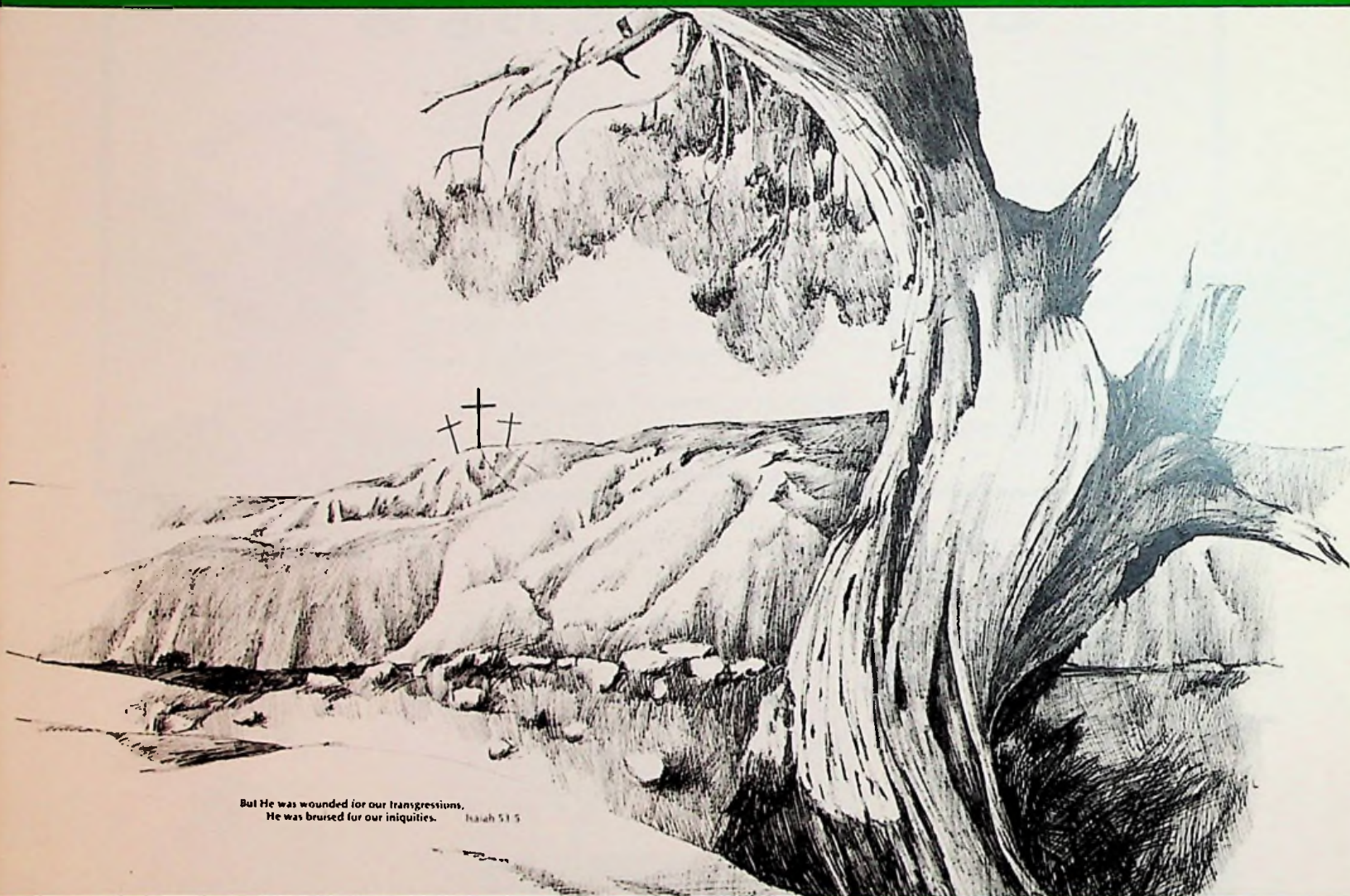


Volume 30, Number 3, 1980

# JAPAN HARVEST

The Magazine For Today's Japan Missionary



But He was wounded for our transgressions,  
He was bruised for our iniquities. Isaiah 53:5

**FEATURE: JEMA PLENARY SESSION**

The Official Organ of the Japan Evangelical Missionary Association

# JEMA Summer Conference

## JEMA KARUIZAWA CONFERENCE July 27-30

This year's summer conference should prove to be a time of challenge and blessing. The conference will offer practical workshop sessions as well as messages which will enlarge our spiritual horizon. Music will again play an important part.

Guest speaker for the four days is Rev. Don McDougall, Professor of New Testament at Talbot Theological Seminary, the graduate school of Biola College in La Mirada, California. Rev. McDougall has been teaching at Talbot for the past seven years.

Rev. McDougall has also taught for three years at Igbaja Theological Seminary in Nigeria (Sudan Interior Mission). His subjects there were Biblical Languages and Systematic Theology. Pastors conferences and Christian Education seminars kept Mr. McDougall in touch with the local scene. His wife, Perlene, taught at the undergraduate school, Igbaja Bible College.

Rev. McDougall's speaking experiences began while he was still in seminary; he at that time pastored two local churches. Presently he is pastor of the La Mirada Community Church and is in demand as guest and conference speaker.



Music will be under the able direction of Missionary Carl DeBoer. He has arranged a most attractive musical package.

There will be a "Film Night" which should prove of interest to the entire family. Plan now to attend and pray for JEMA Conference and its participants.

Strategically located, OSCC is the headquarters of 19 Christian organizations.

**BUT THIS IS ONLY PART OF THE PICTURE.**

OSCC plays a vital role in reaching Japan's students for Christ.



\*\*\*LANGUAGE MINISTRIES:

\*\*\*Bible classes in Japanese, English, French and German.

\*\*\*FRIDAY NIGHT: 6-8 p.m.

Special music and dynamic message

\*\*\*Camps and Retreats

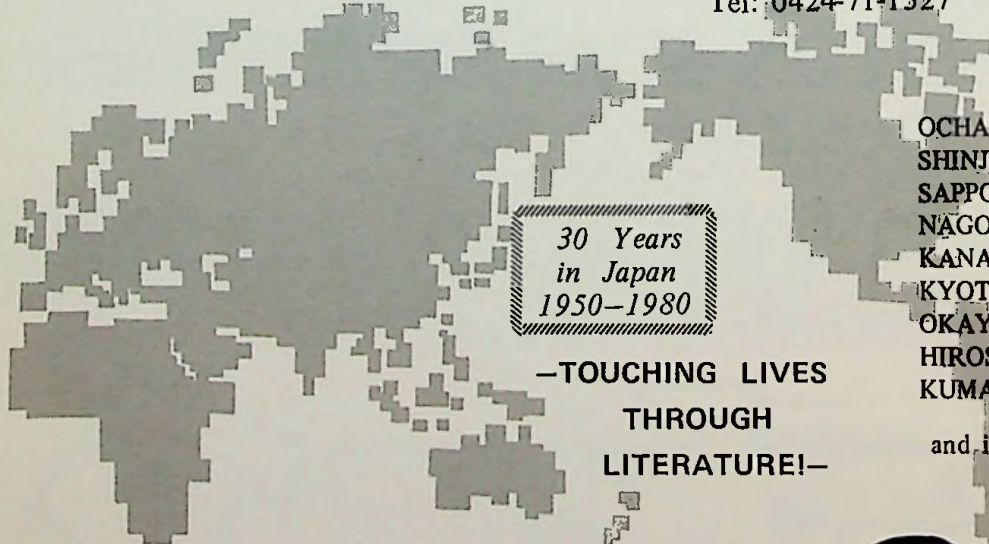
*Introduce OSCC to a student friend.  
Brochures available upon request.*

Rev. Haruo Mitsumori, Executive Director

OCHANOMIZU STUDENT CHRISTIAN CENTER  
2-1, Kanda Surugadai, Chiyodaku  
Tokyo 101

# Christian Literature Crusade

Mission office: 4-13-34 Hon Cho, Higashi Kurume Shi, Tokyo 180-03  
Tel: 0424-71-1527



30 Years  
in Japan  
1950-1980

**-TOUCHING LIVES  
THROUGH  
LITERATURE!-**

OCHANOMIZU	03-294-0775/6
SHINJUKU	03-350-0205
SAPPORO	011-261-9551
NAGOYA	052-451-2961
KANAZAWA	0762-62-6307
KYOTO	075-231-3967
OKAYAMA	0862-24-1859
HIROSHIMA	0822-48-4254
KUMAMOTO	0963-55-2685

and in 45 countries around the world.



BOOKMOBILE OUTREACH



PUBLISHING



BOOKSTORE MINISTRY



PRAYER FOR WORLD  
LITERATURE EVANGELISM



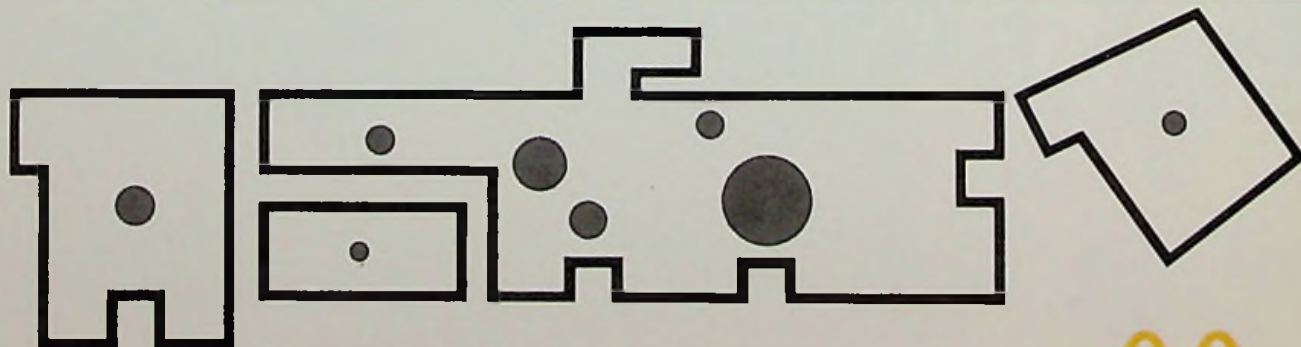
COOPERATIVE  
EVANGELISM

**Next time  
you're in town  
treat yourself  
to a good hamburger.**



Say, a Big Mac... all beef.  
And golden U.S.-style French fries.  
Or a Filet-O-Fish.  
With an eatin' thick McDonald's shake.

**Come home. Eat at McDonald's**



**As of July 20th 236 stores**



# JAPAN HARVEST

The Magazine For Today's Japan Missionary

1980 Volume 30, Number 3

## TABLE OF CONTENTS

3	Devotional .....	Harold Fife
4	Editorial .....	Siegfried Buss
5	JEMA President's Page .....	Hugh Trevor
6	JEMA Plenary Session Highlights .....	
	President's Report, etc.	
10	Idioms from Cultural Backgrounds .....	Henry Ayabe
13	The Growing Menace of Mormonism .....	Wilbur Lingle
16	URBANA Impressions .....	Phil Foxwell and Kathy Buss
19	Church Growth in Kure .....	K. Lavern Snider

NEWS 26

BOOK REVIEWS 25

COVER: Rev. Thomas Dalbo  
West Seneca, N.Y.

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

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

東京都千代田区神田駿河台2丁目1 郵便番号 101

Address: 2-1 Kanda Surugadai, Chiyoda ku, Tokyo 101

### JAPAN HARVEST STAFF

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

### JEMA EXECUTIVE COMMITTEE

1980-1981

President .....Hugh Trevor  
Vice-President .....Harry Friesen  
Secretary .....Peter Horne  
Treasurer .....Johnny Siebert  
Member-at-large.....Jake Friesen  
Member-at-large.....Arthur Kunz  
Member-at-large.....Melbourne Metcalf  
Ex-officio .....Siegfried Buss

Price overseas: \$13.00 per year  
Price in Japan: ¥2,300 per year; single copy, ¥700

Furikae (Postal Transfer): Japan Harvest, Tokyo 3-180466



Dear Missionary Friends,

Because of the missionary interest and kindness of the Christian film producers in the States, we have been able to add 15 new films by Ken Anderson films for family, youth and children to our existing library of films by MARK IV Pictures and HEARTLAND.

These new films include two new feature films, Pilgrim's Progress and Christiana.

We have imported these films for the purpose of dubbing most of them into Japanese and have already begun working on the production of the Japanese sound track on some of them.

Because we wanted to make available these effective tools for evangelism, we have decided to make all these films in English available to you for rentals. We are also trying to recoup as much funds invested in purchasing these prints as possible and to apply to the production of the Japanese versions.

So we would like you to make as good use of them as you can. In our starting stage, we have only one copy of each title so we urge you to plan well ahead and reserve your films as early as you can.

FILMEDIA is a group of Japanese Christians who seek to help provide Christian films that can positively communicate the Gospel message to the people of Japan in their own language and in their own cultural background.

We also seek to help develop Christian talents so that the film ministry in Japan will grow as an indigenous Christian force. Our aim is to help local pastors and missionaries "equip the saints for the work of service to the building up of the body of Christ" here in Japan and in Asia.

Help us through your prayers and also help us by using films by FILMEDIA in your churches, chapels and in English classes and let us help you. A complete English script for use in English classes is available with a minimal charge.

A catalog and more information on each film will be sent to you free upon request.

May God continue to bless you and keep you in the fulness of His life and use you and your ministry for His kingdom.

Yours because of His grace,

FILMEDIA  
KAWASAKI EIGYOSHO - Rental Office  
Noborito P.O. Box # 2  
Kawasaki Shi 〒214  
(044) 922-1322

A. Andrew Tahara, Director  
FILMEDIA  
1051 Sakasai, Kashiwa Shi  
Chiba 277  
(0471) 74-0585

# EASY IN YOUR HARNESS

Robert Frost, the perceptive American poet, wrote concerning liberty that "you are free when you are easy in your harness." So many of us think that we are only free when there is no harness – but that is only the dangerous, lonely, and meaningless freedom of a lost and wandering sheep. True liberty is experienced neither in permissiveness nor bondage, but in happy acceptance of a well-fitting harness. The student, housewife, business girl or man – everyone in society is either chafing unhappily at the harness of life or finding satisfaction in its disciplined opportunities. "You are free when you are easy in your harness."

Christ taught us that this is equally true of the deeper things of life. The way out from the purposelessness of the crowd was not to be found in self-expression but in the acceptance of a yoke. The picture is much more that of an ox than a free-flying dove! Happy freedom for the child of God is found in being yoked to Christ in the discipline of learning and service (Matt. 11:28–30). Mind you, His yoke is easy and His burden light, or, as has been said, "His yoke is lined with His love." George Matheson, the blind preacher, expressed it:

Make me a captive, Lord, and then I shall be free,  
Force me to render up my sword,  
and I shall conqueror be.  
I sink in life's alarms, when by myself I stand.  
Imprison me within Thine arms  
and strong shall be my hand.

The unbridled self-expression of our day can only be countered by the self-crucifixion of the Christian who sees that true happiness is always beyond the Cross. Submission to Christ is the door to happiness because only when the self-nature is subdued can the real person find full expression.

The spirit of our day has infiltrated the church at home and abroad so that many Christians are trying to find happiness in self-expression and the indiscipline of everyone having his own way. It won't work. We must learn to be easy in our harness: we must re-discover the delight of being easily yoked to Christ.

Harold W. Fife



## *Editorial*

# *Strong Sapling*

Shusaku Endo in his book *SILENCE*, a novel depicting 17th-century Nagasaki, made several observations which are alarming. His thesis is that there exists a wide gulf between Japan and the West and between Japan's religions and Christianity. Endo states: "This country is a swamp. In time you will come to see that for yourself. This country is a more terrible swamp than you can imagine. Whenever you plant a sapling in this swamp the roots begin to rot; the leaves grow yellow and wither. And we have planted the sapling of Christianity in this swamp."

