution purified and strengthened their faith which came out of this great trial more precious than gold. The quality of the church became more refined than ever. Then we find these precious words in 12:24 "The Word grew and multiplied."

In summary, persecution served a four-fold purpose in the early Church: it served as a catalyst to bring out the best in the disciples of Christ; it served to bring about a new vision of the glory of God for those who suffered for Christ; it served as an explosion for further spreading of the Gospel; it served as a refinery of the quality of the Church.

Persecution and trial are part of the secret of the growth and development of the Christian Church across the centuries. But this message has a special relevance to our churches today when so many of them are faced with persecution in so many areas in the world. We, as church leaders, should teach our people how to face possible persecution so that they will not be caught unprepared.

Cooperation Among Mission Agencies

Japan Missionary Okuyama who labors in Indonesia was warmly received by an audience that was captivated by his sense of humor interjected through his casual remarks during his presentation. Here is a brother who has been a bridge-builder for the Japanese Church over the years.

MINORU OKUYAMA

Part I. Introduction

1. Ecclesiastes 4:9-12

4:12 "A threefold cord is not quickly broken"

Matthew Henry, famous expositor, commented on the verse above as follows: "Two together he compares to a threefold cord, for where two are closely joined in holy love and fellowship, Christ will by His Spirit come to them, and make the third, as he joined himself to the two disciples going to Emmaus, and then there is a threefold cord that can never be broken". (Matthew Henry's *Commentary in one volume*, Zondervan, p. 797).

I was really impressed by this comment. If we are willing to work together, and all mission agencies in Asia cooperate and will be of one heart and one mind in the Lord, He will be with us and help us to win many more souls and to bear fruit abundantly.

2. What is most important and necessary for a missionary is to cooperate with other missionaries. So, we have to examine each candidate whether he has a spirit of cooperation as missionary or not. If such is the case, then we will decide to accept him as a suitable missionary.

We who serve on mission boards, must also demonstrate the same spirit of cooperation.

3. Now I want to speak frankly about today's life-style. Egoism is at the heart of materialism. Today people are isolated. This is due to individualism and an emphasis on privacy. A wave of loneliness, consequently has covered the entire world. In the past people who worked in an agricultural society, helped each other and had fellowship with each other. Villages existed on the "family" spirit. However, today's way of life is completely different. People have their own room and keep their privacy. Families, too, want to keep their privacy. City people don't pay attention to each other. We have a saying in Japan: "What is your neighbour doing? Answer: I do not know - it is none of my business". When you hear this, you will be sad. Nowadays we forget about the person who lives next door. People think that they live just for themselves. Actually, people have forgotten to have cooperation and fellowship with others. To tell the truth, people cannot live without others' help. Of course, we Christians are able to have fellowship and cooperate with others in the Lord Jesus Christ,

because we are each part of Christ's body.

Part II. How to cooperate

Generally speaking, there are three ways of participation in the overseas work: (a) Prayer, (b) support, (c) the sending of missionaries. I would like to consider our theme from these three perspectives:

1. First, we can cooperate in prayer. It seems to us to be the easiest of the three, but in fact it is the most difficult. It is also the most important. Therefore, we should set aside extra time and dedicate ourselves to pray, especially for each mission agency.

I would like to make a proposal to each one of you. I believe it is necessary to write out our prayer needs and to exchange our prayer requests. We have to notice that the current situation of Asian countries points to a new epoch of mission methodology. Limitations on mission activities are being imposed here and there in Asia. For example, we received word that in some country in Asia missionaries will not be able to work more than two years. This is a kind of urgent situation. It is a serious problem. We should

give enthusiastic prayer support to such a country. We Asian mission agencies have to communicate more closely than ever before in the light of such an urgent prayer request.

2 & 3. The second area in which we are able to cooperate is financial support. I would like to include a closely related topic here – the sending of missionaries, although this latter topic deserves fuller discussion.

One missionary-sending agency leader once said to me: "Would it not be cooperation in the truest sense if one organization of a different country supports this missionary." This certainly is one good approach, but under such arrangement the missionary – sending organization will not go forward because it needs not concern itself with financial matters. I would like to propose a better method. Even though in the beginning stages it may not be possible for a missionary organization in a given country to be fully responsible for the entire support of the missionary, the Christians of that country from the beginning should assume a share of the financial load. Let me give an example from Japan. Many evangelical churches in Japan got a start after the War through financial assistance from America. There have been churches (many of them) that grew and became financially stable. They no longer needed overseas support as far as finances went. These are the churches that have advanced and are making a positive contribution today in missions, while churches that became accustomed to U.S. financial aid and were satisfied with such an arrangement, have remained ineffective to this day. Let me specifically mention that Japanese churches which were financially weak, churches that still were in need of outside financial assistance, such churches were greatly blessed of God when by faith they stepped out and took on a portion of a missionary's support. Many of these churches today are fully self-supported and carry on an active missionary program. I am convinced that in like manner financially weak missionary organizations when they trust God to meet their needs, will experience also God's all-sufficiency and will become strong and vibrant organizations.

Permit me to make some concrete proposals in the area of cooperation. Some Japanese mission agency, for example, was interested in evangelizing some Islam country. Frankly speaking, we Japanese cannot evangelize effectively in this area. It will be far more effective for Japanese to work jointly with Indonesian workers who have the background of the Islam world. In such a case at least two missionary agencies of two different countries should be able to cooperate in joint missionary work. They can evangelize as a team. Naturally, this would become an international team. Aid for the team would be forthcoming from the Japanese mission agency and from Indonesian agencies as well. This is a concrete idea and proposal of mine – not just a dream! As far as I know in such a case the system of YPPII (Indonesia) is the best. At this point I am not discussing in detail the organization of YPPII. This brief summary must suffice: In YPPII of which Rev. Peter Octavianus is president, missionaries and field workers are standing on the same level in terms of life-style and work. What is important is not nationality or the amount of money, but our God-given talents. In the area of leadership, in YPPII the person with the gift of leadership will become the leader.

In the immediate post-war period in Japan overseas missionary agencies brought into Japan a lot of money and the field workers (the Japanese) had to obey them. Maybe that was acceptable at the beginning, but the more churches grow and develop the more field workers should be granted independence and in this context there should be cooperation with the missionary. However there are cases (bad cases) where missionaries do not change – they still continue the same old way of evangelization. In such situations field workers are ruled by money and do not bear fruit.

Let me give you a good example. The Evangelical Free Church in Japan which is one of the best denominations statistically has shown rapid numerical growth. In this denomination Japanese workers have a very good relationship with missionaries and enjoy a spirit of cooperation in evangelism. But this relationship has not yet reached the

level of YPPII. I myself have been a member of YPPII and served the Lord as a missionary for eight years. I believe that evangelism by international teams should be conducted in the YPPII way. Of course when we carry on this system, there are many problems which we have to confront. Let's consider some of these problems.

1. Finance
2. Nationalism
3. Culture shock

As long as we are engaged in evangelism as an international team we are bound to face these three problems just mentioned. I shall discuss each one:

1. Finance

As already mentioned, in evangelism through teams, mission agencies involved in such a program must have a share in the financial support. The amount is not in question.

