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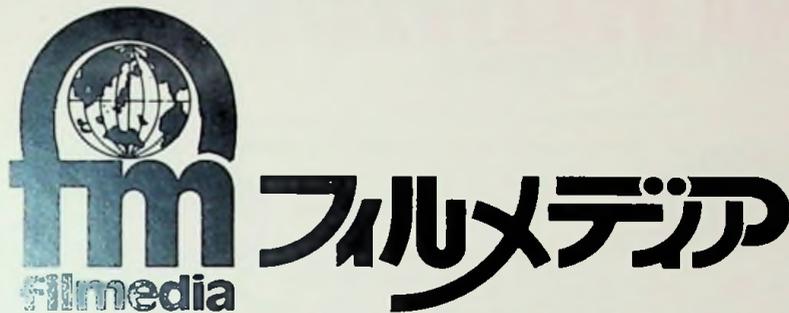


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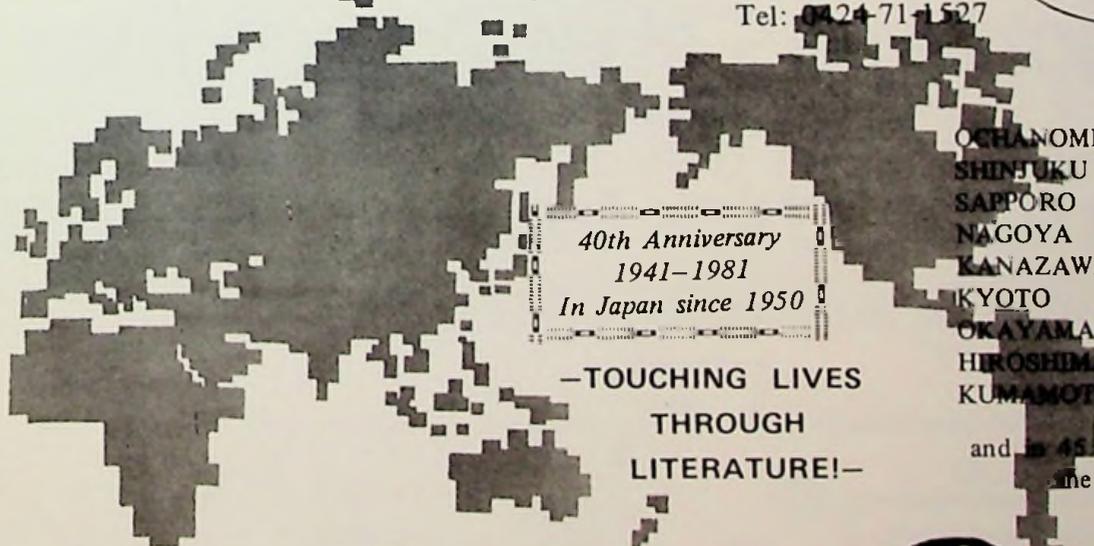


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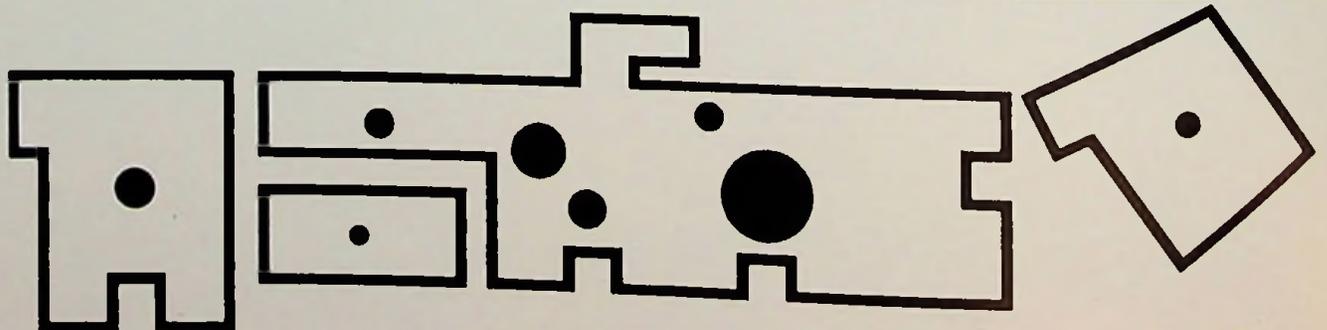
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JAPAN HARVEST