I am one of those optimists who would like to prove Endo wrong. There certainly are many significant developments today that point to a church in Japan that is alive, dynamic and on-going. I see no dejection in evangelical circles; there is progress on all fronts as we move into the 80's. Quietly and unobtrusively the witness of Jesus Christ has spread to all parts of Japan. Just compare church distribution data of ten years ago with latest findings as presented in the last issue of *Japan Harvest*. Remarkable progress is being made in placing a witness in every strategic city of this land.

While church distribution statistics provide a measurable picture, there is another dimension that I have come to "feel" more than see. I am referring to the extent to which the witness of Jesus Christ has become part of everyday life. Consider, for example, the role NHK, operated with government support, is playing in providing free time on AM, FM and two TV channels to spread the Good News, unintentionally perhaps and yet with a great deal of consistency. Just recently there have been three occasions when I stumbled on a Christian radio broadcast when I "happened" to turn on the car radio. One program dealt in detail with a report on "INOCHI NO DENWA" (Life Line); another broadcast, book reading time, featured chapter after chapter of Uchimura Kanzo's *HOW I BECAME A CHRISTIAN*. A prime morning broadcast excited me as a distinguished pastor gave witness to what Christ can do for the family. It was a refreshing experience as I drove to work. Add to these examples the many hours in which Christian music is played on radio and TV (Händel's *Messiah*, Bach's *St. Matthew's Passion*, Schütz's *Christmas Oratorio*, Haydn's *Creation*, etc., with TV programs providing the complete text on the screen), and the conclusion, that the Christian message is saturating and influencing the daily life-style is not far-fetched.

There is one more evidence on the personal level which is quite revealing. At the Ochanomizu Student Christian Center where I direct the language ministry which attracted close to 1,000 students last year, since 1976 we have kept track of the percentage of Christians in the student body. In the 1970's the ratio was always below 10%, fluctuating between 8.2 and 9.6%. This spring we had a pleasant surprise; the ratio of Christians had risen to 13%. Just think of having a supportive Christian or two in most classes you teach! There may be hidden factors that would account for this rise, but whatever the reason, my reaction was one of elation and thanksgiving.

God is not dead! The swamps of Japan shall not prevail against the sapling of His planting!

Siegfried Buss





JEMA

## President's Page

Having only moved to the Kanto area from Hokkaido in the spring of 1979 it was a great surprise to me (as perhaps to you) to be nominated and then elected as JEMA's new president this spring. Greetings, and I hope in time to get to know many of you.

This year of 1980 has been earmarked by our mission (the OMF) as a time of prayer for breakthrough in Japan. This follows on 2 years of special prayer for Thailand. Of Thailand it was said that they did not see what they could call breakthrough, but more has been accomplished in the last 5 years than in the previous 150 years. However, a later report says that a great many of those who professed conversion have failed to continue in spite of intensive follow-up. (This sounds familiar).

This 1980 prayer burden of OMF's for Japan coincides with that of Pastor Hatori, who has appealed for 100,000 prayer partners, and coincides of course with the Billy Graham Crusades. When we in OMF asked ourselves what we hoped would be accomplished through this year of prayer, we were faced with the usual contrast between the immense results that are possible when God works in power and the actual goals that we thought likely to be accomplished, and came up with the five following points:

1. A doubling, or tripling, of Sunday attendance in all our missionary-led churches;
2. A 50% increase overall in Japanese-led churches;
3. A marked response to the preaching of the gospel in all the services and meetings at present carried on in Japan;
4. A significant sense of God's presence in every meeting;
5. A real change in the attitude of *men* to the gospel, so that God becomes more important than their business firm.

At the time of writing this, a quarter of the year has already passed. I think the work I myself am engaged in in South Yokohama is *less* encouraging now than it was at the end of last year (!), but from Hokkaido the news is better. In one "Christian" hospital, 70 nurses and trainees have indicated a desire to follow Christ, numbers are up at several churches, pastors and missionaries have found a new partnership and unity in prayer. Perhaps the coming to light of various forms of corruption in society, e.g. KDD, Lockheed, Waseda, etc., may all be a means of showing non-Christians their need in a greater way than before. There is news too of new and renewed prayer for Japan abroad as Christians in our various homelands take up the challenge of their year of prayer. However all this is but a small part of what needs to be done if there is to be a real breakthrough. Prayer for God's working will not be new to any of you, but perhaps the fact that this year has been designated by some as a special year of prayer may inspire many of you to join in seeking God's extra blessing, not only where Billy Graham has his meetings, but for the Church and this nation as a whole.

Hugh Trevor



1980

**JEMA EXECUTIVE COMMITTEE  
1980-1981**

- President .....Hugh Trevor
- Vice-President .....Harry Friesen
- Secretary .....Peter Horne
- Treasurer .....Johnny Siebert
- Member-at-large.....Jake Friesen
- Member-at-large.....Arthur Kunz
- Member-at-large.....Melbourne Metcalf
- Ex-officio .....Siegfried Buss

**13th ANNUAL PLENARY  
SESSION  
Feb. 12-13, 1980**

The 13th Annual Plenary Session of the Japan Evangelical Missionary Association which was convened at the Ochanomizu Student Christian Center proved to be a time of rich blessing. Delegates and observers attending represented virtually all parts of Japan.

Opening devotions were led by Jack Davidson. The message appears elsewhere in this issue.

**PRESIDENT'S ANNUAL  
REPORT**

JEMA President Verner Strom, after extending a cordial welcome to all present, especially new members of JEMA and those attending for the first time, expressed thanks to those who for the past year served on the Executive Committee.

In reviewing the highlights of the year, President Strom made mention of the successful 1979 Karuizawa Summer Conference. He also noted that JEMA in January, 1980, had sponsored a seminar directed by Dr. C. Everett Koop. An integral part of the sessions was Dr. Koop's film series "Whatever Happened to the Human Race?"

Some of the activities in which President Strom was involved during the past year, not necessarily relating to the office of JEMA President, included:

- Chairman, Committee for Foreigners in Japan, Billy Graham Tokyo International Crusade;
- member of the study committee for COWE to be held in Thailand, June, 1980;
- meeting international visitors to Japan; serving as international contact person for JEA;
- member of the JEA executive committee.

Mr. Strom concluded by stating: "I am convinced that whatever happens organizationally on the Japanese side, there remains a place for JEMA as a service organization to the evangelical missionary community. This service can best be rendered by guarding carefully the evangelical stance of JEMA. I would encourage the new president to continue to explore ways and to sponsor activities that will benefit the missionary community in Japan. I believe that one of the important contributions that JEMA can make is to continue the close cooperation with our Japanese brethren through JEA."

### LIAISON AND MEMBERSHIP

Mr. Stan Conrad, commission chairman, reported that an application for associate membership had been received from the Officers Christian Fellowship. This group co-ordinates various Bible study activities and has joint programs with the Japanese OCF. The application was accepted. Mr. Conrad also made a request as follows: "In order to avoid the needless expenditure of time and money in seeking new members for JEMA we would like to suggest that present members, both individual and Mission, should contact the Commission about prospective members who then in turn can be contacted through the JEMA office. Perhaps this personal route might be more fruitful than that which we have followed in recent years."

### PIONEER EVANGELISM

Commission Chairman John Graybill stated:

"Since the purpose of this commission is to facilitate the efforts of pioneer evangelism on a broad scale, the commission conducted three workshops this past year at the Tokyo Baptist Church for the Kanto area.

The first one was held on April 9, 1979, with Rev. Delbert Hooker from the Westbrook Baptist Church in Overland Park, Kansas, as the main speaker. His theme was "From Convert to Disciple." He stressed from his own convictions and experience the necessity of training disciples in our ministry.

The second workshop was held on October 1, 1979, with Rev. M. Satake from the Kokubunji Baptist Church sharing with us many insights into his successful ministry as a Japanese pastor in Japan. His theme was, "Establishing churches in three years," using the KDK Plan as a model. Much stimulating discussion followed.

The third workshop was held on January 21, 1980, with the theme, "Multiplication of Churches through Subtraction" as experienced by the Evangelical Free Church in Japan. Stan Conrad was the main speaker, assisted by his capable mission staff. The group shared testimonies and experiences of how it has been trying and achieving to build a church in Japan within a four-year period. Much interchange followed.

All the workshops have been self-supporting; attendance was between 30 and 35 missionaries."

Additional workshops were held in March (Aomori and Hokkaido) and April (Tokyo). The Tokyo group on April 21, heard a report of the Koza Church of the Cumberland Presbyterian Church which has a membership of 900.

Mr. Graybill stressed the need for a Kansai representative to extend the scope of the seminars. Dr. Lavern Snider subsequently volunteered to act in this capacity.

### JMLI REPORT

Harold Johnson, Director of the Japan Missionary Language Institute, gave the annual report. Excerpts follow:

"The year 1979 brought unusual activity to JMLI. *Japanese by the Total Method, Vol. II* was published in August and in September the Kansai Missionary Language Institute opened its doors. Both of these are of great significance for missionaries studying the Japanese language.

The JMLI staff has cooperated with KMLI (Kansai Missionary Language Institute) in training their teachers, furnishing study materials and other know-how. We are glad for this opportunity of assisting the missionaries in the Kansai area.

We have had a good year financially. Careful management by our Dean has made this possible. We have not raised our tuition rates since July, 1978. The student-teacher ratio

at present is 2.7, with costs of approximately ¥500 per 40-minute period. A substantial contribution of ¥1,055,640 was received for our Lab Fund from the sale of Inter-Mission Service Company. This was greatly appreciated.

Our Publication Secretary, Miss Horton, returned to Japan in January after a short furlough and is busily engaged in preparing copy for Volume III of the JMLI text. Publication target date is the summer of 1980. A Master Index for all three volumes is also under preparation.

The teaching materials have been regrouped this past year. These new divisions and approximate study time required follow:

	<i>weeks</i>
Sound Patterns	2
Japanese I, Lessons 1-20 with Religious Vocabulary Enrichment (RVE)	15-16
Japanese II, L. 21-30 with RVE	12-13
Japanese III, L. 31-40 with RVE	14-16
Review of RVE and Six Bible Lessons	4-6
Japanese IV, Intermediate, L. 1-8	14-15
Japanese V, Advanced, L. 1-9	14-16
Average time required for graduation	75-84

We have had three graduation ceremonies. Six students received their diplomas. Ninety-one persons received certificates of completion of the different stages as outlined above.

There was no change in our faculty during 1979, which made for efficient continuity of teaching. While Shelton Allen has been on furlough since last summer, the author, Dr. Brannen, has been giving the weekly grammar explanations. We do want to thank Dr. Brannen for this.

We received an encouraging letter from David A. Bedford, Linguistic Consultant for the Southern Baptist Foreign Mission Board. He visited many of the language schools used by Southern Baptist missionaries around the world, and surveyed JMLI's materials and teaching methods while he was in Japan last year. Let me quote from his letter to Dean Hostettler, "Your school offers as good a learning program and environment as any available to

our missionaries around the world and it is far better than most."

Orientation periods are still held almost every week, except during the Summer Term. Various Japanese and missionary lecturers have given the students many helpful insights into the Japanese culture. Several cultural films were also shown. The students enjoyed the flower-viewing excursions at Shinjuku Gardens during cherry blossom and chrysanthemum seasons. A mountain hike with the teachers one day last fall provided good opportunity to converse outside the formal classroom situation.

We have appreciated the cheerful work of Miss Karen Isder, who came in August under the Evangelical Covenant Mission for one year. We will be in need of secretarial help again from September of this year. We would appreciate your sending a capable person our direction. Miss Miharu Onodera continues her good work in the office and during coffee break.

Mr. Rudi Hostettler, our capable, loyal, cheerful and optimistic Dean, is as always the one who keeps the school operating smoothly. Double kudos are due him for his faithfulness. Rudi is due for furlough in the spring of 1981, so a temporary replacement will be needed by the end of this year, to work together with him before he leaves. We will appreciate any offers of help or suggestions in filling these staff needs."

### KMLI REPORT

Mr. Magnus Sorhus, Board Chairman of KMLI reported as follows:

In the JMLI report to the JEMA Plenary Session last year it was mentioned that a similar school was in preparation in the Kansai Area. Those preparations have materialized. The new school is given the name: *KANSAI MISSIONARY LANGUAGE INSTITUTE (KMLI)*.

We are thankful that we could rent facilities for the school in the basement of the Kobe Chinese Reformed Presbyterian Church, 97, Nakayamate Dori 2-chome, Ikuta Ku, Kobe Shi, near Sannomiya station, very centrally located. Telephone of the school is: 078-392-3646.

The KMLI uses the same teaching material as JMLI, "Japanese by the Total Method". A used language

lab. is also installed. We also basically use the same tuition rates and salary scale for teachers as JMLI. We are grateful to JMLI for permitting us to do this, and are also thankful for all assistance given us by the JMLI Dean, Rudi Hostettler and the Director Harold Johnson.

Although the KMLI organizationally and economically is an independent school, we are permitted to operate affiliated with JMLI and JEMA (cf. JEMA Ex. Com. Minutes #927). A constitution for KMLI has been worked out and approved.

At present there are three missions operating the school, but we hope that more missions will join later.

We are grateful for having been provided with very capable teachers, most of whom already had years of experience in teaching Japanese to missionaries. Our thanks to JMLI for giving them training in the teaching of the new method.

We are also thankful to the Dean, Harald Evjedal, for his dedicated work in getting the school started and his able administration of it.

KMLI officially opened 10th of September 1979 with 2 fulltime teachers and 2 parttime teachers and 11 students in the morning and 13 in the afternoon. From 1st of December a new full time teacher was added. And still another full-time teacher will start from 1st of April 1980. At present there are 14 students in the morning and 14 in the afternoon.

According to the present applications there will be 22 students in the morning classes from fall 1980, which is the maximum for our present facilities. Additional students will have to be transferred to afternoon classes.

Also at our school we have lectures giving orientation about life in Japan, Japanese religion and culture etc.

The school is operating in the spirit of good co-operation between teachers, students and administration. Our hope and prayer is that KMLI will be effective in helping missionaries master the Japanese language and use it for the proclamation of the Gospel of Jesus Christ in Japan.

### JEA REPORT

Missionary Arthur Kunz gave the report of the Japan Evangelical

Association. Because of JEMA's vital interest in JEA, the full report follows:

JEA attributes their formation in April, 1968, to the good cooperation of the evangelicals in the Billy Graham Crusade 1967. JEA consists of 3 charter organizations i.e. Japan Evangelical Fellowship (JEF), Japan Protestant Conference (JPC) and Japan Evangelical Missionary Association (JEMA).

JEA's Executive Committee with Rev. N. Ando as chairman has 15 members, 5 of them representing JEMA - V. Strom, H. Johnson, S. Conrad, J. Bartel and A. Kunz. The JEF is represented by the Reverends N. Ando, M. Okamura, K. Ikemoto, K. Ezoe and T. Funada. The JPC representatives are the Reverends A. Hatori, R. Oyama, A. Izuta, K. Konno and H. Mitsumori.

The Executive Committee held 8 sessions during this past year (1979), on Feb. 1, March 13, May 1, June 4 and 5, July 10, Sept. 18, Dec. 10. The sessions are always well prepared, so that the business can be handled smoothly and in a good spirit. There are some subcommittees dealing with special tasks as for instance the planning of the JEA plenary meeting, the second Japan Congress on Evangelism (JCE) and the preparation of the Consultation on World Evangelization (COWE) to be held in Thailand June 16-27, '80.

The JEA's publication is the JEA-News. The last issue (No. 3) features the reports of the Asian Leadership Conference on Evangelism (ALCOE) and carries an important declaration of JEA's doctrinal position. In unity with the statements of faith of each of the 3 charter members JEA adheres to the infallibility of the Bible as the Word of God.

The financial needs of JEA are cared for mainly by the contributions of the charter members. The budget for the two year period 1979-80 is Yen 1,800,000 of contributions, Yen 1,060,000 of offering mainly at the plenary meetings, Yen 840,000 of registration fees.