To be specific in what I want to say, let me give another illustration from YPPII. During the eight years I served with this organization, I have not once experienced financial problems. YPPII's support came both from overseas and from churches within the country.

All money first went into the general fund. These funds were shared with all workers equally. Large families received proportionately more. Missionaries, however needed more money to live; they could not get used to the life-style of the native workers. But for missionaries there is a convenient system. Let me use my family as an example. Let us assume that 500 dollars were sent in for me from Japan. All of this money would be put into my account. Monthly funds would be withdrawn and put into a pool fund in which missionaries and native workers share equally. This money would be for living expense. For example, if living allowance would be 300 dollars, 200 dollars would remain in my account. Upon consultation with the treasurer, these 200 dollars would be at my disposal for evangelism and additional living expenses I may incur as missionary. As a result the 500 dollars sent in for me from Japan are being used by me. If the total pooled funds should be less than the previous period, the amount I receive would also be reduced. I

believe that this is a very effective system. In the case of YPPII, offerings from domestic sources were increasing more than support from abroad.

When I left Indonesia in 1974, about seventy percent of offerings in total were received from Indonesian supporters.

2. Nationalism

As for the spirit of nationalism, we can say that all nations have a sense of superiority feeling. A spirit of nationalism hinders international team work. Therefore we have to put these sins on the cross. I have seen several missionaries who failed in Indonesia because they wanted to force on the Indonesian people their own culture. They discriminated against Indonesians. I saw in these missionaries a spirit of nationalism which cut their missionary career short.

As I mentioned earlier, we should respect the gifts that God has given us and the person blessed of God with the gift of leadership should head up the international team. In YPPII Rev. Peter Octavianus was our chairman. We respected his leadership and obeyed him. Let us go back to the Bible. There is a noteworthy event that took place in the Book of Acts. I am referring to the relationship between Barnabas and Paul. As you know, Barnabas took Paul to the church (Acts 9:2) and took Paul from Tarsus to Antioch (Acts 11:25). It follows that Barnabas had seniority in matters of faith. Barnabas was Paul's leader. In the early part of the first missionary journey the Scriptures say in Acts 13:2 & 7, "Barnabas and Paul". This means that Barnabas ranked first. However, after that Barnabas is listed second according to Acts 13:13, 43, 46. We read: "Paul and Barnabas". It means that Paul became the leader of the evangelistic team. Barnabas stepped back from the position of leadership as he saw that Paul had the gift of leadership. In this we see the greatness of Barnabas. What is important is the gift from the Lord. The gift cannot be used of God unless we throw away our sense of national or racial superiority, unless we become humble. A superiority complex is sinful. It makes no sense because we are one in Christ Jesus.

3. Culture shock

As you know the ship LOGOS of

Total Mobilization has been used very effectively world-wide. The crew is quite international. When I met the crew, I asked one member what was the biggest problem on board. The answer was: culture shock. Once I met a missionary from Hong Kong. She told me that one of their members returned home because she had been shocked by working with missionaries from another part of the world. This missionary said that she was through with missionary work. One of our own Japanese missionaries had the same experience. As we work together in international teams, we must remember that our co-workers can be the cause of such culture shocks. Culture shock cannot be avoided as a problem of overseas missions. I don't have time today to discuss the problem of culture shock in detail. But I want to emphasize here that it is important to remember the national and cultural background of our workers. We must fully orient our international team candidates as to the seriousness of culture shock. This will avoid future difficulties. I recall a Japanese student who studied here in Singapore. He had a difficult time getting adjusted to his environment and at times he was in tears. Later he returned to Japan and today he is a missionary in Indonesia. He had solved the culture shock problem while in Singapore and it has not given him any problems as a missionary. As we face the issue of culture shock, I feel that we need the missionary training school which is comprised of students from various countries. English should be used at such an institution as is being done at the East-West Center for Missions in Korea.

I have emphasized today the need of international gospel teams. But I wish to conclude by appealing also to another area of concern. I believe that there is much prejudice in this world. In order to rid ourselves of this evil we must appeal to the young generation. It was Rev. Peter Octavianus who suggested that we, for example, choose our finest young people and send them abroad to be exposed to some missionary organization there so that they may fellowship with the Christians of that land and serve the church and share spiritual blessings. This would be of great value in erasing national prejudices. Indonesians, for example,

are prejudiced against Japanese. To the Indonesians the Japanese are cruel people. This image still lingers on from seeing the Japanese military during the war. The next Japanese invasion was by the economic animal, the Japanese business man. So there are those who feel that where Japan failed in military conquest, it is trying to succeed through business enterprises. Consequently the Japanese are feared. If such people would go to Japan and have fellowship with the Japanese church, they would be exposed to a totally different kind of Japanese like me and prejudices would evaporate. This would be of great value in days to come as we seek to solidify our cooperation in evangelism in the future.

Conclusion

We live in an age when the Asian people and mission agencies in Asia should and must cooperate with one another. Ours is the same faith in the Lord Jesus Christ. We are working for His glory. Let us step out and stop dreaming. Let's get on with the task. May our meeting here contribute towards that goal.



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).

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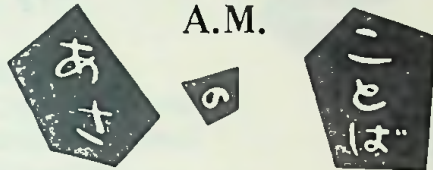
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8. THE CHURCH BEGINS - 35 Lessons in the Book of Acts - in production. Probable price - ¥1000. Lessons are longer and contain geographical and historical data. Challenging vocabulary, sentences and contents. Not for beginners.

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JAPAN HARVEST

Ten Steps for Church Growth, by Donald A. McGavran and Wilfield C. Arn. Harper & Row, Publishers, New York.

Two leaders of the Church Growth movement here present ten steps to make a church grow. There is not space to list them all but here is some advice that will get you moving.

"Our Father works, the Lord Jesus works, and we have to work."

"Church Growth takes work. Converts are not picked up as we stroll casually down the beach. Our faith has to be white hot before it will ignite faith in others. The future will not automatically happen by merely wishing hard enough. Growth requires decision - now! Growth imposes risks - now! Growth requires action - now! Growth demands allocation of resources - now! Growth requires work - now. When this happens, God gives the increase."

Her Name Is Woman, Book 2, by Gien Karssen. Navpress, Colorado Springs, Colorado.

This second book tells the stories of twenty-five more biblical women. It is a very readable Bible study written by a woman for women and about women. Your group of Japanese ladies will see themselves as they explore the Bible through the lives of these women.

Failure: The Back Door to Success, by Erwin W. Lutzer. Moody Press, Chicago, Illinois.