The Magazine For Today's Japan Missionary

1981, Volume 31, Number 2

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

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1981-1982
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Editorial

The dynamic involvement and interaction evident during this year's JEMA Plenary Session and the preceding Mission Leaders Seminar were a forceful reminder that the gathering was more than an annual ritual that draws missionaries from near and far.

JEMA is a loosely knit organization with a low profile. And yet it is amazing what can be done when one thousand missionaries pull together to meet the challenges of today. It is an impressive demonstration of missionaries and organizations working, planning, and praying together to face a task unfinished.

In a way it is a pity that not every missionary can attend the Plenary Session, but there are other opportunities such as the annual JEMA Karuizawa Conference which offers the added attraction of a scenic setting and cool weather. This summer's program has been organized by Kansai missionaries and spearheaded by JEMA Vice President Harry Friesen, a unique departure from the traditional Tokyo-oriented planning. It is not too early to make arrangements for housing for the conference period of August 2-5.

Edith and I shall miss seeing you this summer in Karuizawa. Five years have passed since our last furlough and we will be in the States for three months. We have been looking forward to this opportunity of sharing with churches and friends what God is doing in Japan while reminding them of the unfinished task. We worked extra hard to get this issue ready before leaving and trust that it will be a blessing. We look forward to another stint with Japan Harvest. Thank you for making our job easy and enjoyable through your words of encouragement and loyalty to the magazine. We trust that we will be able to approach the challenges before us with new enthusiasm and vigor this fall and hope to greet you again through these pages.

Auf Wiedersehen,

Siegfried Buss

JAPAN HARVEST/No. 2-1981



JEMA

President's Page

At the February Mission Leaders Seminary this year in discussing field plans it was noted that in the past ten years a trend has developed among most mission societies of making specific plans and goals. One member put it this way: "There is now a general commitment to measurable goals." It would seem that the Church Growth Movement has been a significant factor in this, the C.G. Movement being a Christianized version of the "time-and motion" work studies and "effective management" attitudes and ideas, which in North America have been a major cause of great economic advance and prosperity. Without going too deeply into the pros and cons of the Church Growth Movement as such, it is interesting to note that in Scripture, there is a definite place for plans, for goals and for growth. For instance, Paul had his plans, "I plan to see you when I go to Spain," the risen Christ had plans, "Ye shall be my witnesses in Jerusalem, Judaea, Samaria and to the uttermost parts of the earth," and even God the Father reveals His plans in the guidance given to Paul to leave the regions of Asia Minor and press on into Europe.

Yet there are many parts of Scripture in which purposeful action is at a minimum. Abraham, for example, spent so many years just living in Canaan doing virtually nothing except trusting God. Christ, Himself, in the years of His ministry, though constantly busy to the point of exhaustion, would seem not to have had any "commitment to measurable goals" in the sense we use that term. Does this justify us not having goals today? Perhaps when we are tired, or when things are not going very well, it is good to remember that there are those parts of Scripture which seem to emphasize "being" rather than "doing", but since we are children of our time, any lack of effort or planning would seem to be due to laziness or inefficiency rather than to a special spirituality.

With still only one percent of Japan's 117 millions Christians of any sort, this year's Plenary theme reminds us that we are "facing a task unfinished which drives us to our knees, a need which undiminished rebukes our slothful ease."

Hugh Trevor

A Task Unfinished

The JEMA Plenary Session opened with the devotional message by Missionary Robert Ramseyer. It set the tone for the two days of meeting which explored implications of this year's theme: Facing A Task Unfinished.

ROBERT RAMSEYER

I have been asked to focus our thoughts around the theme of the hymn that we just sang, the theme of our time together: "Facing a Task Unfinished."