On June 4-5 the JEA plenary session was held at Tokyo Yubin Chokin Kaikan. Of the 120 evangelical leaders attending 19 delegates were from JEMA. The first afternoon business session with all the reports stirred our hearts to thank

God for what has been achieved. The next day the chairman's sharing his vision for the 80's and Dr. Hatori's presentation of a plan of future activities were an encouragement to intensify the overall witness of the evangelical church in Japan. Very helpful suggestions came from the 4 speakers of the symposium on two topics: 1. Japan's Evangelical Churches in the 1980's. 2. Japan's missionary responsibility to the world. The evening meeting at the Yodobashi Church was open for everyone. Prior to the challenging word on the imperatives of world evangelization 20 Japanese missionaries and missionary candidates lined up on the platform and were introduced by Dr. Hatori. OMF missionary N. Makino from Thailand in his testimony asked for prayer support for all missionaries from Japan in different parts of the world.

The JEA plenary was prepared to reach a decision on JEA's membership in the World Evangelical Fellowship (WEF). JPC and JEMA had already agreed to join, while JEF had to wait for the decision to be made at their fall meeting. In that meeting, however, the final decision was again postponed.

One more important matter of the plenary session was a letter from JEA to Prime Minister Ohira. He was asked not to repeat a visit to the Yasukuni Shrine and was also informed of JEA's opposition to the Gengo ho-an.

Further, the Ex-Com and other evangelical leaders were asked to think about JEA *no arikata* in preparation for a discussion on this topic at the next JEA plenary.

On Dec. 10, the JEA-Ex-Com met with the JCE preparation committee and after discussion decided to hold the 2nd Japan Congress on Evangelism at Kyoto Kaikan from June 7 to 10, 1982. As guest speaker Dr. Philip Teng will be invited. The 2,000 attendants will have the choice to share and cooperate in one of 30 study groups. Let's pray for the members of the new JCE Executive Committee.

In the power of the Holy Spirit we of JEMA join hands with our Japanese evangelical leaders to the furtherance of the Gospel all over Japan

## TRAVEL COMMISSION

JEMA Treasurer Johnny Siebert explained the changing situation as far as travel is concerned. He expressed deep appreciation for the reliable services rendered by Mr. Joseph You of Missions Transport Center. This was the final report for the present travel commission.

## OTHER REPORTS

Delegates to the plenary session also heard reports of the Commission on Fellowship and Conference, the Disaster and Relief Commission and the Publication Commission. Mr. Siebert gave the treasurer's report. He encouraged missionaries in the Kansai area to take an active part in securing advertisements for JEMA publications (JEMA Directory and Japan Harvest).

## SANNO BANQUET

It was a privilege to have Dr. and Mrs. Harry Stam at the banquet. Dr. Stam challenged delegates by sharing experiences out of his years as missionary with Africa Inland Mis-

sion, professor of missions at Northwestern Bible College, former chairman of the FEGC Board and as radio minister. Harry Westberg provided special music during the two days of meetings.

## FINANCIAL UP-DATE

The lunch hour of February 12 was set aside for a discussion on latest financial matters effecting missionaries in Japan. Mission treasurers and others interested joined Mr. Victor Springer in this session.

## 1981 DATES

The 14th Plenary Session of JEMA will be held on February 16 and 17 at the Ochanomizu Student Christian Center.

## JOIN JEMA

If you are not yet a JEMA member, why not begin the 80's by joining. The JEMA Office has full details on an advantageous package arrangement (membership, Directory and Japan Harvest).

## JEMA MEMBERSHIP 1975-1980

	1975	1976	1977	1978	1979	1980
Member Missions ( )	(45)	(46)	(45)	(46)	(48)	(49)
Individuals	951	927	778	827	851	851
Individual Members	332	324	294	274	277	247
Total Membership	1,283	1,251	1,072	1,101	1,128	1,098



Dr. and Mrs. Harry Stam

# Idioms from Cultural Backgrounds

## HENRY AYABE

Idiomatic expressions come from the collective experiences of a common culture. As the missionary deepens his contact with the every day life of the Japanese, he will hear Japanese expressions that will not make sense because he has not participated in the collective experiences which underlie the idiomatic expression. Yet, it is possible for the missionary to understand these idiomatic expressions and use them effectively by being introduced to the collective experiences which underlie the idioms.

One of the most familiar idiomatic expressions is *ita ni tsuite iru* or more simply, *tsuiteiru*. This expression comes from the theatrical world. The actors in rehearsals must know not only their parts but also where they position themselves as the play progresses. With all their rehearsing, the opening night is filled with tensions. In spite of the tensions, if an actor fulfills his role so completely that his feet seems to stick to the floor according to his position in the play, then it is said of him, *ita ni tsuite iru*. *Ita* means the wooden floor of the stage and *tsuite iru* means sticking on it. The idea behind this idiomatic expression is fulfilling perfectly one's intentions or per-

forming flawlessly. For example: *Shinsenshu desuga, yondasu de yonanda. Kyo wa ita ni tsuite iru ne!* "He is a rookie, but he has four hits for four times at bat. He is at his best today." Or, *Kyo wa nani o shitemo shippai bakari. Tsuite inai!* "Everything I did today ended in failure. I'm just not good for anything!"

Here is another familiar idiom that comes from the theater. When the script calls for small animals, such as mice, rats, or cats, and birds or butterflies at the Kabuki or Japanese plays, these animals and insects are made to look like the real thing. They are strung on the end of a black rod and manipulated off stage by a stage hand. These rods are called *sashigane*. Thus, it has come to mean in idiomatic expressions as instigating or inciting to do something according to someone who is hidden. *Ano hito ga kenka shita no wa aitsu no sashigane ni chigainai.* "That fight must have been surely instigated by that guy." *Jibun kara kononde yatta no dewanai daro. Oya no sashigane desho.* "He did not do it because he wanted to do it but it must be by the instigation of his parent."

From the world of *Waka* and *Haiku* poetic literature comes a well used idiomatic expression, *Keri o tsukeru*. Almost all poems of the *Waka* and *Haiku* ends with *nari keri*. These words mark the end of the poem especially found in the *Hyakunin Isshu* book of poems. Since *nari keri* marks the end of the poems, *keri o tsukeru* became an idiomatic expression of bringing things to an end. *Sono mondai mo sorosoro keri o tsukeru beki desu.* "That problem should soon be

brought to conclusion." *Ryosha no ayumiyori ni yotte keri ga tsuita.* "By drawing closer to each other's positions they reached a mutual compromise."

In the Japanese poetry parties, the poems that are chosen as the best, receive a special mark on the paper on which the poem was written. That mark is called, *Gatten*. A well written Japanese poem, though brief and austere in its use of words, presents comprehension and understanding of the mind and heart of the writer instantly. Thus, the idiomatic term, *Gatten ga yuku*, came to mean to understand, to comprehend, and, also, the ability to apprehend or grasp the idea. *Sono hanashi wa domo gatten ga ikanai.* "I somehow can't quite comprehend it all," i.e., something is not quite logical or something does not "ring true." *Gatten ga iku made ohanashi shimasu.* "I will explain until it makes sense to you." *Kare ga okotte kaetta koto ga gatten ga ikanai.* "It leaves me without a clue as to why he got angry and went home." A worse situation is *Hitori gatten de hanasu.* "He kept talking as though he knew his subject well but he really does not know what he is talking about."

In the olden days, *miso*, bean paste, used for flavoring food, was all made in the home. Since *miso* was home-made there was no standardized taste as one would find in today's stores. This home-made *miso* was made of various ingredients which caused various tastes. Since one gets used to his own home-made *miso* taste, that person believes that his own *miso* tastes the best. This idea gave birth to the expression, *Temae miso de shio ga saiwai*, or in shortened

form, *Temae miso*, "Every body thinks his own *miso* tastes best. *Temae miso o naraberu*, "one who sings his own praises" or in the Western idiom, "blowing his own horn." Or, *temae miso ni suginai ga...*, "I know it may not stand up compared to the objective standards but..." (with the idea of, "this is all my own idea and I'm proud of it."), and *Sukoshi dake temae miso daga...*, "I know I am a bit proud but..." Finally, *Sore ga miso da.*, "That's his point of pride.

*Dashi* is soup stock. The Japanese uses *katsuo*, dried Bonito fish shavings, *konbu*, sea tangle and *tori no dashi*, soup stock from chicken bones. Once the flavor of this *dashi* is taken out, these items are of no use and are thrown away. Thus, the term, *dashi ni suru*, is used when someone uses another to get what he wants. *Tomodachi o dashi ni shite sake o nomu*. "He uses his friends as an excuse to drink rice wine." Or, *Kodomo o dashi ni shite asobi ni dekakeru*. "Using one's own children as a pretext to go on their own pleasure trip." This term could be used with ideas such as, *Jizen o dashi ni shite shifuku o koyasu*. "In the name of charity, i.e., collection for the poor, he masked his self-profiting schemes. At any rate, because the material used for *dashi* becomes useless after the flavor is drawn, this idiom is always negative in nature.

The idiomatic expression, *ocha o nigosu*, may originate from either of the following ideas. (1) It may have come from the formal tea ceremony where the one who serves stirs up the tea to the right consistency, it only looks like the real thing. Or, (2) it may come from serving hot water that looks like the real tea but in reality it is not tea. Which ever is the true origin of *Ocha o nigosu*, it means doing something that looks like the real thing. Thus, the Japanese will say, *Wazukana sharei o motte ocha o nigoshita*, "With a small amount of honorarium, they make it seem that all is socially right." *Honto no ryu o itakunai no de betsu no ryu o tsukatte ocha o nigoshita*, "Because he did not want to tell the truth, he gave a different reason and covered his tracks."

There are other idioms dealing with *ocha*. *Cha ni suru* or *chakasu*, meaning to tease, corresponds to

the American idiom of "to kid" someone or "to pull someone's leg." Then, there is *ocha no ko*, which means an easy task or matter. *Shogi de makasu no wa ocha no ko sai sai da*, "I can beat him at (Japanese) chess as easily as 'falling off a log.'" *Sansu no shiken wa ocha no ko desu*, "Math exams are to him as 'easy as eating pie.'" *Ocha ippai* can mean a girl who is a "chatter box" or a precocious girl or a saucy girl.

In the villages and towns, everybody participated in the making of *mochi*, rice cakes. In the cities, the *mochi* shops make *mochi* for the city dwellers. Since the *mochi* shops make the *mochi*, the ordinary people do not know how to make *mochi*. Thus, the saying goes, *Mochi wa mochiya*, meaning, "everything has specialists," and so when you need something done well, get it done by those experts in their respective fields. It can also mean, "every man has his forte and or, every man to his own trade."

Another idiom dealing with *mochi* is *E no naka no mochi*. This idiom is used when something is really desirable but it is unattainable, much like the sweet *mochi* that one would like to eat but can not because it is only a painted picture of a *mochi*.

In the making of *mochi*, the *mochi* rice is steamed then pounded with a mallet-like pestle. This mallet-like pestle is called *kinezuka*. One who has learned how to pound *mochi* with the *kinezuka* in the past has not forgotten how to do it again. From this idea comes the idiomatic expression, *Mukashi totta kinezuka*, meaning, that anyone who has learned an art or technique in his youth is able to recall and can do a credible job of it again. So in a conversation, *Sugaoui*; *Yoku oyogeru*, "Wow! You can really swim." *Datte, mukashi totta kinezuka da mono*, "Of course, I was a swimmer for our national sports competition when I was in junior high." This can cover any skill that may surprise others who had no idea that he had it in him.

*Fuki* is a vegetable that Japanese eat. They cook the stalk of the leaves. By April, the main stalk of the *fuki* plant shoots up about two feet high and bears a flower on its end. When this happens, the harvesting of leaves for food ends because *fuki* loses its special flavor as soon as the main stalk flowers. This

main stalk is called *to* and so the idiomatic term is *to ga tatsu*, the main stalk has shot up and it is about to flower and the harvesting of the stalk for food has reached its peak and is on the decline. This idea is applied to people. *Ano yakyu toshi wa no to ga tatsu koro ni natta*, "That baseball pitcher is just about to pass his peak performance."

Another idiom from among the Japanese vegetables is *udo no taiboku*. *Udo* is a kind of vegetable that the Japanese eat raw, when it is still a shoot. The closest thing in Western vegetables would be the white asparagus but the taste and consistency is like the celery. Since *udo* are good to eat only as shoots, if it grows into a large tree (*taiboku*), it is useless. This term is used when anything or anyone becomes useless. Or, it can mean, just because it is large, it does not necessarily mean it is profitable. *Kyaku o yoseru tame ni okina kanban ni kaeta ga, udo no taiboku datta*, "Tried to get more customers by enlarging the front of the store but it was not effective."

The *noren* was introduced to Japan from China during the Kamakura era. It was a piece of cloth, something like draperies, used to shelter the occupants of a room from the drafty winds. They hung these cloths over the bamboo lattice which were the windows. In the Edo era, these cloths were hung at the entrance of the store fronts. When one enters the door, he uses his arm to push aside the *noren* which gives way easily because it is attached only on the upper edge of the cloth leaving the rest hanging in the air. The act of pushing aside the *noren* with the arm gives meaning to the idiomatic expression of *noren ni udeoshi*. So the Japanese would say, *Ikura shik-kattemo, ano toshi ja, noren ni udeoshi ja*, "At that age, no matter how many times you would scold him, it makes no impression, it's like pushing the *noren* aside." A variation to the idiom is *Noren to ude oshi*, "it is useless, it is 'water off a duck's back,' or 'beating the air.'"

In the olden times, *abura*, oil for lamps, was sold from house to house by the oil peddler. As he made his rounds, he had to deal with the housewives or maids and so naturally he had to enter housewives' "talk about nothing." So the oil peddler lost a lot of time making his rounds which gave meaning to the term,

*abura o uru*. Still another idea is that pouring oil into smaller household containers takes a lot of time. Whichever the origin of the meaning may be, this term is used when a person spends more time than is necessary for a certain task. He is confronted with these words, "*Dokode abura o utte ita no ka.*" "Where have you been wasting time, talking about nothing?" Another version says, that an oil peddler must talk people into buying. Therefore, *Abura o uru* can mean to sell oneself to others. *Mata, mata, abura o utteru*, "There he goes again, selling himself to all who would listen to him."

Since the time of the Muromachi era, the Japanese merchant used display shelves for his wares. At the end of the year, these goods are taken off the shelves (*tana oroshi*) in order to take a thorough account of his goods. Thus, this term became an expression of making a thorough inspection. *Hito no tanaoroshi o suru no wa hometa hanashi de wa nai*, "To make a thorough inspection of another's words and deeds to find fault is not praiseworthy." *Jibun no koto o tana ni oite, hito no tanoroshi*

*o suru*, "He is not critical of himself but he is very critical of others."

Original Japanese paper is made in such a way that it is easy to tear the paper lengthwise but it is hard to tear it cross-wise. If one tries to tear it cross-wise, the paper is torn with jagged edges. This is the fact behind the term, *yokogami o yaburu*, "One who gets his own way even if it may be 'against the grain,' or custom or reason." Such a person can be perverse, wayward, impulsive or cranky. *Uchi no shacho wa yokogami o heiki ni suru hito desu*, "Our company president has no scruples when he wants his way."

Another similar expression is *Yoko guruma o osu*, "To push the cart not from behind but from the side which is against the axle of the turning wheel and so the term means to do things against reason or to be at odds with what is reasonable.

The nose has to do with the sense of smell. The idiom, *Hanamochi ga naranu*, has the idea of even though one can pinch his nose against the stench or revolting smell, he can't escape the smell. The corresponding sense is one who can't stand the revolting acts of another. *Kare wa*

*kusai shibai o suru*, "his acting stinks," or the corresponding meaning his pretence sticks out "like a sore thumb." Of course when something stinks, *Hana o tsumamu*, one pinches his nose, which is expressive of *Kare wa kinjo no hana tsumami da*, "His reputation is the worst in the neighborhood." And so, *Hana tsumami ni naru* means, it is intolerable, or he is disgusting, repulsive and makes me "sick to the stomach."