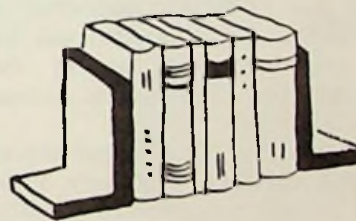
Failure comes to everyone. What happens next is important. This minister writes, "Our failures can be used as stepping-stones to a more meaningful relationship with God. Having failed, we can yet be successful in God's sight because of the incredible generosity of God's forgiveness and acceptance."

Daring to Draw Near, by John White. Inter-Varsity Press, Downers Grove, Illinois.

The subtitle is *People in Prayer* and here Abraham pleads, Jacob wrestles and David confesses. From these prayers we learn about praying and about God. In the process we see people change. This is a book about what happens to people who pray.

Dam Break in Georgia, by K. Neill Foster with Eric Mills. Horizon House Publishers, Portland, Oregon.

Interviews with the bereaved families tell of the sadness and joy at Toccoa Falls. A glorious witness for Christ in the media presented a whole new philosophy for coping with death and bereavement. The story that can't be told is "what happened when the heavens opened, and surely they opened wide at 1:30 a.m. that dark November morning."



Captured, by Carolyn Paine Miller. Christian Herald Books, Chappaqua, New York.

You know the main events if you saw it in the news and read of the release in Christian magazines. Now the story is in print. Carolyn Miller writes of the capture of herself, her husband and her youngest daughter by the Communist forces in the city of Banmethuot in March, 1975. Read this to find out what a family does during eight months of internment.

Christian Counter-culture, by John R. W. Stott. Inter-Varsity Press, Downers Grove, Ill.

The text is the Sermon on the Mount and in this scholarly verse-by-verse presentation the author faces with integrity the dilemmas which the message raises for modern Christians.

"For Jesus did not give us an academic treatise calculated merely to stimulate the mind. I believe he meant his Sermon on the Mount to be obeyed. Indeed, if the church realistically accepted his standard and values as here set forth, and lived by them, it would be the alternative society he always intended it to be, and would offer to the world an authentic Christian counter-culture."

Culture Shock, by Margaret Jank. Moody Press, Chicago, Illinois.

This is not a book about culture shock in general but it is really a missionary biography. Wally and Margaret Jank are suddenly left alone among the Yanoamo tribesmen on the big savannah in the southern part of Venezuela.

How do you give instructions to a group of natives and former witch-doctors on prayer? After most of the men had taken their turn praying, the author writes: "I could scarcely contain the joy that flooded my heart. We were one in Christ!! It was real! The light of the world had penetrated the darkness of the big savannah!"

"History had been made. People from neighboring villages came to inquire whether the Yanoamo had really been communicating with God. When they heard the story affirmed, they looked at one another in pleased amazement. Few of them doubted God's power, but never in their wildest dreams had they imagined that personal contact with such a One would be possible."

the asian church called

A new cooperative effort among evangelicals in Asia brought 110 Christian educators and 90 theologians to Singapore, November 10-15, 1978. The conferences were sponsored by the Asia Theological Association and drew representatives from 16 Asian countries (including Australia and New Zealand). "The Asian Church: called to Teach" was the subject of the Pan-Asia Christian Education Seminar (PACES) and the theological consultation was on "The Gospel and Culture."

Realizing their inter-dependence, both groups recognized that the Christian education ministry is not just for women or confined only to Sunday Schools. Several joint sessions of the two groups were held.

Dr. Andrew Hsiao from Hong Kong summed up the relationship very well when he stated, "Theological Education and Christian Education are two of the major functions of the church. They are both independent as well as inseparable from each other. Like the two faces of a coin, they are so distinctive that they do not look alike, yet they are so inseparable that they cannot be recognized as two."

"Without Theological Education, Christian Education can be educational and even religious but it cannot be Christian. Apart from sound theology there is no sound Christian Education. If we expect Christian Education to move toward the right direction, a right theological understanding of Christian faith is a must."

Again and again representatives at the Christian Education Seminar reached the same conclusion: the training schools must put more emphasis on Christian Education to produce leaders in that field.

Pastors are taught how to preach when they attend Bible schools and seminaries. But these same schools are often doing little to prepare those pastors for the important job of training the ones who will lead the teaching ministries in their churches for youth, men, women, and children.

A survey of theological schools in Asia revealed that only 13.6% offer special programs in Christian Education. Those from Japan were happy to learn that Tokyo Christian College is planning to offer courses to train Christian Education directors. Tokyo Bible Seminary is also offering more Christian Education classes the coming school year with the addition of faculty trained in this needed area.

For PACES 13 papers were presented, including the Training of Christian Workers, the Philosophy of Christian Education, Theological Educators' Response to Christian Education, etc. Small discussion groups met after hearing the papers to share the experiences and problems of their respective countries. It was a broadening experience to share in these discussions and it made some of the problems we face in Japan seem insignificant by comparison.

The basic institution for learning (and Christian Education) was created by God when He established the family. Mrs. Ryoko Saito, of Tokyo Christian College, presented an outstanding paper on "Principles of the Christian Home."

She described homelife in Japan by saying, "In the typical Japanese home, the husband has strong power and he does not do anything in the home but leaves all the work on his wife's shoulders, thus side-stepping many responsibilities. The wife, therefore, must carry extra burdens. If there are not any problems, the situation seems outwardly peaceful and happy. However, if a severe problem arises, there is no foundation on which to stand. Without Christ, there is no singleness of purpose in the home, and because of this fact many homes are utterly destroyed."

Mrs. Saito concluded by saying, "Today's society is sick and in need of real help. The key to solving most social problems is the Christian home."

to teach

VERNA VOGT

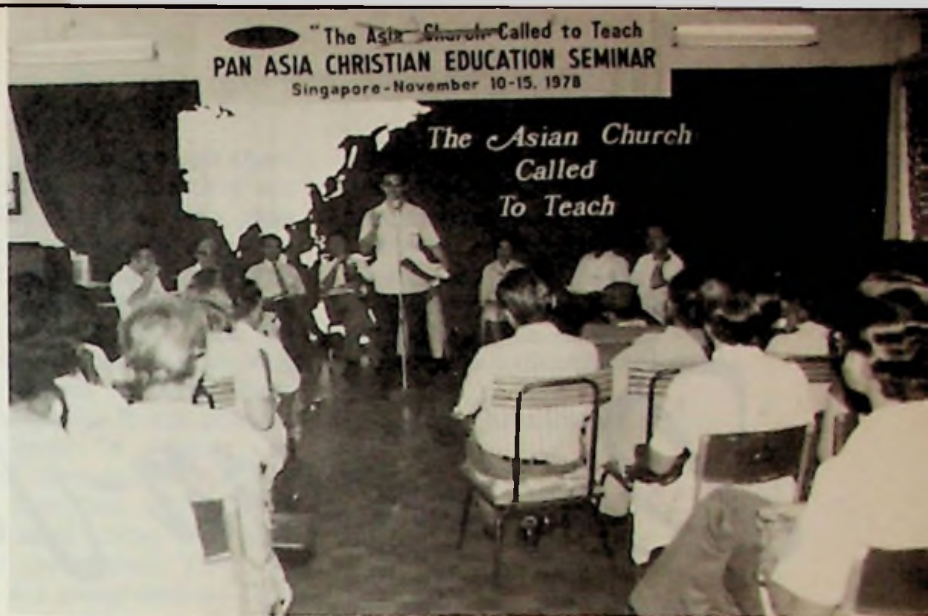
As we compared the level of Christian Education in Asian countries, it was very evident that both India and the Philippines have good national organization and we thrilled to see nationals in places of leadership. The representatives from Japan determined to seek ways to unite the Christian Education work in evangelical circles, and to help each other strengthen the work that already exists.