There are a number of ways that we could look at this. We could, for example, assume that we all know and agree on what precisely the task is and spend our time talking about ways that we might implement or go about finishing the task. We could urge ourselves to try harder in finishing the task. Or we could go one step further back and ask first, what is the task that is still unfinished, and then how do we go about working at it. The hymn that we just sang talks about things like going, making the Lord known, proclaiming that Jesus died and rose, laboring for the Lord's sake.

A Call to Repentance

In John chapter twenty Jesus tells the disciples, you remember, "As the Father sent me, so I sent you." From a very real sense I think the task is doing what Jesus did, that is, the mission is the same. And if we ask what Jesus did, we recall the words in the beginning of the Gospel according to Mark where Jesus preached the good news from God: "The right time has come and the kingdom of God is near; turn away from your sins and believe the good news." A big part of the task, then is a call to repentance, calling people to change, to turn around. In other words, we are called, I think, to confront people right where they are. And in order to do that, Jesus had to know the people among whom He lived and worked, and He knew them well. In order to call people to repentance, we must know them. We have to know them as individual people, as human beings, not as

categories. You can't call on Japanese university students to repent, or Japanese housewives, or Japanese office workers. We call on specific people to repent, people next to whom the Lord has placed us – real people with real problems. You know, when you think about it, Jesus had a lot more to do and far less time to do it than any of us. And yet somehow Jesus was never too busy. He was never too busy for people, for small groups of people or even individuals like that well-known woman at the well in Samaria. Jesus took time to sit and talk with people and there is no strategy for missions or for evangelism which can ever replace or substitute for getting to know people well, for becoming their friend and their neighbor. I think part of our problem in Japan has always been that the call to repentance has so often gone out and just missed people entirely; it goes right past them because we have never known them well enough to really call them to repentance. Then we worry and go to God and cry on God's shoulder and say, "God, these people have no sense of sin." The plain fact is that the call to repentance has never come to them in a way that they could hear it and receive it as a call to repentance. So we are called to confront people, to know them and to call on them to repent, to change. But, of course, then we go beyond that as we call people to believe, to have faith, to trust the Lord Jesus. Our task is to help people to become able to trust Jesus and, of course, in order to do that we have to show them that we really trust Jesus; that we really believe that His way is the best way, the only way for human beings to live – to help people trust Jesus, for Jesus really knows what is best for them. We ask people to

stake their lives on that trust just as we have staked our lives.

A Call to Holy Living

So, calling people to faith includes living in Jesus' way ourselves – showing in the way that we live that we do believe in the gospel, the gospel of Jesus Christ.

The task is a call to people to become disciples. Those words we all know in Matthew 28: "Go then to all people everywhere and make them my disciples."

A Call to Discipleship

A disciple is a learner, a student, one who learns from his or her master or teacher, a person who learns by following, by living with, by imitating the teacher. I would like to just here remind us again that all of Jesus' followers are disciples, are learners. There are no *senseis* among Jesus' followers, only disciples. Remember in Matthew, chapter 23, Jesus told His followers, "Don't let anybody call you *sensei*." That is precisely what He said because we are all in the process of learning. If people begin to think of us as teachers with authority, then we don't make disciples for Jesus, we make our own disciples and that is something very different. It takes a disciple to make a disciple for Jesus. Jesus' disciples going out and making their own disciples instead of Jesus' disciples has always been a problem in the Christian church. It is not something that began with the church in Japan. It goes back to Peter, and Paul, and Apollos, and the others. And frankly missionaries have always been the worst offenders. You and I must make it much more clear in our attitude and the basic way that

we live that we think of ourselves only as disciples, not as teachers in the sense of people who speak with authority – with their own authority and make their own followers.

We are followers. We listen; we learn; we follow Jesus just exactly in the same way as we expect brand new Christians to live and to learn and to follow Jesus.

A Call to Servanthood

The second basic question then is how do we do it. How do we carry on the unfinished task? Well, if the mission, the task, is basically Jesus' task, then, it ought to be understood that He alone is our model. Now it is obvious that Jesus' world and Jesus' situation were very different from ours, but I think the basic attitudes, the attitude toward life and to work that Jesus had, guide us as we make specific decisions about carrying on His task.