Now the nose can be quite expressive of one's feelings. *Hana ga takai*, being haughty and proud. *Hana taka daka to . . .*, feeling triumphantly proud. *Hana saki de ashirau*, to treat a person with scorn; "to turn up one's nose" at something. *Hana de warau*, to laugh sardonically or with glee. *Hana ni kakeru*, to hang whatever he is bragging about on his nose which is held high. And for people who boast, they are apt to meet the fate of *hana o oru*, or *hana bashira o kujiku*, which means to "bust" or smash a nose, meaning to deflate another's boasting, or to have one's pride humbled. Finally, *Hana o akasu*, to outwit or foil another's pride.

Enrich your Japanese. Use idioms.

GAJ

NEEDS YOU!

- to pray for the school, students, and staff
- to help recruit staff - teachers, dorm parents, maintenance, etc.
- to recruit student enrollment



CHRISTIAN ACADEMY  
IN JAPAN  
1-2-14 Shinkawa Cho  
Higashi Kurume Shi  
Tokyo 180-03

OFFERS A UNIQUE EXPERIENCE:

- \* A quality education for kindergarten through grade 12
- \* Accredited with WASC
- \* International
- \* Dedicated Christian staff

Tel. 0424-71-0022



# The Growing Menace of Mormonism

Just about all of us have seen two clean cut young Mormon missionaries riding around on their bicycles or standing on a street corner trying to talk to people. But do we realize just how many Mormon missionaries there are in Japan? There are about 1,700 American and 300 Japanese missionaries going around six days a week from ten in the morning to about ten at night. They can witness to many people during this time. This is phenomenal when we realize that ten years ago it was a rather rare thing to see a Mormon missionary in Japan. Now they have beautiful meeting places in most of the larger cities in Japan. They are now building a Mormon temple in Minato ward of Tokyo which will be opened on October 17th.

Their missionaries are out for two years. They always travel in pairs, a junior with a senior missionary. The first year, the junior missionary doesn't say much but is being trained by the senior missionary. They take their presentation from a well prepared booklet called *The Uniform System for Teaching Families* and they know this material thoroughly. It is designed like a high pressure salesmanship course telling the missionary exactly what to say and how to get the desired answer. If the person they are talking to gives the wrong answer, it tells them how to try to get the right answer.

The Mormon missionaries do not hide the fact that they are here to proselyte and they mainly go after those that have had some contact with Christianity. They come with the approach that they have Christianity "plus". They say that they have a living prophet at the head of their church and apostles just like those of Bible times. They try to make people believe that these are for the present day and the church

## WILBUR LINGLE

they belong to is "holding something back" from them by not having these offices in their church. To further confuse the issue they try to explain their pagan doctrine from the Bible. (I have used the word "pagan" because Mormon doctrine has absolutely nothing in common with true Christianity. When they teach that God was once a man just like us, that Jesus was not perfect, that men can be exalted to gods, is this not pagan!) But they only reveal these doctrines after they have successfully proselyted someone. They are so clever with their tactics that I have heard of a number of born-again Christians in the States that have been deceived and joined their church.

Another appeal they have is to tell people that they are greatly sacrificing to be here in Japan to give them the gospel by coming for two years and paying their own way. They also have free English classes in which they use the story of Joseph Smith as their text book. All the Mormon meeting places have a room for regular scheduled dances.

The missionaries are very bold and many times go right to the Christian churches and ask the pastor or missionary if they could talk to their people about Mormonism. I heard of one church where they went into the entrance (without the pastor knowing it) right after church was over and wanted to make appointments with the people to visit them in order to proselyte.

There is very little literature available to tell a person what Mormons believe and how to deal with them. In Japanese I know of only one book on Mormonism but I don't think it is in print anymore. I have a tract in Japanese, printed by New Life League, which could be a help to your Christians or to people the Mormons are dealing with in explaining some of their errors. The tract is called "Why I am not a Mormon." In Japanese it is *Dooshite watakushi wa Morumonkyo no shinja de wa nai ka?* Your local book store should have it.

It looks like the Mormons are here to stay. If we ignore them, they will only become all the more bold in their proselyting. Then what is the answer to the problem we have? People ask me if it is worth arguing with them? No, it isn't much help in arguing but there is a very good way anyone can witness to them.

If they come to your house or approach you on the street be friendly to them. (They are taught that all Protestants are rude.) Ask them where they are from and about their families. If they are at your door, invite them in. You might offer them a glass of water or juice, but not tea, coffee, or coke because they do not drink such beverages. After you

have approached them in this way you might say something like this: "Before we start talking about your religion, it would be a help if we got to know each other better. Tell me why you became a Mormon and then I will tell you how I came to believe what I believe." Ask them to be first and just tell "why" they became a Mormon, and not explain Mormonism. They will usually talk only about a minute and tell you about a "feeling" they received or a "burning bosom" (what ever that is supposed to mean) and that will be about the extent of it. Since you have listened to them they will have to listen to you and you can give your complete testimony. Explain how the Lord convicted you of personal sin, how you came to know Christ as your own personal Saviour, and just what this means. Also you can tell what the Lord has done for you since your salvation. In this way you can quietly present the complete plan of salvation without any confusion. Because of many of the things you would say in your testimony they would be confused because much of their "propaganda"

would not work on you. In most cases after you have finished they will "just" remember that they have another appointment and leave. But they leave with having heard the truth.

I have found out that underneath this bold front there are many Mormon missionaries that are disappointed with the system and have very empty hearts. They might not be saved right at the time but the true witness has been planted in the heart. I know one Mormon missionary who went to every church in his town to see if they had something that he didn't have. Many of the churches he went to were not evangelical churches and the others didn't have time to be bothered with him.

We have crossed the ocean at a great expense to be missionaries. Many of us still have trouble with the Japanese language. But with the Mormons we have a mission field coming to our door, or stopping us on the street. Let us not be too busy to take a few minutes to explain the way of salvation to these that have been deceived.

Yes, the Mormon menace is with us but we can send some of them back to the States with a knowledge of the true way of salvation and then pray that God will bless His Word.

If you would like to have some good tracts to give to Mormons you can buy them from Utah Christian Tract Society, P.O. Box 725, La Mesa, Calif. 92041. You can get a sample packet for \$2.00.

There is one very good book to have on hand to give to any Mormon missionary that might come to your house. It is: *The Changing World of Mormonism*, by Jerald and Sandra Tanner and is published by Moody Press. It costs \$11.95 but it is well worth it. This book used to be titled: *Mormonism: Shadow or Reality*. I have given a number away and know of at least one missionary that quit the church and was looking into the truth when he went back to the States because of this book.

I am now in the process of getting a book published on what the Mormons believe and a step by step way to witness to them which I trust will be on the market in the near future.

## CHRISTIAN CENTER BOOKSTORE Box 14 Kanoya, Kagoshima 893

Phone: (09944) 2-4444 or 2-2374 FURIKAE Kagoshima 4384 (In U.S. Go Ye Books, 143 Ave Cota, San Clemente, CA 92672)

### 8 ENGLISH-JAPANESE BIBLE CLASS COURSES BY MARK MAXEY - FROM SIMPLE TO DIFFICULT

1. YOUR GOOD WORDS ABC BOOK - ¥1000. Very large pages, words & letters. Primary.
2. BASIC COURSE - ¥300. Simple Bible stories & exercises based on the alphabet.
3. JESUS - 26 Lessons in Life of Christ - ¥500. With practice on each letter of the alphabet. Each lesson based on one picture in the *Standard Life of Christ Picture Roll* which must be used with the course. We have this roll in stock.
4. 12 WEEK COURSE - ¥200. Basics of the faith. Practice on difficult words each p.
5. 50 LESSONS IN LUKE - ¥500. Based on Luke's Gospel. Easy & difficult sections.
6. 24 WEEK COURSE - ¥600. A general introduction to the Bible & Christian faith.
7. GUIDE TO CHRIST, THE CHURCH AND THE CHRISTIAN LIFE - ¥500. English and Japanese in parallel columns. Other texts have Japanese under each line.
8. THE CHURCH BEGINS - 35 Lessons in Acts - ¥1200. Longer lessons. Challenging vocabulary. A 1 year course for advanced students. Biblical & historical.

### FOR YOUR MINISTRY IN JAPAN - by Mark Maxey

PREACHING THE GOSPEL IN RESISTANT FIELDS - A Viewpoint from Japan - ¥500

THE MISSIONARY AS AN EVANGELIST - in the Japan situation - ¥200

SECOND THOUGHTS - Essays about men and missions and Japan - ¥1000

WAY DOWN HERE - 20 years of missionary life in Kagoshima. 500 pages - ¥3000

### SEASONAL ITEMS

SWEET POTATOES SHIPPED EVERY NOV. & DEC. Write ahead for ordering information card  
 WITNESS WATCH BAND CALENDARS - A Christian message on each. A wonderful gift for your supporters at home and friends in Japan. Ready every October. ¥300 each.

ORDER BY PHONE OR BY MAIL. ASK FOR OUR FREE CATALOGUE

# EVANGELISTIC FILMS

- JONI 110MINUTES COLOR ¥ 80,000
- THE HIDING PLACE 120MINUTES COLOR ¥ 60,000
- SHIOKARI PASS 100MINUTES COLOR ¥ 40,000
- TWO A PENNY 110MINUTES COLOR ¥ 25,000
- TIME TO RUN 100MINUTES COLOR ¥ 30,000
- HIS LAND 70MINUTES COLOR ¥ 15,000
- GOSPEL ROAD 60MINUTES COLOR ¥ 15,000
- LUCIA 85MINUTES-COLOR ENGLISH ¥ 15,000
- TOKYO CRUSADE 33MINUTES COLOR ¥ 4,000 etc.



20 SAMON-CHO SHINJUKU-KU TOKYO  
TEL. 03-359-4694

**WORLD WIDE PICTURES**

*Study*

## JAPANESE BY THE TOTAL METHOD

Noah S. Brannen, Author

J.M.L.I. EDITION

*2-year course:  
4-fold approach  
to language  
study*

*Beginner  
class each  
term if there  
are applicants*



*Historical  
and cultural  
orientation  
program*

*Refresher:  
Review Basic  
Course (L. 1-40)  
in 14-16 weeks*

## JAPAN MISSIONARY LANGUAGE INSTITUTE

c/o Ochanomizu Student Christian Center

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

*1980-81 schedule:*  
Fall term - September 2  
Winter term - January 7  
Spring term - April 6  
Summer term - June 9

Application should be made one month before the term begins. Please request applications from J.M.L.I.



# URBANA

*URBANA 79 has been covered for Japan Harvest readers by two reporters representing different generations. Rev. Philip Foxwell, now retired, represents the perspective of a veteran missionary; Kathy Buss, an MK born in Japan, is a freshman at BIOLA COLLEGE and looks at URBANA as a conference that will help answer her questions of future commitment in service for Christ and His Kingdom.*

## PHIL FOXWELL

Every Christian should at least once attend Urbana. Urbana deserves to become a house-hold word in every Christian home. Urbana has been and will continue to be the place where thousands will take higher spiritual ground. Urbana will provide the motivation and guidance to take many overseas.

For Jane and me it was a first time and a most memorable experience. Henceforth we will desire to promote the notion that all North American students should be encouraged and helped to participate in the unprecedented inspiration which Urbana affords. A distinctly new policy will be to offer this program every two years to make the program available to a greater number.

Urbana is slanted to Christian students, but is an uplift for all ages. Jane and I will never forget taking communion with more than 16,000. I was so intrigued with the smooth distribution of the bread that I decided I must clock the young people who took the wine to the highest levels of the great auditorium. Fifteen minutes was enough, and this included the distribution to the many who had themselves served the elements to the large body. Every meeting was marked with enthusiastic singing, and a choir of over two thousand with one rehearsal turned in a superb performance (and received a justly deserved tribute). The speakers spoke under the influence of the Holy Spirit, mindful of their unique opportunity... and their awesome responsibility.

Young Christians have one life to live. How will they spend it? Urbana offers not only inspiration to invest

the life for Christ, but gives guidance data. In this modern world of computers, the Intercristo program uses this new technique to help students find where they fit. And the same program supplies mission agencies with data on available personnel for any particular task on the foreign field. Each afternoon missionaries were on hand to answer questions and help young people gather data which would lead to career decisions.

Urbana gives young people a sharp focus on world need. Affluence is a spiritual handicap, and the Urbana impact from both speakers and mass-media presentations shows world need in Jerusalem's inner city, as well as in the third world.

Through the eye and thru the ear, the North Americans were confronted with world conditions and need which call for a sacrificial response. Skipping one meal at Urbana made available \$20,000 for relief agencies. Over half a million dollars was given or pledged for the outreach to students world-wide. This kind of giving from those who are mostly not wage-earners was a response to the effective presentations which were made.

Probably the biggest bonus from Urbana is the commitment to a higher spiritual level by most of those present. Billy Graham's clear invitation to become Christians for the first time reached a good number. But the high point of Urbana for Jane and me was the moment when a great throng (actually the majority of those present) stood to signify they wanted to serve God as *He* might lead... whether in the inner city or in business or as foreign

missionaries. Many would go away with a new awareness of the need for keeping the morning watch. There was a repeated stress on the necessity of meeting God before facing the problems of the day.

Hopefully, the many who went away to live more dedicated lives will encourage others to go in 1981. Churches should give a high priority to sponsoring this program... and many do! May such churches increase.

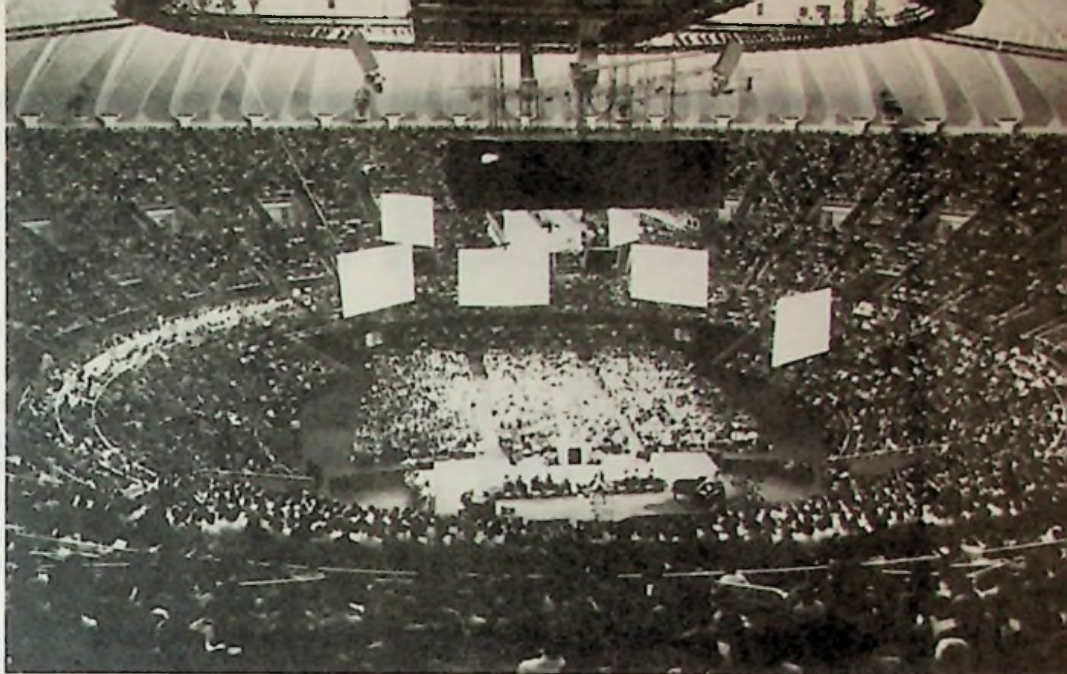
I confess that I had a sinking feeling as I thought of the long lines and logistic problems presented by seventeen thousand who would need to pass thru registration lines. But the mechanics were a marvel. More than 1,500 went through the registration lines in an hour. It took Jane and me something like 20 minutes.

The MK's from Japan usually sat together up high behind the speaker, and there was one get-together for CAJ-related personnel with Headmaster Royce McCarty.

If you haven't been there yet, Jane and I say "GO!"