In both conferences the number of nationals far outnumbered the missionaries. A real sense of unity and fellowship prevailed as we shared and sought ways to more adequately meet the needs for Christian education in our countries. The conferences closed with a joint communion service that was a moving experience for all in attendance.

Committee Elected

Before separating to return to their countries, the PACES delegates selected seven members to a committee to continue cooperation among Christian Education workers in Asia: Mr. Calvin Wong (Hong Kong), Dr. Edith Woods (Taiwan), Rev. Francis Sunderaraj (India), Mr. Kunimi Tamai (Japan), Miss Betty Javalera (Philippines), Mrs. Eileen Kuhn (Singapore), and Dr. Duk Young Kim (Korea). ✝

JAPAN HARVEST/NO. 1-1979



PACES SESSION



JAPAN DELEGATES



PACES DELEGATES

The Decision-Making Process

HENRY AYABE

Bible faith demands decisions – decisions for salvation and Christian living.

The western individualistic view of life leaves each person to be fully responsible for his decisions concerning his own life. In contrast to this, the Japanese view life as belonging to social groups so that his personal decisions come after consulting either overtly or covertly the group's consensus. This consulting of group consensus makes for a time-consuming process in making decisions.

The alert missionary will soon catch on to this decision making process by observing a Japanese evangelist when he is pressing for decisions at the end of the evangelistic sermon. The evangelist will ask for decisions not only for faith in Christ for salvation, but, also, for decisions to promise to read the Bible, for decisions to keep coming to church or attendance at Bible classes. Such multiple appeals for decisions reflect the social being of the Japanese.

Single Step Decision Rare

The social group ties of the individual Japanese can be breached with the Gospel in successive decisions that will lead to salvation. At

the point of decision for accepting Christ as Saviour, he has finally arrived at the decision to break ties with his other social groups and enter a new social group. Such breaks are hard to make in the western idea of a single step decision. While not restricting the power of the Gospel to save (Rom. 1:16), the social ties of the individual Japanese are such that a single step decision for faith in Christ is rare.

Personal relationship of some sort becomes the first contact with the Gospel which leads to first time appearance at church meetings where the Gospel is presented. Then, the Japanese is confronted with the decision to continue appearing at meetings or to end the relationship. If the decision is made to continue, then, in due time the person will be faced with the decision to buy a Bible and seriously read it for himself. At this stage, he may attend Bible classes or even seek out person to person instructions to help him understand. This decision to read the Bible may lead him to the decision for salvation. This pattern of decisions may be compressed in a shorter period of time or reversals of decisions may be made even after arriving at the decision of being baptized. In the case of reversals, his social group ties overcame his decisions.

While these successive decisions are being made, the Japanese is battling within himself for the moderation of his ties with his immediate social groups of home, neighbors, school or place of work. Such decisions do not come easily, for he has to count the cost of believing and following the Savior. In some cases, he is cut off from his immediate social groups.

Christ's Teaching

Jesus made it plain that those who believe in Him are His disciples and therefore must love Him supremely above all other human and social ties of "father or mother," "son or daughter," and even his own "life." (Matt. 10:37-39). For the Japanese, this is a painful decision for he is making a break from the group consensus by his own individual will against the group. It is really a great triumph of the work of the Holy Spirit in leading the individual Japanese to make decisions in the face of group consensus.

After the decision for salvation comes the rather difficult decision to be baptised. Whatever meaning baptism may hold for the missionary, to the individual Japanese it means a formal step of breaking away from complete allegiance to his family and other social group ties and

binding himself to the social group of the church. How clearly this is taught in the baptismal preparation makes this decision a true commitment to the social group of the church. This makes for life commitment which influences all his other social ties.

The preparation of each believer to exercise his spiritual gift is the responsibility of the leaders of the church. Now the individual believer is faced with a group consensus in making a decision to serve in the church. The cost of serving the Lord is now measured in time, money, and physical and spiritual strength even as Jesus said concerning the surrender of relationships to "houses" (in Japan it involves the whole neighborhood), "brothers or sisters or father or mother or children or farms." But, those that serve will be richly compensated for their services (Matt. 19:27-29).

Group Consensus

Since serving in the church is by group consensus as in any other Japanese social group, the missionary must be careful in the appointment or nominating for election of all leaders of the church. He must be aware of the group consensus concerning the individual who is to be recognized to be their leader or any other position within the church. The missionary must, also, be sure that the individual has the spiritual gift to perform the assigned task. Thus, the missionary must involve the whole group in the decision of the individual to serve the Lord.

Depending on the kind of decisions being sought, the group's decision or consensus is made by individual consultation of the members of the group or seeking advice from the older members of the group or discussing it as a group. The missionary secures the consensus on the one hand and on the other, he must be sure that the individual appointed to any task must have the Spirit-given gift as well as being equipped (Eph. 4:12). There are, then, biblical qualifications being recognized by group consensus.

Since most churches do not start with a nucleus of believers, those who come to the meetings come with no true understanding of the church. In order to keep them

coming, the missionary treats them as guests. In a real sense they are guests of the Lord. As they pass through the successive decisions which lead them to faith and baptism, there must come a time when they must decide to serve the Lord in the church. It is a process of moving from being guests to being those who serve the guests. In this process, the church grows in number and strength and then comes the self-recognition that they and not the missionary must bear the very existence of the church. This self-recognition is a group decision. It is the decision of taking on the responsibility of finances, of functions and of services of the church.

From Guest to Host

The early experiences of being treated as guest must now be changed to those of being the host and reaching others who are still to be treated as guests. This is a major decision because it is a complete change of role from one who has been ministered to to one who ministers. Such change does not come naturally for the natural man knows nothing of serving and ministering to others. Christians can remain stunted in their growth as long as they expect to be served or be ministered to rather than to minister to others. It begins in the heart of one who has been born again and then taught to follow Christ in the ministering to others.

This change in Christian living of ministering to others requires solid Bible teaching and discipling in conforming to the Lord - "I came not to be ministered unto but to minister..." (Matt. 20:27). Not only is there the "tide" that pulls them back to the initial experiences of being ministered to as guests but the decision to exercise their faith in terms of ministering as Christ ministered to others, constitutes a personal crisis in the individual believer.

Self-support means that the group is functioning as a unit. The church is faced with a decision in which it needs to act as a group to meet the responsibilities not only of spiritual ministrations but, also, of financial needs in land and buildings. Ideally, the missionary builds up the church members from the very outset so that when the group has grown in

numbers they are spiritually ready to make group decisions. Since the group decisions are based upon the consensus of the members, there are bound to be the "nay sayers" and the "foot draggers." This will test the faith of the believers to make decisions as a church group.

Extending a Call

Another financial responsibility in self-support is the call extended to a Japanese pastor. While the missionary is fulfilling his calling in preaching the Gospel and discipling the believers, his services as a minister are free but with the coming of the Japanese pastor, the church group has to assume the financial responsibility of keeping the pastor. In extending a call to the pastor, the church is faced with a group decision. Much care must be taken to be sure that the decision has a group consensus for without the consensus it has the seeds of disunity which sprout when financial burden becomes heavy.

With the coming of the Japanese pastor, there will be new alignments in the inter-personal relationships within the group. The members are faced with a new set of polarizing as far as leadership is concerned. No two ministers of the Gospel are alike although their call to preach is the same. Yet, in matters of the essentials of faith and practice, there must be strong similarities between the missionary and the Japanese pastor. The missionary who planted the church and the pastor who is called must share essential unity in faith and practice. If this is lacking, there will arise disunity because the church will be unable to make group decisions caused by polarizing of leadership of dissimilarities of faith and practices.

Since the church in its earliest beginnings, was from the Jewish nation, there were no cultural barriers in the decision process of recognition of leadership (Acts 1:15-26). One recorded problem within the church erupted in the ministration of physical needs when the Greek-speaking members had grievances with the Hebrew speaking members (Acts 6:1ff.).

Cross-cultured leadership crisis occurred in the New Testament church when the Holy Spirit led the church to include the Gentiles. As

the Gentiles grew in number in the church, the Jewish Christian teachers demanded not only faith in Christ as Savior but conformity to Jewish cultural style of living. The Jewish Christians, being the dominant members, were forcing the Gentile Christians to conformity to their understanding of Christian life style. This kind of cross-cultural crisis is nothing new on the mission field today.

Three Cultural Forces

In any given missionary church planting situation, there are three cultural forces. These are the missionary's church cultural traditions, the missionary's national cultural life style, and the Japanese culture. Even as the early church called a conference to solve their cross-cultural problem in order to preserve the unity of the church by making an over-all church decision to set guide rules, so, also, the missionary must set guide rules which bring the Japanese church into unity by solving cultural problems dealing with the Japanese life. The commitment to guide rules as principles must be a church group decision. While the believers are disciplined individually, the decisions pertaining to faith and practice of the church are a group decision. Any church practice which goes against accepted practices of the Japanese cultural life style, if set by individual decision, will tend to cause confusion and disunity.

One example would be the conducting of funerals in Japan. The conducting of funerals is always an important part of any culture. Although death is directly related to the individual in the church, the conducting of the funeral involves the whole church. Death comes unexpectedly, so the preparation of the whole church in conducting the funeral according to Scriptural teachings has to be taught well in advance. The church has to be taught the why and the how of Christian funerals and has to be in unity as to the funeral practices which demand group decision.

Bible faith demands decisions both as individuals and as the body of Christ, the church. The decision making mechanism may differ according to culture, yet faith demands decisions. The teaching of the Word, the work of the Holy Spirit, and the understanding of the people among whom the missionary ministers lead to firm decisions made for the glory of God. †

DR. CHARLES LEWIS

Dr. Charles Lewis, Christian psychologist and college professor will be in Japan from May 19 to June 17, 1979. The Japan missionary community will remember his previous visits when he spoke at PTA, the 1976 JEMA Karuizawa Conference and offered his expert services. Dr. Lewis will be available again to the missionary community. Kindly direct your inquiries to the JEMA Office.

Doctor of Missiology

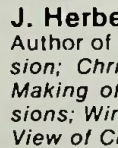
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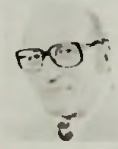
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One-to-One Bible Study

HUGH TREVOR

How are we to bring more Japanese to Christ? How are churches to be strengthened and extended? All of us missionaries are concerned about these questions. House churches, group Bible studies, film meetings, evangelism-in-depth and lay training, are perhaps the most commonly given answers. But in addition to these I believe that "One-to-one" Bible study is a method which has immense possibilities for Japan. I think there are great numbers of Japanese who while having some interest in the Bible or in Christianity in general, are not interested enough or are unwilling for various other reasons to attend a group meeting, but would be willing to study the Bible regularly in their homes if someone were to give time to visit them for this. Certainly the Jehovah's Witnesses have great success in doing this, and I myself have found it a more effective way of winning people for Christ than any other. Further I think that with encouragement Christian laymen and women could do this effectively, and their doing so is one of the best ways of multiplying Christian outreach throughout Japan.

The Approach

To get to know people personally I like to visit them in their homes, so most of those I come into contact with, e.g. those who turn up at church, those who come to English classes, the parents of children who come for English or to Sunday School, those who write in after receiving tracts or are referred to us from radio broadcasts, I try to arrange a visit, and at that time I speak about the Bible and ask them if they would like to study it. I show them a copy of the study course I use and say that if they are interested in studying 2 or 3 times I would gladly do it with them, after which they can decide whether or not to continue. Surprisingly frequently they agree to this, and more often than not keep studying to the end of the course, during which time they usually get converted, baptized and start attending church. Not that the path of progress is always smooth. For instance the first person to study this course was the mother of a girl who came for English. When doing my "katei hoomon" (home-visit) she told me she had once studied with Jehovah's Witnesses. She said she would be interested in studying with me but did not think she would believe. In fact her answer to some of the earlier more personal questions relating to receiving Christ into her heart was an emphatic no. But later in the

course she *did* believe, though at once she added she did not want to be baptised. We pressed on and months later she agreed to that too, and now is a faithful Christian using the course to study with other inquirers. Another lady's first contact with us came through an Every Home Crusade Tract - the local office sent her postcard to our church - and when we visited her she happily agreed to study. Her emotional response to Christ came very quickly. Further she kept telling her husband of all she was studying and he got interested so that he wanted to study too. He also seemed to believe and started attending church though was not ready to be baptised with his wife. Unfortunately furlough intervened and later both stopped attending church through some problem. Another lady first came for English (where she heard a bit about the Bible too), and getting interested spiritually she decided to stop English and concentrate on the Bible study course. Partly because of busyness and also due to an unsympathetic husband she did not come to any church services for months, even though responding in faith to the Bible teaching. In fact she only came to church once before her baptism (just before our furlough) and the church wondered if she would be baptised, but since her baptism she has been a most faithful church member and regular in attendance.

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Seisho Tosho



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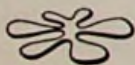
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Choosing Courses

The type of course a person uses is naturally important. I myself found I wanted a course that was based on Bible passages rather than isolated verses and also one which started with parts of the Bible which appealed to a person not yet deeply interested and then moved on to basic doctrine. This is the sort of approach a correspondence course often takes, but I found the lengthy explanations in these not suitable for the One-to-one study I wanted. Eventually I decided that I would produce my own course, one of 3 books, called "Bible Study for Beginners" which the Japanese Scripture Union have sponsored for publication.