# Impressions



KATHY BUSS

Mike Pocock, TEAM's candidate secretary, said in a recent Biola College chapel, "In the midst of an uncertain world, the outlook for missions in the 80's is optimistic." My mind wandered back to what I had heard and learned at Urbana 79. The conference took place in the heat of the Iranian crisis while Russia invaded Afghanistan. World events looked pessimistic, yet, the 18,000 delegates were rejoicing.

One of the main thrusts of Urbana was the realistic awakening to the cost of obedience to God. Elisabeth Elliot especially discussed what it means to be a witness and pointed out that the Greek word for witness is *martyr*. Her personal testimony challenged delegates to count the cost of obedience, yet trust in a sovereign God.

Isabello Magalit, a physician and the director of the first Asian student missionary conference, challenged Americans to count the costs and sacrifice materially to help meet the needs of others. He represented a third world view and offered some constructive criticism, urging delegates to examine their motives in proclaiming the gospel. He said that much of the American's zeal does not come from zeal for God's glory, but rather from American ideals. He also said that evangelism and social concern are not a dichotomy and that we as Americans must face the question of how to live more simply to help others. Magalit urged the delegates to consider third world Christians as a fellowship of equals.

Billy Graham also stressed the cost of commitment in his address on December 30. He said, "We are gathered here with a magnificent obsession of obeying Christ." Each delegate received a commitment card and he was asked to check practical ways of following through his commitment.

As more and more countries close their doors to missionaries, others open their doors to English teachers and business people. Ruth Siemens, Director of IVCF's Overseas Counseling Service, discussed new avenues

for missionaries. She said that 75% of the world is in enemy-occupied territory and missions involve persuading people to change sides. She said that missionaries need to adapt their methods to a rapidly changing world and she urged delegates to consider going abroad as self-supporting missionaries in the areas of teaching, business, and food processing. She used the example of Paul as a role model of one who had wholesome involvement in secular life without compromise.

In discussing the characteristics of a missionary, she stated, "A genuine missionary makes disciples and has a cross-cultural ministry." She said, "Our career must be a secondary issue. One must ask himself, does God want me overseas and where does God want me to go?"

Attending Urbana 79 broadened my perspective on world missions and increased my awareness of what it means to be obedient to God. Seeing over thirty other MK's from Japan and hearing how God is directing them was a real highlight for me.

Urbana was more than a conference on missions. The speakers stressed the importance of a daily walk with God. They also dealt with practical problems of working together with other missionaries. Every day a different speaker was interviewed about his personal quiet time. Urbana 79 most of all was a stepping stone as I seek to pray for the needs of the world and discover how I can use my abilities, whether in the States or abroad, so that "All nations might believe and obey."



## IT'S HAPPENING IN JAPAN TODAY

The Story of 8 Growing Churches



K. LAVERN SNIDER

## IT'S HAPPENING IN JAPAN TODAY

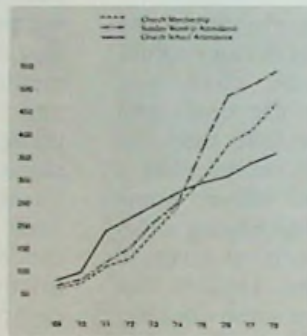
by K. Lavern Snider

*English Edition: ¥800.* (Japanese edition at the same price available later this year.)

From the Forward by Kiichi Ariga, Principal, Kansai Bible College:

"Church by church, the author searches for the reasons for church growth. For example, what particular contribution does the pastor himself make to church growth? The book cites evidence that a large number of factors are responsible for church growth: the congregation's self concept, church organizations and functions, extent of actual participation and evaluation.

"Pastors, missionaries, evangelists and laymen will greatly profit from the reading of this volume which sets forth the fundamental principles of church growth emerging from an examination of Japanese churches."



Reasons for Yao Evangelical Free Church's growth:

1. Strict Adherence to a Biblical, Evangelical Faith
2. Every Christian Involved in Sharing the Faith
3. The Establishment of Branch Congregations as a Main Goal
4. Dynamic Pastoral Leadership
5. Shared Leadership
6. Christian Nurture and Lay Training Programs
7. Variety and Intensity of Evangelistic Activities
8. Positive Confrontation of Culture
9. Periodic Evaluation of Activities



## WHOSE MINISTRY? by K. Lavern Snider

From the Preface: The intent of this book is to bring the subject of Christian ministry within the reach of all believers and to stimulate clusters of Christians to dynamic discussion of and actual engagement in ministry.

The text is excellent for individual or group study, Bible schools and seminaries.

*English, Japanese and Chinese editions, ¥800, postage paid.*

IT'S HAPPENING IN JAPAN TODAY and WHOSE MINISTRY? are available from your Christian bookstore or may be ordered directly from the author:

K. Lavern Snider  
18-12, 4 bancho  
Kurakuen, Nishinomiya 662

20% reduction for 10 or more copies!!!

### About the Author:

Lavern Snider, missionary to Japan since 1957, is presently Chancellor of Osaka Christian College and Theological Seminary and Asia Area Administrative Assistant of the Free Methodist Church.

B.D., Asbury Theological Seminary; M.Th., Knox College, University of Toronto; Ph.D. in Adult and Continuing Education, Michigan State University.

# Church Growth in Kure

**K. LAVERN SNIDER**

*Church planters in particular will be challenged by Dr. Snider's report of a growing church in a static city. The article was taken from his latest book entitled: IT'S HAPPENING IN JAPAN TODAY, The Story of 8 Growing Churches.*

## Growing Church in a Static City

Kure City's population has plateaued at 240,000. Capital city of the prefecture, Hiroshima, located less than one hour by train from Kure and the Kanto (Tokyo) and Kansai (Osaka) areas offer better employment opportunities and attract persons away from Kure. Natural population increases in Kure City are consequently offset by numbers of people moving away from the city.

Industrial city that it is with ship building, steel mills, boiler works and a pulp and paper mill, Kure City was heavily bombed during World War II. Scars of war, however, were erased long ago. In spite of the population drain, the industries of Kure provide sufficient dynamic to keep the city of Kure very much alive.

In population-static Kure City, the Christian and Missionary Alliance Church steadily increases in numbers and influence. Over the past 15 years this church has given birth to six new congregations, the mother church having become stronger in the process. The mother church intends to give birth to still more congregations relying upon the power of the Holy Spirit released through prayer and the resources resident in the people of God.

## Challenged to Great Achievements

In 1960, just two years after the appointment of Pastor Komiyama to the church, a denominational leader challenged Pastor Komiyama to great achievements. This leader had been inspired by church growth in Viet Nam, a country which he had just visited. "With Kure's population, our denomination should have at least five churches in this city," declared the visitor. "We can, with God's help," was 33-year-old Pastor Komiyama's immediate response.

An official of the Land Planning Department of the Japanese Government to which Pastor Komiyama had gone for consultation learned of the pastor's interest in church extension and remarked, "Why don't you build churches everywhere? Just as there are shrines and temples everywhere across the nation and their location clearly marked on our maps, there ought to be Christian churches everywhere and their location indicated on our maps."

Both a church official and a non-Christian had challenged Rev. Komiyama as leader of God's people to great achievements. With the acceptance of this challenge came the inspiration from the "family system" for Kure church's life and future growth. At least in the city of Kure and Hiroshima prefecture, Alliance churches would spring up everywhere!

Since 1960 the Kure church has given birth to six churches with plans calling for ten more additional churches in the years ahead. The mother church is not suffering in giving birth to new congregations. Instead, the vacancies created in the mother church are being filled by newcomers.

When I first visited the Kure church in 1976, at the one Sunday morning service the church was filled to capacity. When I visited the church again, one year later, two Sunday morning services had become necessary in order to accommodate the increased number of attendants. Two services also enable the church to minister more effectively to believers and seekers. With two Sunday morning services, one at 9:00 a.m. primarily for believers and the second one at 10:30 a.m. primarily for seekers, maximum seating capacity has increased from 125 to 250. Worshipers sit as "families," A, B, C, and D. These families are determined by geographical areas of the city. The intent is that each of these families will become the nucleus of a new congregation, three of them in geographical areas other than that where the present church is located, the fourth encompassing the area surrounding the mother church. A map on the wall of the conference room in the Kure church building shows a further subdivision

of each of the basic family units. A, B, and C family units are divided into three units with D family unit divided into only two units. In other words, church family planning calls for ten more children<sup>1</sup> in addition to the present six, making a total of 16 children. What a faith projection on the part of Pastor Komiyama and his adventurous congregation!

The family system of the Kure Alliance Church which has been practiced for 18 years encompasses the ministry of Christians to one another and to persons still outside the family. When one member of the family is known to be hurting, whatever the hurt – sickness, grief, loneliness or financial distress – other members of the family rush to help. Likewise an occasion for rejoicing causes other members of the family to rejoice. If a person continually receives strong support from other members of the family he will find it difficult in times of adversity to leave the fellowship of caring people. When a person outside the fellowship of the church becomes a recipient of the warmth of the church family he finds it difficult to resist and is often drawn into church fellowship through conversion, membership following later. Responsibility for conversions, nurturing of new converts and encouraging faltering members belongs to the family. Conservation of gains through the family system plays a significant role in increasing the number of believers.

When people who live in a certain geographical area sit together in their designated section of the church they become better acquainted with one another and a closer fellowship soon develops. To further strengthen the family's fellowship and to prepare for the family's emergence as a distinct congregation, each family holds home meetings in its own geographical area of the city.

One of the secrets for the growth of the Kure church and the birth of daughter congregations is that this church follows the people wherever they go. Though I did not learn whether there is an effective follow-up program for people who move into Kanto and Kansai areas, there is ample evidence that a follow-up program is at work in Kure and the surrounding area. All six branch churches are located in Kure's prefecture, Hiroshima, one of them in

the prefectural capital itself, Hiroshima City. The story of how these six branch churches came into being is exciting.

1. *Mihara Church.* The Mihara church, located two hours from the city of Kure, began in 1963 when members of the Kure church who lived in the Mihara area began meetings in their area. Ten years later, in 1973, the church became independent, charter members of the new congregation transferring membership from the mother congregation. Vacancies at the mother church were soon filled by new persons. The present membership of the Mihara church numbers 20, with an average attendance of 15.

Financially, the Mihara church has done well. The mother church promised financial support over a period of time until the fledgling congregation could carry its own financial load. The financial strength of the Mihara church has increased more rapidly than anticipated enabling the church to support its own pastor and to expand its ministry.

2. *Senogawa Church.* The Senogawa church began in 1964 when 20 members of the church formed a new congregation. The members of this church continue to hold their membership in the mother congregation. The congregation meets Sunday afternoons with an average attendance of 15 people. There is no regular pastor for this church. Pastor Maruya of the Yoshiura church, the third church to emerge, ministers to this congregation.

Land has been acquired and a small pre-fab building has been erected on the property. The congregation plans to expand its facilities as the work progresses. The land is adequate for the construction of a commodious sanctuary and a pastor's residence.

3. *Yoshiura Church.* This church is located in Kure City, approximately ten minutes by car from the mother church. The congregation began in 1965 with 15 members of the Kure church meeting first in believers' homes in the area, then in a rented house. The Yoshiura congregation presently has its own sanctuary and parsonage.

While 59 members of the Kure church attend the Yoshiura church, they are not included in the attendance statistics of the mother con-

gregation. The mother church as well as the entire denomination gave financial help over a brief period but the church is now financially independent.

4. *Yakeyama Church.* This church began in 1974 in the home of a member of the Kure mother church. The congregation continues to meet on Sunday mornings though attendance is relatively small, approximately 10 adults for Sunday worship and 25 children for church school. A Christian and Missionary Alliance missionary gives leadership to this developing congregation which meets in a rented room above a restaurant.

5. *Higashi Hiroshima Church.* The Higashi Hiroshima congregation emerged in 1975 as a Sunday afternoon home meeting. Several of the members of this small group attend the Sunday morning worship service at the mother church. When a sanctuary is built on the already-acquired land, independence will be given to this group. Building plans call for a circular sanctuary which brings the pastor and congregation closer together.

6. *Hiroshima Shalom Center.* The Kure church is also involved in the development of the Hiroshima Shalom Center, a fledgling congregation born in 1976. A Christian and Missionary Alliance missionary spearheaded this new project with the assistance of members from the Kure mother church and the Senogawa branch church. Worship service attendance averages 15 persons with a comparable number in the church school.

### To Rebuild or Not?

Soon after Pastor Komiyama's appointment to the church in 1958 the church purchased land and built a combined sanctuary and parsonage. Facilities have been expanded since that time to include a parsonage separate from the sanctuary. There is very little open land area around the church building.

With the continuing expansion of the church since 1958, considerable thought has been given to demolishing the present structure in order to build a more adequate and modern sanctuary. But repeatedly the congregation has declined the temptation to rebuild considering it poor



stewardship to spend money for demolishing and rebuilding when the present facilities are adequate in light of emerging new congregations. With members transferring to daughter churches, space is provided for newcomers to the mother church. Christian stewardship for the congregation demands that money be spent on the establishment of new congregations rather than on demolishing a still adequate sanctuary in order to build a more aesthetically pleasing house of worship. Each geographical family unit in the mother church knows that one day their unit will leave the nest to establish residence elsewhere and at that time financial assistance will be needed to get started. At such a time money will be readily available through the mother church which has chosen a course of action for making such financial assistance possible.

#### Pastoral Leadership

Pastor Komiyama is a learner. He is constantly learning from his association with other people as illustrated by his conversation with a denominational leader who, in 1960, challenged him to plant more churches in the city of Kure. He seeks to learn from other pastors and from laymen who are persons of faith, of vision, of courage. He learns from reading church growth literature, but most of all from the Bible which he believes provides the blueprint for building the Kingdom.

The pastor also learns from experience. When a new church has been established, he takes inventory of both the factors which have contributed toward reaching the goal of planting a new church and the mistakes that could have been avoided. He is big enough to acknowledge his lack of vision at times and his fear of venturing. He told me that one of the biggest mistakes in his ministry was not heeding the advice of the missionary who urged him to build to the limits of the Kure church property. The reason for not heeding the missionary's advice was that his disdain for debt limited his faith in God to provide the additional necessary funds.

Pastor Komiyama is a people-related person. He believes that the gospel is for people and therefore

he endeavors always to help people in their personal relationships. He knows Christian people ought to care for each other. His warm, caring demeanor provides a good model in this respect for his congregation. On the two occasions when I observed Pastor Komiyama preaching I could actually feel that he cared for people. His biblical messages were preached in a "homey," conversational manner. I sensed that while he preached he was vitally concerned for the deep needs of his congregation.

He communicated his message through meaningful gestures, through voice modulation, through eye contact, through his earnest prayers for the congregation both prior to and following the message. The pastor's interest in people inspires this church to remember special events in the lives of its people such as weddings and birthdays. The church remembers also the distinct needs of various classes of people. For example, the church provides earphones for the hard-of-hearing and opportunities for children to publicly display their musical talents.

The pastor is keenly interested in knowing each member's thoughts concerning the church, in knowing how effective his ministry is among the people and in knowing the spiritual progress of each believer. For example, the comments of Christians recorded during the Sunday morning worship service are of vital interest to him. Not only does he learn through the experience of reading what others have written concerning his ministry and their relationship to it, but he also learns of their personal needs so that he can more effectively minister to them.

Should the church congregation at some future time choose to rebuild the sanctuary, a circular seating arrangement is planned to bring the pastor closer to the people rather than the present rectangular arrangement which keeps a substantial segment of the congregation at a distance from him during worship.

Pastor Komiyama provides for maximum dissemination of the Word. For him, the Word of God is central in the life and ministry of the church. He diligently promotes the daily study of God's Word. A Scripture portion for each day of the year

is decided in advance. The preaching from the pulpit, the daily tape recorded two-minute messages that people may hear by dialing a designated church telephone number, the prayer meetings, all are for the purpose of elucidating the Scriptures.

On the occasion of my first visit to the Kure church I noticed that most of the people in the congregation were taking notes as the pastor spoke. When I asked the meaning of this, the pastor replied, "These are the preachers of the Word of God. These people hear the message that God has given; they write it down so that they in turn can go out and preach it wherever and whenever they have opportunity - in hospitals, in old people's homes, to family members who as yet have not believed, and to neighbors and friends." Pastor Komiyama firmly believes that the responsibility for the proclamation of the gospel is the responsibility of pastor and parishioners.