Book 1 of this course deals with Man's Ideal Way of Life, God, Sin Salvation; Book 2 with the Life, Person and Death of Christ; Book 3 with the Acts of the Apostles and the Christian life. In general I find that people get saved in Book 1 get settled spiritually in Book 2, and get ready for baptism in Book 3, and I use this last book as their baptism preparation course. Of course, different Christian workers will have their own preferences for the materials they use, and that is fine. I would suggest that having some printed course (and one where the inquirer writes his answers) is very important as it helps to promote regularity in our getting together for study and it gives the inquirer the chance to prepare beforehand and this greatly helps them to understand better. Also Christian laymen need a prepared course if they are to lead these One-to-one studies. There was one couple whom I visited every month for 3½ years for Bible study. At that time I did not have any special course and each time I used to choose some passage that I thought would be suitable. The wife believed fairly early but the husband seemed to make hardly any progress. Eventually I introduced this course which I had by then prepared. At once it became much easier to suggest my coming every week because we now had something definite to study, and within six months the husband made such evident progress that he was ready for baptism partly

because he studied in advance. Over the period of one and a half years during which I used the course before I went on furlough, twelve adults including four men believed. It meant that I had five or six such Bible studies each week, each of which lasted for forty weeks. Some Christians may think that once an inquirer is attending church or some group fellowship, there is no further need for such time-consuming personal visitation, or that it is more efficient to group people together for such study. Getting two or at the most three housewives together who are all at the same spiritual stage can work quite well, and also a husband and wife studying together is ideal, but in a group a person can become less ready to share their personal feelings than when on their own, and finding a time that suits everyone in a group often presents problems whereas adjusting the time of one person's study is much easier. There is no doubt that group fellowship is enormously important (and because One-to-one study does not provide this, sooner or later the inquirer must be drawn into such a fellowship if they are to be a full-orbed Christian) but for consecutive teaching and for encouragement to persevere through the ups and downs, the doubts and questions, that are sure to come to all new Christians, the One-to-one form of Bible study is superior. The two in fact, complement each other.

Greatly Encouraged

It has been an encouragement to me in North Japan to see in recent years an increase both among missionaries and among Japanese lay people in using One-to-one forms of Bible study and one Japanese lady led two others to the Lord in this way last year. We sometimes hear that if each Christian led another to the Lord every year the number of Christians would double each year. This is true but rarely happens partly because we are not more specific or helpful in suggesting how such witnessing can be done. I believe that One-to-one Bible study is one effective means. †

"Lady! Do you realize..."

"...that in a short time those children of yours will be gone? Then it will be just the two of you! *You and that man* you are left alone with in your house!"

I was shaken! Those words from Dr. Henry Brandt were downright disturbing! I had come to the Christian Academy in Tokyo to listen and learn and enjoy being together with friends, and those words came like a bolt of lightening out of a clear blue sky, and started me thinking.

Then the day came. Our last daughter's graduation day. Fun, and tears and all! A summer filled with special "last time" things. And then before we knew it we were saying "goodbye" at Haneda airport. Driving home through familiar streets with all the brilliantly lighted neon signs was pretty much as usual.

But opening that front door and stepping into a house that no longer sheltered the busy, never dull, dearly loved and cherished daughters was a devastating experience for the both of us.

The next days were filled with the usual "I wonder where she is now," "How do you suppose she is?" "Who is she seeing today?" "What time is it there right now?" Then cards and letters came and went and she was a subject of continual conversation.

And then life began to reshape itself. Of course our daughters – all three of them – will always be a major part of our thoughts and prayers and conversation, but somehow the Lord in His Own beautiful way gently directed our minds and emotions and energies in other directions.

"There will be just the two of you again!" Dr. Brandt had said. It was so startling that I had many doubts about what it would really be like. *We still miss our children and always will, but I wouldn't take anything for the last four years with "just the two of us."*

FREDDA GOODEN

Missing the children has drawn us closer together in a new relationship of sympathy and concern for each other. We soon realized we were spending more time together than we had since the first years of our marriage. I found myself making dishes that were Joe's special favorites and serving them in a cozy atmosphere I knew would please him. And his attention to me in so many little ways began to add up. Little ways like reading the paper to me as I was cleaning up the dishes after dinner, inviting me to go for a walk with him for a breath of fresh air, taking time for a cup of tea or coffee together in the afternoon, or even surprising me occasionally by walking to our neighborhood super market with me to go grocery shopping. "Little ways" began to mean something significant in our lives. "Just the two of us," but we were together!

"But what do you talk about? Don't you ever feel at a loss for conversation?" No, for we were talking *more* than we had for years! I was hearing about people and churches and meetings and supporters and his hopes and plans and dreams and disappointments, and even some of his aches and pains.

I found myself telling him some things about my childhood that I'd somehow never had the time or inclination to mention before... and, you know, he listened and was interested and then even shared some of his own memories with me.

And then the great discovery! We were not just husband and wife, but were the best of friends! Married – parents – lovers, but also friends! And how do you ever exhaust the flow of conversation with your best friend?



There is the family, the work, the news, neighborhood happenings, money, friends, letters from home, people you meet, our big police dog's latest antics, how far Joe had jogged, how much weight I had gained or lost. And on and on and on. Listening as well as talking has been a great experience too.

But we have also learned how to be silent together, just a peaceful quietness – together!

Devotions after breakfast are usually the springboard for conversation all day long. The Word is so full of subject matter and how it relates to our lives. It has long formed the basis of a harmonious relationship. Our faith, spiritual interests, social interests, friendships, and purpose in life are the same. His Word is our guide and from it life flows with a vitality that never runs dry.

During the long years of Japanese language study and even when the children were small, there were always those fun times when "just the two of us" would slip out for an evening together on a special "date." It helped to keep things sweet through the years and I realize now helped lay the building blocks for a later period in our lives. Those fun times became stepping stones to even more fun together.

"Speak to each other about these things every day while there is time." (Heb. 3:13 LB). One day there will be no more time together. One of us will be gone. So we are trying to make the most of the time we have together, enjoying Japan, enjoying the Word, enjoying the work, and enjoying each other. We've been together now for almost 40 years! But there just never seems to be enough time!

practical helps

Suppose that someone important to you has just made an unrealistic or unwise decision. He comes to you and begins to share his plan with enthusiasm, anticipating your encouragement and approval. From your perspective his approach is all wrong. It is bound to fail. He could lose money and time. He is sure to be embarrassed. He may even prove to be a liability to others and to the Lord's work if he goes ahead with his idea. What should you do?

My Brother's Keeper

Scripture instructs you to be a good steward. It implies that you are indeed your brother's keeper. You have a responsibility to prevent catastrophe if you can. You feel a strong urge to help him see the light – and the quicker the better – before he does something rash. Be careful because the press for an immediate resolution frequently starts the psychological game of "Be Reasonable: See It My Way." More often than not, this leads to a small war that can be fought with words, silence, physical abuse or any other handy weapon of offense or defense when one's integrity is threatened. What can you do without ruining the whole thing?

Let's get a few things straight from the outset. First, both of you have good intentions. If you are both Christian, it is an especially good idea to assume a basic orientation of good will. The other person really does think his plan is good. He is convinced he is doing the right thing. You, of course, are equally sure it is a mistake. If you accept the premise of mutual good will, there will be no point in criticizing his intentions or personality. It only speeds up the outbreak of hostility.

There are some options open to you that are frequently employed; but, as a rule, they are not very effective. If you are more eloquent than he is, you could try to talk him out of his outlandish position. This tactic has a way of failing because the other person catches on sooner or later that he was conned into something he really didn't accept. He did what you wanted temporarily, but he is likely to go back to his original plan once he sees what happened to him. Even more unfortunately, you may have lost your position as his confidant for future situations.

If you are bigger and stronger than he is, you could punch his lights out until he follows your advice. I'd like to have omitted this one altogether, but I have seen it used too often by Christians to be ignored. Especially within families, members sometimes impose their will on each other by physical means. It's deplorable, but it does happen. This can be avoided, and new responses can be learned.

Positive Advice

There are more effective ways to resolve your differences of opinion. Suppose you just want him to come over to your side of his own free will because it is the right thing to do in the circumstances. Give some thought to the following suggestions. If they make sense, try them, *in order*, at the next opportunity.

Encourage Him to Present His Side Fully

This means more than a cursory hearing. It means really trying to understand his side. Even if what he says sounds wild and wierd, pay attention. Say "I see" occasionally,

or nod your head to indicate that you are following along. Ask for clarification when necessary. Try to keep track of his main points as you proceed. By all means don't challenge his views or his wisdom *yet*. Bite your tongue if necessary, but don't contradict. Just try to understand.

Many people think this step is tantamount to agreement with the person. Not so. All of us appreciate being heard out, especially by our critics. When others do it for us, we feel understood. Seldom do we expect absolute acceptance. What we do want is to be treated with respect as a person with credibility. So, even if you are about ready to burst with information he needs to know, hold your fire. Avoid showing your exasperation by sighs, groans, whispered negatives, or eyes furtively cast upward in disgust. The first step of understanding will do more for increasing the likelihood of your being heard later than almost anything else you could do.

Summarize His Side Out Loud

Whether you do this at the end of a fairly long discourse or interspersed throughout the conversation is less important than making sure it is done. Your friend will be absolutely amazed at your wizardry. If he is like so many of us, he really didn't hear himself that well in the first place. If you clarify what he hoped to say, he will think you are some sort of mind reader and that you really do care for him as a person of worth. You'll know you are on target when you hear such responses as, "Yeah, that's it." It is also a good idea to ask periodically if you are getting his points correctly. This permits him a chance to straighten out any errors, but more importantly, it avoids the implication of blame for muddy thinking. When you say, "Did I hear you correctly?" it indicates your willingness to assume part of the responsibility for making the conversation a success. This step sets the tone for accomplishing what both of you are after – the best decision possible.

*Present New Information, Options,
Possible Consequences*

This is the section you have been waiting for. Now you can really straighten out this deplorable situation and get on with helping him see things your way. Not so fast – take your time. Present the new material in appropriate doses, with expert timing, so you don't overload. Expect no more of him than genuine listening and honest consideration of what you have to say. This is not the time to press a point or force a commitment to your proposition. Keep the conversation genuinely focused on getting good and complete data. Subtle questions are very effective here. Some examples are: "I wonder what would happen if you tried this?" "What reactions do you have to this thought?" "Something just popped into my mind that neither of us may have thought of before." All of these leads are designed to get attention on facts for good decision making.

Now at this point in your conversation, one of three things could take place: (1) He might see things your way and gracefully decide to change his plan. It is not all that unlikely if you did well up to now. He behaved like the rational person you suspected him to be all along. (2) You might see things his way. It is possible, you know, that he was right all along. Once you had the facts straight and the circumstances clarified, his idea really did make good sense. Then, as a reasonable person, you will give the encouragement and support he sought in the first place. And you both will go away smiling. (3) There may be no apparent deviation in either party's perspective. In this case consider the suggestions below.

Encourage a Delay in Action

Perhaps all the new information generated during the discussion needs to be digested. Maybe both of you need time to mull it all over in private and in prayer. Provide the option of delay. It is pretty easy to obtain a postponement. Try something like the following: "I

think we both need more time to think these important matters over. If you don't have to move on this right away, let's take it to the Lord in prayer and seek His leading over the next few days. Would you be willing to hold off until Tuesday?" Remarks such as these are often welcomed by the other person because they provide for a smooth break in the action – not to sneak out and do what he intended anyway – but to ponder the whole situation seriously.

Take a Stand Without Being Nasty

If you are pretty sure the other person's proposal is about to be implemented against your better judgment, and you have gone diligently through the previous steps, you will want to express your doubts about the advisability of his plan. As calmly as possible indicate that you believe his plan is not in his best interests. Tell why as briefly as possible. Don't repeat your

reasons over and over. Once is fine.

This is a very appropriate time to let him know that you wish him well. Indicate that you hope you are are wrong in your assessment of the situation. After all, you really do want him to do well and be successful in noble ventures. Let him know that you intend to stick by him even if it bombs out, and that he is very important to you. Express appreciation for his listening to your side of things. No parting shots. Don't request prayer and then use it as another opportunity to recite all the arguments again. If you do pray, and it may be very appropriate at this time, give thanks for the Holy Spirit, express your intention to follow His lead, and indicate your bond of mutual love in Christ. Depart friends.

Are the above steps worth the effort? Lots of research and experience suggest the affirmative. But why not test them out yourself?

Charles Lewis



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HAROLD FIFE

Harold Fife, the pastor to missionaries, was invited to permanent residence in his heavenly home, December 1, 1978, at the age of 66. The several hundred missionaries who heard him at Karuizawa's JEMA Conference last August heard his last sermons in Japan. He only ministered in several other services in what was anticipated to be a short visit back to North America. The plane tickets he and Mrs. Fife had for return to Japan in October had to be cancelled. His deteriorating health did not permit them giving this final year of service before their retirement. His first heart attack eight years ago left him on a restricted schedule. The last two years he faced a number of close calls with death. In mid-September he was hospitalized near their home in Leverett, Massachusetts. The best of medical care could not restore the severely damaged heart, and God was pleased to take him.

Pastor Fife was born in London and served three churches there. One of those pastorates was during the trying blitz of World War II. Then, with his family he moved to Toronto, Canada, where he served in a pastorate for seven years. After this, his dream of becoming a missionary was at last fulfilled. He had already served on the boards of OMF, SIM, and as an administrator of North African Mission. His direct involvement as pastor to missionaries became a reality when he joined Far Eastern Gospel Crusade as Minister-at-large. He served in this capacity for twelve years. He and Mrs. Fife spent most of this time on the fields. They had the rare ability to keep going even though they spent much of these years living out of suitcases. On advisement from his physician they sought for a more settled situation, and God led him to serve as

pastor of Kurume Bible Fellowship, the English-speaking congregation that meets on the campus of the Christian Academy in Japan. During the last four years they ministered there on five different occasions anywhere from three to ten months at a time.