I asked Rev. Komiyama what he perceives are the principal roles of the pastor. He replied, "My principal roles are those of teaching, preaching and leading the people into their ministry. I firmly believe Ephesians 4:11-12. In this passage the apostle Paul teaches that the work of the pastor and teacher is that of equipping the people of God for their ministry." So strongly does this pastor believe in the ministry of all Christians that he usually declines invitations to be guest speaker at special evangelistic campaigns at other churches. He reasons that by calling a special evangelist there is the danger of Christians relegating the evangelistic ministry to the evangelist and failing to realize that the ministry of evangelism is a total church responsibility and must be continuous. Should he for any reason be removed from the work of the church, Pastor Komiyama feels that the church would continue because the people have been grounded in the Scriptures and know that it is their responsibility to evangelize others.

Pastor Komiyama strives to lose members. I asked him, "How do you feel when members of the Kure church leave to go elsewhere?" He replied, "Our intention is to lose members to new congregations. Our local church does not suffer because

some leave. Their leaving provides space for others and the work of the mother church goes on. With our loss, a new church is established. When mature members transfer out to the new church they give leadership and regular financial support to the new church." Pastor Komiyama is confident that when ten people who have been taught stewardship and have practiced it, form the nucleus of a new congregation, the new congregation is able to support its pastor, its program and even to repay money borrowed from the mother congregation or from the denominational fund. This is precisely why Pastor Komiyama is anxious to lose people. Loss to the mother church means a new daughter congregation and under his leadership others will soon be converted and trained for places of leadership left vacant by those who have left.

The church plans for and works toward the emergence of new congregations rather than wait for new congregations to emerge. The people seated in geographical area units in the church know that at a future time they will become new congregations in the city of Kure. They think and pray together as family units. When the time comes for the leaving of a family unit to become a distinct congregation, the entire family rejoices. Prayer, faith and courage have brought the event to pass!

Pastor Komiyama is a catalyst. As evidenced by what I observed at a youth meeting on the occasion of my second visit to the church it is obvious that Pastor Komiyama serves as a catalyst. Although the pastor was present at the youth meeting his participation was limited, though significant. On that occasion, the young people, about twenty in number, were planning for an outreach ministry. The pastor sat apart from the young people during their discussion and only when crucial issues necessitated the pastor's assistance did he give it. It appeared to me that the young people appreciated the assistance that the pastor gave.

As a catalyst, the pastor's role is to determine the work to be done, to assess the talents and gifts of Christians in order to match ministry and minister for maximum participation and accomplishment.

### Lay Ministry and Lay Training Integrated

The training of Christians for ministry is related quite closely to the church's way of life – that of fervent, believing prayer and continuous evangelism.

#### 1. The Ministry of Prayer

The disciplined life calls for prayer, both private and united. To strengthen the personal prayer life of the Christians, the church annually invites its members to participate in a three-day ashram held as close as possible to the church for maximum participation. At the ashram people learn how to share burdens and how to intercede for the unconverted.

The entire membership of the Kure Alliance Church is encouraged to participate in the ministry of prevailing prayer. Daily at 5:30 a.m. Christians pray in various places – in their homes, at church leaders' homes and at the church. When I was present on a Sunday morning only the pastor prayed during prayer time prior to the worship service. For twenty minutes he led the people in intercessory prayer. His prayer language was conversational and intimate. The pastor, in this way, serves as a prayer model for his congregation.

During each of the two Sunday morning services one person spends the entire time in prayer for the service in the pastor's study. This person records his personal reflections stimulated through this hour of prayer alone while the morning worship service is in progress. Later in the day the pastor and the prayer chairman read from the prayer record book in which the reflections are noted. When Pastor Komiyama told me of this important weekly prayer event he remarked, "The person who prays for the pastor this way cannot help but support him in his ministry of shepherding the flock."

Throughout each day, regardless of time and situation, Christians seek to obey the Scriptural injunction to pray without ceasing (I Thessalonians 5:17). This church knows that if it is to accomplish its mission of winning Kure City's population to Christ, fervent prayer must under-

gird all evangelism. "And prayer," the pastor claims, "is the primary and foundational ministry which supports all other ministries of our church."

#### 2. Evangelism – Everyone's Responsibility

The Kure church believes in continuous evangelism with every Christian an evangelist. When an evangelistic speaker is invited to this church his ministry is perceived as an extension of the ministry of a particular group in the church. For example, every member in the youth group that sponsors a special evangelistic speaker has already been at work witnessing and endeavoring to lead other young people to Christ. As a general rule, the church does not invite an evangelistic speaker for an evangelistic campaign. Regarding this, the pastor explained, "In a typical evangelistic campaign so little is accomplished because success or failure depends for the most part upon the evangelist. Christians are relatively passive and newcomers are few."

In radical contrast to the traditional three day evangelistic services in which the invited speaker plays a leading role, Kure's evangelism continues throughout the year with each member bearing the responsibility for evangelizing and producing converts.

New converts are quickly oriented into the every-member evangelism ministry of the church. The primary responsibility for discipling believers belongs to the persons responsible for their conversion. Sharing in this responsibility is the family church unit to which the older Christian belongs and to which the new believer has been introduced.

The pastor's Sunday morning messages are taped and made available to Christians as an evangelistic tool. In accordance with Paul's instruction in II Timothy 2:2, persons who have received instruction are in turn to teach others what they have been taught.

An evangelism committee conducts training in evangelism classes four times each year at the church. Approximately thirty people participate each time. This one-day training program begins at the close

of the Sunday morning service and continues all day. In addition to this one day of training, holidays are often used for evangelistic training. Occasionally, guest specialists are invited to these holiday training sessions. Home evangelism is also a recognized church activity. With expertise in home evangelism, Dr. Masumi Toyotome has conducted four training seminars at the Kure church. Evangelistic training sessions include formal instruction, text book assignments, experience sharing and simulated practice.

### 3. Training During and Through Ministry

An exciting aspect of the Kure church's training is that it takes place DURING and THROUGH ministry. This is in contrast to the training FOR ministry commonly practiced. The church's training for ministry is not perceived as something done APART FROM the normal church activities. Training, an integral part of the church's life, takes place in the church school, in the worship services, in the church's kindergarten and in the home. Training is a continuous process as Christians learn through actual experience and under mature leaders capable of inducting others into ministry.

Persons targeted to receive the most intensive training are generally members of the official board who are recognized leaders. Responsibilities and roles of official board members emerge through reflection, through a comprehensive study of jobs to be done and how to do them. Training at various levels in the official board member's experience insures that he knows what is expected of him and how to do his job well.

Natural leaders are soon recognized through actual participation in ministry and training for it in other than official board roles. Rather than the pastor, the family unit of the church to which the person belongs chooses the leaders. A person gains his place of leadership because he has earned it and holds the respect of the people who know him best. When he is recognized by his family unit as a leader and the consensus of the family is that this person should hold a particular position in the church, the family nominates

him for office. The officer is confirmed at the church's annual meeting.

The church school includes adult classes as well as classes for children. The adult church school class period contains a training element. The pastor teaches the adult class. He teaches the lesson during the one-and-a-half-hour period each Sunday morning. The outline of the lesson is found in the church bulletin. The pastor relates the passage studied to the lives of the people. Since many of the people in the adult division of the church school are parents, the pastor utilizes this time to instruct the members of the class in their parental responsibility for instruction in the home. The Bible lesson for the children's church school classes is the same as for the adults, though taught at appropriate levels. With parents and children studying the same material, they can discuss the lesson together at home and relate it to life.

### Building Strong Christian Homes

The Kure church believes that strong Christian homes are necessary for the building of a strong church. Consequently, the church presses for more than one believer in a nuclear family. Family worship and Bible study in the home are strongly recommended. The Bible study for each day is the same for all homes.

At an early age, children of Christian homes receive instruction during family worship, in the church kindergarten and in the church school. Already several leaders in the church are products of the church's kindergarten and church school. Pastor Komiyama emphasizes the fact that they teach children in the kindergarten today for leadership in the church tomorrow. The kindergarten, with a present enrollment of eight children and a faculty of two, exists only for the children of church families. Kindergarten enrollment is not open to the larger community.

### Joyful Giving

At the Kure Alliance Church I found that the giving of tithes and offerings is a joyful experience. Tithes are brought to the front of the sanctuary at an appointed time during the Sunday morning worship service.

Besides this, offerings of praise are placed in offering bags that are passed through the congregation while everyone sings a hymn of praise. They rejoice in giving an offering beyond the required tithe accordingly as God has prospered them (I Corinthians 16:2). They also rejoice in the fact that the needs of their church are being adequately met and new churches are being planted. One hundred and forty people give regularly toward purchasing land for newly emerging congregations and twice this number contribute to the church's annual Christmas offering. Two persons have given land for branch churches.

The Kure mother church has no assistant pastor. Laymen do the work of an assistant pastor so that money which would be paid to an assistant pastor may be used for church planting projects.

Pastor Komiyama does not preach on the subject of Christian stewardship itself. The pastor told me that during the three years and three months' cycle that the congregation reads and studies the Bible together, each person is confronted with the claims of God upon his entire life and giving is a part of this.

The Kure church records 250 tithers. In spite of the church's strong teaching on biblical tithing, a number of church members have not recorded their names on the roster of tithers. Disciplinary action was taken in 1976 against 93 non-tithing members. Their church membership is recorded separately and they are deprived of participation in the sacrament of the Lord's Supper. Whether or not this disciplinary action will encourage greater tithing participation remains to be seen.

### Reasons for Growth

#### 1. Dynamic Pastoral Leadership

Who can estimate the extent to which the dynamic and effervescent leadership of Kure church's pastor has contributed to the growth of this church! Through the twenty-year period since Pastor Komiyama was challenged to great achievements after his appointment to the church, he has ventured for God. Systematic Bible teaching, praying and believing, preaching, loving and leading people, planning for growth, being

prepared to lose in order to gain – these are pastoral leadership qualities which stimulate God's people to tangible church growth accomplishments.

## 2. Total Involvement in Ministry

The ministry of every believer is the way of life of this congregation. It is a ministry of prayer, of evangelism, of joyful giving, of adventuring and accomplishing for the Kingdom.

## 3. Planned Church Multiplication

New congregations do not just happen; they are planned. Although members move some distance from the mother church, they are followed up. They eventually cluster and a new congregation is born. The family system is a powerful instrument for both numerical growth and the establishment of a new congregation when a family unit becomes sufficiently strong to leave the mother church.

## 4. Shared Leadership

Although there are many leaders, leadership is shared. It is not imposed by the pastor nor is leadership responsibility continued when it is not being exercised. Leadership emerges from within the group as the person gains the respect of the group and continues to hold it. At the annual meeting, the general church confirms decisions that have been reached by the smaller groups. Changes in leadership responsibility occur as circumstances change.

With the establishment of six branch churches and the anticipated advent of still others, there is little chance of Kure church's leadership

talent being buried in the ground.

## 5. A Rigid Priority System

Activities in the life of the Kure church given highest priority are those which contribute to the spiritual maturity of Christians and multiplication of both believers and congregations. Some rigidly-adhered-to priorities are: systematic Bible study with the whole congregation reading and studying the whole Bible through over a period of three years and three months, fervent believing prayer, joyful giving of tithes and offerings, willing service for Christ and for others, and the strengthening of nuclear and church family units. ✝

# ATTENTION

## Missionaries, Administrators, Candidates, Students...

### NOTE

these book titles in mission and evangelism :

COMMUNICATING CHRIST CROSS-CULTURALLY (Zondervan, 1978)  
DYNAMIC RELIGIOUS MOVEMENTS (Baker, 1978)  
PLANTING CHURCHES CROSS-CULTURALLY (Baker, 1980)

By David J. Hesselgrave

THE BATTLE FOR WORLD EVANGELISM (Tyndale, 1978)  
WORLD EVANGELIZATION AND THE WORD OF GOD (Bethany, 1974)

By Arthur P. Johnston

GLOBAL VIEW OF CHRISTIAN MISSIONS (Baker, 1971)  
LIFE AND WORK ON THE MISSION FIELD (Baker, 1980)  
UNDERSTANDING CHRISTIAN MISSIONS (Baker, 1974)

By J. Herbert Kane

A BIBLICAL THEOLOGY OF MISSIONS (Moody, 1972)  
SATURATION EVANGELISM (Zondervan, 1970)  
A THEOLOGY OF CHURCH GROWTH (Zondervan, 1980)

By George W. Peters

THEOLOGY AND MISSION (Baker, 1978)  
NEW HORIZONS IN WORLD MISSION (Baker, 1979)

Papers given at Trinity  
Consultations 1976 and 1979.

# CONSIDER

equipping yourself for mission ministry under the  
above authors and other faculty members at

## TRINITY EVANGELICAL DIVINITY SCHOOL SCHOOL OF WORLD MISSION AND EVANGELISM

Write to.

**Admissions Office**  
Trinity Evangelical Divinity School  
Bannockburn, Deerfield, IL 60015

CHECK the items for which you would like further information:

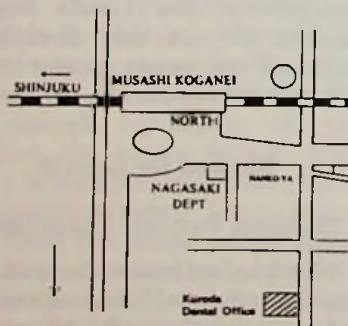
- \_\_\_\_\_ Doctor of Missiology  
\_\_\_\_\_ Master of Divinity/Mission and Evangelism  
\_\_\_\_\_ Master of Arts in \_\_\_\_\_ Mission \_\_\_\_\_ Evangelism \_\_\_\_\_ Missiology  
\_\_\_\_\_ Furloughing Missionaries and Administrators Seminar  
(May 18-22, 1981)  
\_\_\_\_\_ TRINITY WORLD FORUM (One year free subscription)

Trinity Evangelical Divinity School admits qualified  
students of any race, color and national or ethnic  
origin without regard to sex or handicap.

Do you have a nice day  
with clean TEETH?

**KURODA DENTAL OFFICE**

General practice



Call for appointment:  
0423-84-3075

# JAPAN HARVEST

BOOK REVIEW

BOOK REVIEW

BOOK REVIEW

*Men in Mid Life Crisis*, by Jim Conway. David C. Cook Publishing Co., Elgin, Illinois.

The author testifies that "God had been working . . . with the purpose of moving me through the mid-life crisis to a new, settled, and productive era." The truth is that nearly all men in mid-life experience some trauma although the degree of intensity and duration of time may vary. The problem is described and solutions are offered to help the men, their wives, and children to weather the storm by holding on to a God who doesn't condemn but who always sustains.

*Disciplines of the Beautiful Woman*, by Anne Ortlund. Word Books, Waco, Texas.

"Her trust is in God to exalt her in his own way and time, and he does! He can afford to expand her gifts and increase her place in the world, because she's not grasping for it. That's God's kind of beautiful woman."

That quote gives the definition: the rest of the book gives specific suggestions and hints for managing a schedule that will eliminate the unessential from the everyday life and give more time and energy for what is really important.

*Friendship Evangelism, the Caring Way to Share Your Faith*, by Arthur G. McPhee. Zondervan Publishing House, Grand Rapids, Michigan.

"The task of caring evangelism is twofold. First, . . . it must lead the lost back to God. . . . Secondly, caring evangelism must lead the lost to God's people, for community is a vital part." Friendship Evangelism utilizes normal relationships. It is showing love to your relatives, friends, and neighbors. It is introducing them to the God of love and helping them become a part of the fellowship of local believers. It is a sharing of the Good News with the people you meet daily.

It is as easy as A, B, C. "A" stands

for acceptance. First, you need to accept those you hope to reach. "B" stands for benevolence. Secondly, you need to love those you hope to reach. "C" stands for caring. Thirdly, you need to care for those you hope to reach. The best opportunities for Christian witness come as the result of relationships of trust built up over a period of time.