Pastor Fife had the rare gift of being able to minister to young and old. His succinct ways of saying things with his beautiful British accent made it a sheer delight to hear him speak. His unique style of expository Biblical preaching, coupled with great insights into Scriptural truths, brought nourishment to all who hungered for God. His humor, always in good taste, left you feeling that being a Christian was fun. His zeal to see missionaries serve in the fulness of the Spirit gave him invitations to many mission groups for conferences. His ministry on almost all continents, and first-hand knowledge of many diverse mission situations gave him insights which made him sought after for counsel.

While his son, David, pastored a church in Leverett, Massachusetts, the Harold Fifes bought a home there. It was to that home he returned for the last five days of his life after the doctors were convinced there was nothing more medically to be done for him. Mrs. Fife plans to continue to make that her home.

He is survived by his wife, Violet; a son, David, and his wife, Pat, and three children; a daughter, Margaret, and her husband, Daniel Barker, and two children; and by two brothers, Eric and Reginald.

Sunday, December 17, a memorial service was conducted at the Christian Academy Chapel in Higashi Kurume. It included taped excerpts of David Fife's message preached at his father's funeral. The message centered on Pastor Fife's life verse, II Cor. 9:8. The challenge was given to all of us to emulate this man who drew so deeply of the grace of God, which was his secret for abounding in the work of God.

Roland Friesen

WITH THE LORD

Mrs. Carol Brannen Olsen, daughter of Japan Missionaries Ted and Phyllis Brannen, passed away on January 11, 1979 after an operation for brain tumor. Mrs. Olsen taught at CAJ in 1972.

WELL-FINISHED COURSE

Dr. Robert Willard Pierce, known throughout the world as Dr. Bob, the founder of World Vision International, died at the age of 63 on September 6, 1978. His first trip to Asia was as a Youth For Christ evangelist in 1947. He is best remembered in Japan for his 1961 Tokyo Crusade. Dr. Pierce in 1951 wrote in his Bible: "Let my heart be broken with the things that break the heart of God."

EARL TYGERT

Mr. Earl F. Tygert died in the States on June 13, 1978 of a sudden heart attack. He was 66. Mr. Tygert came to Japan in 1949 and founded the Bible Institute Mission in Karuizawa. The name was changed to Life Ministries, Inc. in 1966. The Tygerts returned to the States in 1967 and established a mission headquarters in Franklin, Pa. The work expanded to include Brazil and Mr. Tygert often took groups of young people as gospel teams for a short-term ministry in Brazil.

PROMOTED TO GLORY

The JEMA Office has been informed that Miss Ethel L. Hempstead died in the States on June 24, 1978. Miss Hempstead first came to Japan under the Methodist Protestant Mission in 1921. Her last visit to Japan was in 1970 when she was warmly received by her former students and their families.

THE UNDERSTANDABLE BIBLE

On December 8, 1978, a banquet was held in Tokyo in celebration of the publication of Rev. Reiji Oyama's *GENDAIJIN NO SEISHO* (The Bible for Modern Man). Speaker after speaker hailed this very understandable Bible as a breakthrough in the field of Bible translation. It offers the Japanese reader a dynamic equivalent of the original text. Many expressed a hope that a translation of the Old Testament will also become a reality.

TRANS WORLD RADIO PROGRAMS

J. Vernon McGee's "Thru the Bible" series will be aired from Trans World Radio's powerful transmitters in Guam. However, this series will now be in Japanese with Junji Hatori as the speaker. It can be heard five days a week on the twenty-five meter band at 6:30 a.m. and 7:30 p.m. For more details and listings of other Japanese programs, contact PBA, Trans World Radio representative in Japan.

CHURCH DEDICATION

On October 29, 1978, the lovely new Kasumicho Church in Tokyo was dedicated. The group belongs to *Nihon Domei Kirisuto Kyoodan*.

KANSAI CHRISTIAN SCHOOL

Principal Ray Olstad reports that this year's enrollment of the Kansai Christian School at Ikoma City stands at 21.

ANOTHER CONFIRMATION

According to latest U.N. figures Tokyo is the most expensive city for international civil servants. It costs U.N. officials 62 per cent more to live in Tokyo than in New York City.

MERGER

The Christian Education Department of Word of Life Press will be merged into the Japan Sunday School Union. The future joint ministry will be carried on under the name and organizational structure of JSSU. This will take effect as of April 1, 1979.

GRAHAM IN OSAKA

Dr. Billy Graham spoke in Osaka on November 29, 1978. The sessions were in preparation for the Osaka Crusade which is scheduled for 1980.

OSAKA CHRISTIAN COLLEGE

A new prayer chapel was dedicated at Osaka Christian College on October 6, 1978.

ETA HEARS SNIDER

Dr. Lavern Snider presented a paper entitled "Lay Ministry: Defined, Promoted, Augmented" at sessions of the Kansai chapter of the Evangelical Theological Association. The meeting was held in Kobe on October 30th, 1978.

SALVATION ARMY

General Arnold Brown took office in 1977 and visited Japan for the first time last November. He was accompanied by Mrs. Brown and Commissioner George Netling, International Secretary for the Far East and Africa Territories. General Brown's ministry in Japan was greatly blessed by God and resulted in 90 decisions for Christ and 12 dedications for full-time Christian service.

Earlier in 1978 sixty Japanese attended the Salvation Army International Congress in London where more than 40,000 delegates from 82 countries joined in a great *Celebration of Faith*. The Japan delegation was under the leadership of Lt. Colonel and Mrs. Y. Ishide.

MARTIN FIRE

Last December a major fire swept through the upstairs of the David Martin residence. There was considerable loss of personal effects.

CHINESE INVASION

1979 marks a new chapter in Japanese-Chinese relations as the first dispatch of 385 Chinese research scholars and 40 post-graduate students will begin their studies in Japan. A total of about three thousand Chinese students will be studying at sixteen non-communist industrialized countries this year and this program is expected to be greatly expanded in the future.

KARUIZAWA CHRISTIAN CENTER

Effective January 1, 1979, Karuizawa Christian Center came under the management of The Evangelical Alliance Mission. Mr. John Schone has been appointed the new director. Plans call for development of a modern, first class facility which will be available to many Christian ministries.

SURVEY FINDINGS

A *Church Newcomers Survey* by the Lutheran World Federation Office of Communication in Tokyo has been published in Japanese. The findings are of significance to missionaries engaged in church planting. This is a sequel to an earlier study entitled *How Japanese Become Christians*.



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Purchase cost - ¥95,000 (Japanese)
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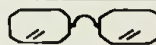
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SUMMER CONFERENCE

August 2 - 5

Karuzawa Union Church

Speakers: Rev. J.B. Friend, JEB
Rev. David Foster, FM

Your **TRAVEL** is
our **BUSINESS**

"The Lord shall preserve thy going out and thy coming
in from this time forth, and even for evermore" Ps.121



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