*A Severe Mercy*, by Sheldon Vanauken. Hodder and Stoughton, London.

The lovers are American and they have created a love protected by a "Shining Barrier." In the course of their studies they travel to Oxford. There they meet a group of Christians, correspond with C.S. Lewis, and have an encounter with Light. Jesus Christ breaks down their selfish "Shining Barrier," but it is His love that takes them both through the valley of death.

*The Work Trap*, by Ted W. Engstrom and David J. Juroe. Fleming H. Revell, Old Tappan, New Jersey.

Many people today are so intent on working, achieving and realizing goals that they sacrifice family and friends. This book is for the compulsive workers and for those who need to develop an awareness of the workaholic's problems. It was written to help the work addict improve his outlook on life, and deepen his personal relationships. Work frenzy can be transformed into job satisfaction.

*The Image of Christianity in Japan, a Survey*, Edited by James P. Colligan. Institute of Christian Culture, Sophia University, Tokyo.

This is the published results of a survey taken in 1977 to study the attitude of contemporary Japanese toward Christianity and the Christian church. It covered the cities of Tokyo, Yokohama, Osaka, and Kobe and the Kita Kyushu-Fukuoka areas. Many charts and comments on the principal results are included.

*No Greater Love*, by Neil and Peggy Verwey. Japan Mission, Osaka.

This thrilling, true story of the Toyoda family and their search after God reads like an exciting novel. Transformed out of a life of crime, Shinichi Toyoda died at the early age of thirty-three but he left a powerful witness for Christ. A young girl refused to enter the arranged marriage. When she recovered from illness and childbirth, she discovered her illegitimate son has been adopted by her brother. In the midst of this sorrow she found Jesus Christ. Because of His love, she moved back into the household and helped support the boy after her brother's death. This son moved to Tokyo but the love and prayers of his mother caused him to give up his criminal life and seek the Savior. After marrying an orphan and starting a family he was led to enter seminary. Shortly after beginning a full-time ministry and the birth of his fifth son, he spent a night praying on a mountain and the next morning he was found there dead. This story proves God can do the impossible in Japan and yet we can not understand the reasons for His actions.

*The Battle for World Evangelism*, By Arthur Johnston. Tyndale House, Wheaton.

Men and women of this generation may too easily take for granted the present vigorous status of evangelism and not be aware of the spiritual, moral, and intellectual dynamics that have contributed to its renewal. Arthur Johnston provides here a cogent analysis of this movement and climaxes it with a careful look at two great historic conferences - The World Congress on Evangelism, Berlin, 1966, and The International Congress on World Evangelization, Lausanne, 1974.

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

BOOK REVIEW

BOOK REVIEW

BOOK REVIEW

## CONGRATULATIONS, SHERI!

The long-awaited moment, both desired and dreaded, had come at last for the girl standing off stage. The house lights dimmed, and then CAJ senior Sheri Cox walked on stage past the orchestra members with their erectly held instruments to the nine-foot grand piano. She bowed and smiled at her applauding audience and then sat down, ready to begin playing the first movement of the Concerto in D Major for Piano and Orchestra by Haydn. The conductor's baton moved swiftly and Toranomom Hall was filled with music as the Tokyo Little Symphony Orchestra and then the pianist took turns introducing the transparent classical themes of the concerto. Sheri's obvious enjoyment of the music shone through to win her large audience, which included over 130 CAJ-related people besides hundreds of students and adults from about ten other schools.

How was such an extraordinary honor conferred upon a CAJ student? Last December 1, Sheri Cox competed in the audition sponsored Young People's Concerts and was in along with a student from ASIJ to share in the performance of the three movements of the Haydn concerto.

Yet long before the audition, Sheri was unknowingly being groomed for the honor of performing with an orchestra. A piano student for about nine years, she has diligently practiced her pieces and exercises countless hours. But coupled with her practice on the piano has been her practice of self-discipline, without which her talent would have been left untapped. Likewise, under the excellent teaching of Mrs. Roland Halberg during the last five years Sheri has developed both technically and musically, far beyond the calibre of most students her age.

Yet Sheri has wide interests, which include drama, sports, arts and crafts, and homemaking besides her academic subjects at the Christian Academy. She plans to enter Biola College as a music major and is interested in returning to Japan as a music-missionary. The experience she had at Toranomom Hall, March

24, will undoubtedly further prepare her for music opportunities ahead.

Since 1976 CAJ has had three winners in the four auditions held: Susan Bauman, violinist, in 1976; and Tim Johnson, pianist, in 1977 (son of Harold Johnson). They, like Sheri, soloed with an orchestra.

All three students have shown through their achievement that not just talent but also self-discipline, consistent practice, good teaching, a stimulating atmosphere at home, and a deep trust in Christ are all valuable in the shaping of a successful musician. So in answer to the question, "How long did it take you to learn that concerto?" each could truthfully say, "All my life."

Eloise Merrill

## BAPTIST GENERAL CONFERENCES

Rev. Frank Doten, chairman of the World Mission Board of the Baptist General Conference was in Japan, March 19-26. He addressed a seminar for pastors and their wives (Japan Baptist Church Association), held in Susami, Wakayama-ken, March 24-26, and conferred with BGC missionaries.

## NEW OFFICE LOCATION

The Japan Evangelical Free Church Mission (JEFCM) has moved its office to what was previously the girl's dorm at CAJ. While the Conrads are on furlough, Rev. Dale Halstrom will serve as Acting Field Superintendent.

## 30th ANNIVERSARY

The Japan Ev. Free Church celebrated the 30th Anniversary with special meetings at Kowakien, March 20-22. Rev. James Olson, pastor of the Crystal Ev. Free Church, was guest speaker. It has also been announced that the Mission will extend its work to Okinawa this fall. The Dale Roth family has been assigned to Okinawa to work with the church in Gushikawa in a pioneering effort.

## OCT. 22-26, 1980 TOKYO BILLY GRAHAM CRUSADE

Korakuen Stadium will be the setting for the 1980 Tokyo Crusade. Crusades will also be held in Okinawa, October 4-5, Osaka, October 8-12, and Fukuoka, October 18-19.

## NEW OMF GENERAL DIRECTOR

Dr. James H. Taylor III in July, 1980, became the new General Director of the Overseas Missionary Fellowship (formerly China Inland Mission). International Headquarters are in Singapore. Presently OMF has nine hundred personnel of twenty-two nationalities working in nine different East Asian countries. Dr. Taylor is succeeding Dr. Michael C. Griffiths, who after eleven years as General Director is assuming responsibility as Principal of London Bible College from September 1980.



Dr. and Mrs. James H. Taylor III

### BOARDING AT KCS

Headmaster Raymond Olstad of the Kansai Christian School announces boarding facilities for at least four students will be available beginning with the 1980-81 school year. Mr. and Mrs. Rodney Caldwell of Lawrence, Kansas will be coming to Japan under the sponsorship of the Japan Free Methodist Mission.

### DEEPER LIFE CONVENTION

Bishop A. Jack Dain will be the speaker at the Karuizawa Deeper Life Convention, July 31-August 3.

### PUBLIC HOUSING AVAILABLE TO FOREIGNERS

Starting in April of this year foreign residents in Japan are permitted to rent or purchase public housing, according to an announcement by the Construction Ministry. The ministry also said that loans from local housing finance corporations would be available to prospective foreign tenants. The measure had been studied by the ministry since Japan ratified the international human rights covenant in June of 1979.

### SNIDER ELECTED CHANCELLOR

Japan Harvest contributing editor Dr. Lavern Snider, a missionary in Japan since 1957, has been elected to the office of chancellor of Osaka Christian College and Theological Seminary. Duties began April 1, 1980. Osaka Christian College and Theological Seminary has 1,000 students and two departments in their institution. The theological seminary department prepares persons for the Christian ministry as clergy and laymen; the education department specializes in preparing teachers for nurseries, kindergartens and elementary school. Osaka Christian College has also two laboratory kindergartens with a total enrollment of over 2,000 children.

### CALLED HOME

Retired missionary Arthur Nelson who served in China, Japan and Taiwan with TEAM, died December 28, 1979 of a heart attack. Japan missionaries recall Arthur Nelson as an enthusiastic church planter and evangelist who in the latter 40's and early 50's reached literally hundreds of thousands of Japanese through street meetings and film showings. His vision and zeal lives on in the hearts of many he reached for Christ. Rev. Nelson was also instrumental in challenging this editor to return to Japan as a missionary.

### PROMOTED TO GLORY

Ralph E. Buckwalter, 56, missionary for thirty years in Hokkaido, died of cancer at his home in Upland, CA, January 10, 1980. A native of Hesston, KS, while studying at Goshen College and Seminary (1946-49), he responded to a chapel address appeal from Takuo Matsumoto, a Christian educator who survived the 1945 bombing of Hiroshima. With this call to Japan the Mennonite Church sent Ralph and his wife Genevieve (Lehman) along with Carl and Esther Thut Beck as the first Mennonite missionaries to Japan. Arriving in December, 1949, these two couples began pioneer evangelism in eastern Hokkaido, after a period of language study.

Over the years the Buckwalters established churches in Kushiro and Asahigawa and also served congregations in Hombetsu, Obihiro and Furano. Ralph's spirit of encouragement and his counselling gifts were welcomed in the churches and by missionary colleagues.

After the initial discovery of melanoma in 1977, the Buckwalters stayed on in Japan, using local medical services while occasionally returning to the U.S. for observation and treatment. They were able to serve with optimism and joyful hope through May, 1979, at which time they settled in Upland for more chemotherapy. Their home on the West Coast became a crossroads ministry for friends, traveling Japanese, and missionaries.

Ralph is survived by Genevieve; and Dawn, Rosemary Hershberger, and Michael.

Mary Miller

### CHURCH INFORMATION SERVICE

The last Japan Harvest issue featured up-to-date information on church distribution throughout Japan. Church Information Service, located in the JEMA Office, is prepared to answer further questions and fill in some of the gaps. Also, if information in the Japan Harvest should have been incorrect, please notify CIS so that it can make the necessary corrections in its filing system. Please note that inquiries should be in writing, addressed to CIS c/o JEMA Office. Effective this fall, appointments can be made for Thursdays and Saturdays. Miss Mildred Morehouse and her staff look forward to serving you. Time has also been set aside at the Karuizawa JEMA Conference (July 27-30) for an in-depth analysis of church distribution by CIS.

# JOIN

# E

# M

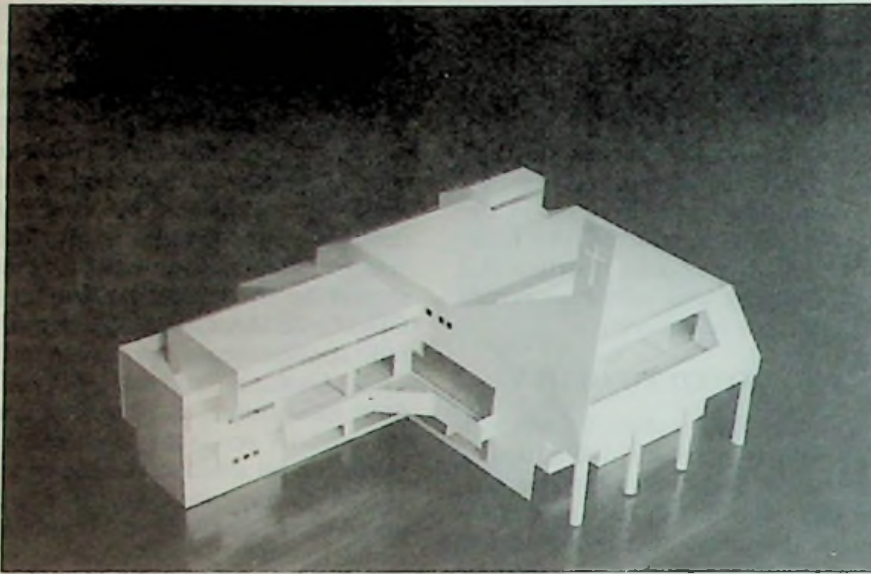
# A



# JAPAN HARVEST

NEWS

NEWS



## MAJOR BUILDING PROJECT

The Nerima Baptist Church in Tokyo, Rev. Izuta, pastor, is proceeding with a major construction project which will replace present facilities.

## US TOUR

An ambitious tour schedule from July 28 to August 20 will take Japanese businessmen and students to Colorado, Arizona, California and Mexico. The tour is sponsored by Missions in Reverse International and features home-stay with Christian families. The organization is also prepared to accommodate individuals any time of the year who would like to visit the States on a home-stay basis. For details, contact Miss Carol Larson, Box 75, Nakano ku, Nakano, Tokyo 164.

## FRIENDS AND FOLLOWERS

What a miserable group of young people! What dismal, disgruntled, unfulfilled lives! It just has to be that way when you can't do you own thing, or live to please yourself. What a wretched existence, especially for youth, if they actually turn their lives over to God completely to live for Him and to serve others!

If that's what you would expect, you surely were greatly disillusioned when you saw, heard and got to know the eleven Canadian young people called "Friends and Followers," members of a recently es-

tablished organization centering in Calgary, Alberta, Canada, called Team Ventures, International. They simply radiated the joy and love, the genuineness and reality of the life of the Lord Jesus.

"The finest group of young people I've ever worked with."

"There is no rivalry, no bickering; they really work together and love each other."

"I enjoyed that program more than any other musical program I've heard since coming to Tokyo."

"If you ever come back to Japan, be sure to include us in your itinerary."

Such comments indicate the blessing of their ministry in Japan, March 28-April 14. The first part of that time they spent with the Japan Evangelical Mission in Niigata where two of their members, Nadine and Andrea Ikenouye grew up. There they

ministered to the annual meeting of that Mission, to a Japanese High School English camp, and in Easter services in Niigata churches. In Tokyo they ministered to the students at CAJ, at Yokota Christian Center, Ochanomizu Student Center, HiBA Rallies, Kurume Bible Fellowship and Tokyo Baptist Church.

All the Team members were recent graduates of five Western Canadian Bible Colleges - Briercrest Bible Institute, Prairie Bible Institute, Berean Bible College, Nipawin Bible Institute and Winnipeg Bible College. They had spent two-and-a-half months in India and a couple months in the Philippines before completing their Asian tour in Japan. They keenly felt the loss of three members, their music director who contracted hepatitis, and two others with U.S. passports who didn't realize that, unlike the Canadians, they had to have visas to enter Japan. But those of us challenged by their ministry in song, drama and with Buzzy the puppet, were not aware of any lack in personnel.

Rev. Mel Slack, Founder and President of Team Ventures International accompanied the young people and usually gave a mini-message for wrap-up. He served twenty years as a missionary in India before launching into this double-purposed program of evangelism and practical missionary internship.

*Followers* of Jesus Christ and *Friends* to the multitudes needing to know Him. After all, that is, in brief, the Biblical prescription for joy and fulfillment.

Don Bruck





## FREE NEW TESTAMENTS

A vision from God gave Dr. Pudaite courageous faith to start the *Bibles For the World* (BW) program by sending thousands of New Testaments – free of charge – to telephone owners in India. God immediately rewarded this sacrifice. This year the total New Testaments available for Sri Lanka, Iran, Mainland China, Japan and elsewhere exceeds 1.5 million.

In cooperation with local Kanagawa Prefecture churches, a test distribution of 50,000 copies was launched last February: receiving quality Living New Testaments from BW, local church members plotted certain geographical areas and hand-delivered one copy to each home. Success. Success! Seven times, or 360,000 *Japanese Living New Testaments now are available to churches and individuals who share evangelistic fervor.*

The particular New Testaments used in the BW program, based on the pattern of contemporary translation pioneered in 1971 by Dr. Kenneth N. Taylor (World President of Tyndale House Publishers and Living Bibles International), minimizes 'Christianese' by presenting the Gospel in focused, relevant communication. *The Living New Testament, therefore, is especially proper for non-Christian Japanese who number over 100,000,000.*

If you, your church or missionary friends, would like any number of special edition New Testaments to use in effective evangelism, Mr. Ito and Mr. Kurihara at (03) 353-9345 will be happy to answer further questions.

## 80 YEARS YOUNG

Rev. Nakaichi Ando on February 13 celebrated his eightieth birthday. A large group of friends and well-wishers joined the Ando family at the Shigaku-Kaikan for a sumptuous dinner. All present were given Rev. Ando's latest book *Watashi no aruita michi* which had been serialized in *Christian Shinbun*.

## M.V. LOGOS RETURNS

M.V. Logos, with an international crew and staff of 140 volunteers from 20 different countries called on various ports of Japan as follows: Nagasaki, April 12-20; Yokohama, April 24-May 11; Kobe, May 14-28; Fukuoka, May 30-June 8. Again book displays and sales, English conversation classes, discipleship training seminars and rallies at the various ports of call attracted thousands of Japanese.

## JEMA WORKSHOP

April 21 was the date of a successful JEMA Workshop at Tokyo Baptist Church with Rev. Melvin Stott and Rev. Michinobu Ikushima as speakers. They shared the thrilling progress of the Koza Church.

## TOKYO SPRING LADIES' LUNCHEON

Yoneko Tahara shared her testimony at the Ladies' Luncheon at the Tojo Kaikan on May 13. Music was provided by Miss Hideko Nagaoka and Mrs. Hideko Domen.

## COUNSELING SEMINAR

Rev. Masaki Kakitani and Rev. Yoshihiro Kishi were speakers at the one-day seminar on marriage on January 26th at Shibuya, Tokyo. Over ninety attended. The seminar was the first sponsored by the Kakitani Counseling Center, P.O. Box 12, Machida-shi, Tokyo 194.

## NEW FEGC GENERAL DIRECTOR

Frank M. Severn replaced Philip Armstrong as General Director of Far Eastern Gospel Crusade as of January 1, 1980. Armstrong has assumed a new role as Minister of Missions.

Severn, 39, has 14 years of missionary experience, much of it in church planting in the Philippines. He also taught Church Growth at Asian Theological Seminary, and has served on FEGC's International Council.

Armstrong, one of the founders of FEGC, has been General Director since 1948. In 1975, he asked the International Council to make the transition to a new General Director well before his retirement, which is still five years away. As Minister of Missions, Armstrong will concentrate on recruitment, research, lecturing and writing.

Yokichi Suzuki, Director  
FEGC, Japan

## HOME FOR TOKYO-BOUND STUDENTS

The Tyrannus Hall provides a Christian family atmosphere for male students who look forward to study in Tokyo. For further details contact George Doyal, 6-2-30 Higashi Fushimi, Hoya Shi, Tokyo 202.



Tyrannus Hall

# JAPAN HARVEST

NEWS

NEWS

NEWS

NEWS

# MOVIES FOR EVANGELISM

— ALL 16mm COLOR —

GOD'S WONDERS (SUBARASHII KAMISAMA) SERIES - 12 min.

- \* In the Zoo (Dobutsuen de) )
- \* On the Farm (Nojo de) ) Rental cost - ¥2,000 (Japanese only)
- \* In the Meadow (Nohara no naka de) ) Purchase cost - ¥45,000

- \* THE FINAL HOUR (OWARI NO TOKI) - the solemn contemplation of what will happen to this world in the face of a growing population and widespread pollution - 30 min.

Rental cost - ¥3,000 per day - (Japanese only)

Lease cost - ¥40,000 plus customs duty and shipping charges.

- \* IN THE BEGINNING (MIWATASE) - seeing God's hand in the wonder of creation from the opening chapters of the Bible. - 30 min.

Rental cost - ¥3,000 per day (Japanese only)

Lease cost - ¥40,000 plus customs duty and shipping charges.

- \* THE RED GLOVES (AKAI TEBUKURO) - drama type film for children emphasizing how a knowledge of Christ leads to obedience to parents. - 25 min.

Rental cost - ¥3,000 per day (Japanese only) Purchase cost - ¥90,000

- \* SHOICHI & THE PERSIMMONS (WANPAKU NIKKI) - a children's adventure story bringing out the message of salvation and restitution. - 25 min.

Rental cost - ¥3,000 per day - (Japanese only) Purchase cost - ¥90,000

- \* OUT OF THE MAZE OF CONFUSION (MAYOI NO MORI KARA) - 30 min.

Rental cost - ¥3,000 per day - (Japanese only) Purchase cost - ¥90,000

- \* A RACE IN THE SNOW (KITAGUNI NI KAKERU AI) - 30 min.

Rental cost - 3,000 per day - (Japanese only) Purchase cost - ¥90,000

- \* SHINING LIKE THE STARS (TOMO YO ASU KAGAYAKO) - 28 min.

Rental cost - ¥3,000 per day - (Japanese only) Purchase cost - ¥90,000

- \* CAPTAIN OF THE FLOATING CHURCH (ARAUMI NO JUJIKAI) - 28 min.

Rental cost - ¥3,000 per day - (Japanese or English)

Purchase cost - ¥90,000 (Japanese)

- \* TAKE-OFF FOR GLORY (EIKO E NO SHUPPATSU) - 28 min.

Rental cost - ¥3,000 per day (Japanese or English)

Purchase cost - ¥90,000 (Japanese)

- \* EVEN UNTO DEATH (SHI NI ITARU MADE MO) - 1 hr.20 min.

Rental cost - ¥12,000 (Japanese - including 100 handbills and 10 posters -  
or Korean)

Purchase cost - ¥400,000 (Japanese)

— prices subject to change —

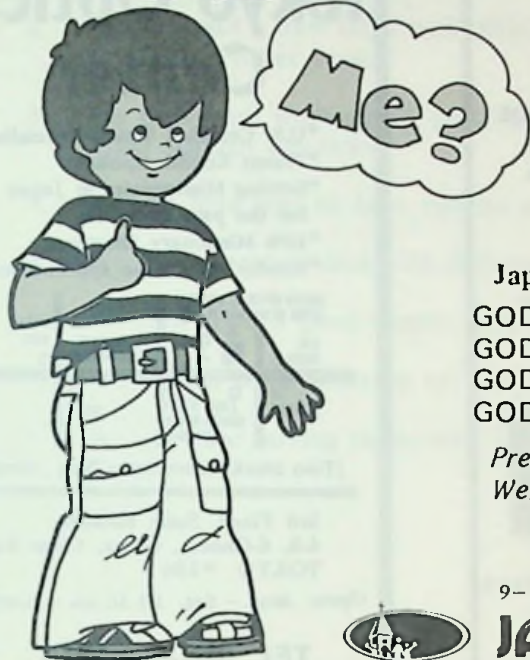
## CONTACT

for preview and further  
information

## JAPAN MISSION FILM CENTER

2-9, Miyuki cho 2-chome, Miyakojima-ku,  
Osaka 534. (Tel. 06-923-2212)

# God Wants You



*Especially designed to help children grow spiritually after making a salvation decision.*

## Mini Guide

Sold in lots of 10 books per pkg. for 500 yen (plus postage)

Japanese content is as follows:

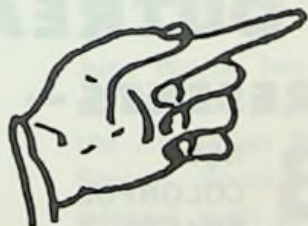
GOD WANTS YOU to know He cares about you!  
 GOD WANTS YOU to know how to live as His child  
 GOD WANTS YOU to talk with Him about everything  
 GOD WANTS YOU to be a member of His family and grow

*Prepared for children in grades 5-6 & middle school.  
 Well illustrated, 16 pages each, A-6 size.*

9-34 Ishigami 1-chome, Niiza Shi, Saitama ken 352 TEL(0424) 75-2633



### JAPAN SUNDAY SCHOOL UNION



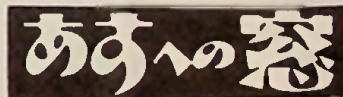
Point YOUR FRIENDS TO  
 THESE TWO (2)!! REFRESHING,  
 TO-THE-POINT, DAILY, SCRIPTURAL  
 RADIO PROGRAMS IN YOUR  
 WITNESS TO CHRIST .....

ASA NO KOTOBA

ASUE NO MADO

A.M.

P.M.



\*Radio Kanto (JORF)  
 1422 KHz on the dial  
 Daily except Mondays n.  
 at 5:55-6:00 a.m. n.

\*Far East Broadcasting Co. (HLDA)  
 1566 on the dial, Mediumwave  
 Mon.-Fri. 10:15-10:30 p.m.

\*Trans World Radio, Guam (KTWR)  
 a.m. 15.135 MHz, 7:00-7:15, daily, Shortwave  
 p.m. 15.125 MHz, 10:45-11:00, daily, Shortwave

The Back to God Hour Tokyo office

2-1 Kanda Surugadai, Chiyoda-ku, Tokyo 101

Tel. (03) 292-7604/5



Bible Study

Doctrine . Theology

Reference Works

Apologetics, etc.

Write for  
Complete Catalogue  
of STK books



*Seisho Tosho Publishers*

A Department of  
WORD OF LIFE PRESS  
6 Shinanomachi, Shinjuku Ku  
Tokyo, 160

## YOUR DRUGSTORE IN JAPAN

### COMPLETE LINE OF STATESIDE

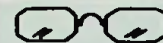
Drugs and proprietaries, baby needs, cosmetics and toiletries, sundries, etc.

### MISSIONARY DISCOUNT

We entitle all people engaged in missionary work 10% discount on drug purchases.



Tokyo Store: Nikkatsu Int'l Bldg. (271) 4034-5



Complete Vision Service

Eyes examined  
Glasses fitted  
Contact Lenses

## Tokyo Optical Center

- U.S. Certified Vision Specialist
- Fluent English Spoken
- Serving Missionaries in Japan for the past 16 years.
- 10% Missionary Discount
- Kindly call for an appointment



(Two blocks from Sony Bldg., Ginza)

3rd Floor, Sone Building  
4-8, 6-Chome, Ginza, Chuo-Ku  
TOKYO 〒104

Open: Mon - Sat. 10:30 am - 6:00 pm

TEL. (03)-571-7216



## WORLD OUTREACH

PRESENTS —

**3** NEW  
COLORFUL  
TRACTS



FEATURING A MODERN APPROACH  
TO AN UNCHANGING GOSPEL  
MESSAGE FOR TODAY'S JAPAN ...

1. "TASTE & SEE"  
¥5 each.  
¥4 for orders of 1000 or more
2. "BUILDING YOUR IMAGE"  
¥7 each.  
¥6 for orders of 1000 or more
3. "SNOOPY TRACT" for Children  
¥5 each.

WORLD OUTREACH  
ワールド・アウトリーチ  
P.O. Box 18, Toyonaka 560  
Tel. 06-841-0504

大阪府豊中郵便局私書函18号 〒560

FOR TRACTS 1 & 2 POSTAGE  
FREE FOR ORDERS OF 5000  
OR MORE.

◀ ORDER NOW!

# Do You Know That....

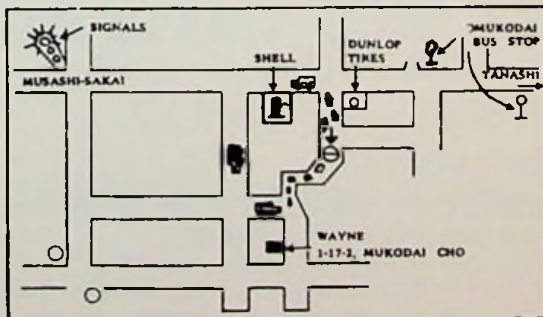
1. By God's grace SHINSEI UNDO today has the largest Christian printing operation in Asia?
2. We have got a new large web offset press - especially made for printing New Testaments, Bibles and other books?
3. We today are working on printing the new Chinese Bible as well as literature for many other foreign countries?
4. We are here also to take care of your printing need - whether small or large?
5. We have approximately 70 different kinds of tracts that we sell for cost price?
6. We now have a good supply of Free tracts?
7. We have a wide selection of evangelistic materials to fit any need for any person anywhere?
8. We are here serving those who serve?

Call or write us any time

SHINSEI UNDO  
1-9-34 Ishigami  
Niiza Shi, Saitama Ken  
352 JAPAN. Tel. 0424-74-2212

## CHRISTIAN PSYCHOLOGICAL SERVICES

June Wayne has an M.A. in Educational Psychology from I.C.U. and an M.A. in Psychology from Sydney University. June is accredited by the Australian Psychological Society and the Japan Psychological Society. Specializing in physical problems (in co-operation with medical science) such as allergies, high blood pressure, women's complaints, overweight, stiff muscles and joints, phobias, ties; children's poor concentration, etc. Educational testing and ed. and family counselling also available. Relaxation techniques for pre-natal and all stress conditions.



1-17-2 Mukodai machi  
Tanashi-shi, Tokyo  
Tel. 0424-62-3668

Take Seibu bus from  
Hibari ga oka, Tanashi or  
Musashi Sakai railway  
stations to Mukodai 1 chome.

EDUCATING PASTORS AND CHRISTIAN WORKERS  
FOR THE 21ST CENTURY  
ANNOUNCING THE MERGER OF THREE SCHOOLS  
UNDER ONE "HOJIN"—

" TOKYO KIRISUTOKYO GAKUEN "

Japan Christian Theological Seminary  
Tokyo Christian College                      Kyoritsu Women's Bible School

OPENING SEPTEMBER, 1980, ON TCC'S CAMPUS  
Evangelical — Multidenominational — Practical Theology  
Education of "whole person" — World Mission Training



Present Tokyo  
Christian College



Artist's drawing of 1 of 2 JCTS  
buildings under construction



Kyoritsu Memorial Hall  
completed June, 1979

BOARD OF DIRECTORS: Nakaichi Ando, Chairman  
Shinpei Higuchi                      Tadataka Maruyama                      Kazusuke Mori  
Kiyoshi Iwai                              Gunji Maruyama                              Nobuji Horikoshi  
Matao Okamura                      Akira Yoshimochi                              Hidemasu Sekihara  
Verner Strom                              John Reid                                      Charles Nielsen

- \*\* TOKYO CHRISTIAN COLLEGE — Coed  
4-year theological school (3-year course accredited by Japanese Ministry of Education; 4th year specialized training)  
Entrance requirement — high school graduate  
Credits can be transferred from other colleges or universities  
Majors in Theology, Christian Education, and Church Music
- \*\* JAPAN CHRISTIAN THEOLOGICAL SEMINARY — Coed  
3-year theological seminary  
Entrance requirement — graduation from college or university
- \*\* INSTITUTE — to be established 1 or 2 years in future  
Special courses for pastors, missionaries, and evangelists  
Short term Bible training for laypersons  
Summer school, Theological Education by Extension (TEE)  
Open lectures, Continuing education for ministers

For details and catalogue, write to:

TOKYO CHRISTIAN COLLEGE  
8453 Yaho  
Kunitachi Shi, Tokyo 186  
Tel. (0425)72-2131

JAPAN CHRISTIAN THEOLOGICAL SEMINARY  
(until March 31) 1-8-15 Hikawadai  
Higashi Kurume,  
Tokyo 180-03 Tel. (0424)71-4595  
(after March 31) Same address & phone as TCC

**Representing  
All  
Leading Insurance  
Companies**

**Marsh & McLennan Japan, Ltd.**

**Insurance Brokers...  
For the Best Coverage...  
At the Lowest Cost**

**TOKYO OFFICE:**  
Room 521/523 Yurakucho Bldg.  
1-10, 1-chome, Yuraku-cho  
Chiyoda-ku, Tokyo 〒100  
(C.P.O. Box 1645 〒100-91)  
Cable Address: MARSHMAC TOKYO

**Telephone: 212-5831/5**



 **ライフセンター**



**LIFE CENTER BOOK STORES**

**YOUR "One Stop"**

**CHRISTIAN BOOK SUPPLIER**



**Word of Life Press**

6 Shinanomachi, Shinjuku Ku  
Tokyo 160, Tel. (03-353-9345)

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



**MISSIONS TRANSPORT CENTER**  
1, KANDA SURUGADAI 2-CHOME, CHIYODA-KU,  
TOKYO 101, JAPAN

(Travel Agency License No. 432)