Jesus' basic attitude and position are, I think, described beautifully in Paul's letter to the Philippians, chapter 2, where Paul begins by saying that Jesus came into the world at the very bottom of human society, as a servant, as a slave. Jesus rejected all use of human power in His mission, that is, the power that comes from a person's position in society. That is why he came in at the bottom where there obviously was no power. That was the only way that Jesus could demonstrate that He was depending only on the power that God gives.

Jesus wasn't dependent on money; he wasn't dependent on formal education, or on social position or on power of government or on anything else. Somehow or other, you and I have to make that clear in our lives – in the way that we engage in mission – that mission doesn't depend on "things"; it depends on the power that comes from God.

A Call to Faithfulness, Service and Love

Paul goes on in that chapter to tell us how Jesus was faithful all the way to the cross. He was faithful in not compromising. He was faithful in not calling on the power of this world to help Him out when He was in a difficult position. He was faithful in meeting all the opposition that came with non-resistant love,

all the way to the cross. Jesus says that meeting opposition in that way is the one absolute requirement for becoming His disciple. "Whoever does not take up his cross and follow in my steps is not fit to be my disciple." We must be willing to meet the forces of evil with the same kind of self-sacrificing love that led Jesus to the cross. Jesus lived by that love and He expected us to live by that love. Remember He said, "People are going to know you are my disciples by the kind of love you show to each other."

Paul in his letter to the Ephesians, in chapter two, talks a great deal about how that love has brought together the two groups in his society that seemed totally irreconcilable. Love brought the Jew and the non-Jew together, totally remaking them into one new kind of people, without a gulf or distinction between them. That is the demonstration of the gospel right here in human society, the gospel of reconciliation with God.

The way that you and I carry on the unfinished task, the way that we do mission, the way that we do evangelism, that is a concrete expression of the gospel. It is also an expression of the way we understand the gospel, and our whole attitude is involved. Do we really enjoy being missionaries? Do we have fun sharing the gospel? Do we like being missionaries? Would we rather be doing this than anything we can imagine? Are we missionaries out of a sense of duty? Is this some task or job that has to get done? Do we see this as a kind of test of our faithfulness, a way to prove to God that we really love Him? In the way that we do evangelism, do we really demonstrate that the gospel is good news? Do we show that it is fun to be a Christian?

Jesus used two basic figures in talking about the Christian life. He talked about a banquet and he talked about the cross – a lot of fun and a lot of danger, but never anything that was boring or tedious, or drudgery. The Christian life is not at all like the life of the prodigal's elder brother, who slaved, you know, day after boring day for his father with the hope that some day in the future he was going to get a reward and have fun. The elder brother totally misunderstood what life with his father was all about.

I have a feeling that a great portion of the unfinished task in Japan is helping people here to see that the Christian faith is not something that has come from abroad to fasten a new moral law on people. It is not something that restricts and binds. It is not something that sets repressive, narrow limits on the way that people live but the gospel is good news about a new way of life. A new life with God. The good news is that God in Jesus Christ has come to us. The good news is that God calls us both to a banquet and to a cross. It is a call to a great adventure full of both fun and danger. Somehow you and I must help people in this country see that the Christian faith isn't the dull, wet blanket that so many people in this country think it is. The task before us, the task unfinished, is the same task that has always faced God's people. It is the sharing of the wonderful good news of what God has done for us in Jesus Christ. He imparted a new life in Christ; God has reconciled us to Himself; His love has made it possible for us to love Him; His love has made it possible for us to love each other; His love has made it possible for us to live at peace with one another in the way that our Creator intended us to live.

Let me close with that beautiful passage in Micah chapter four:

"In days to come the mountain where the Temple stands will be the highest one of all, towering above all the hills. Many nations will come streaming to it, and their people will say, 'Let us go up the hill of the Lord, to the Temple of Israel's God. For he will teach us what he wants us to do; we will walk in the paths he has chosen. For the Lord's teaching comes from Jerusalem; from Zion he speaks to his people.' He will settle disputes among the nations, among the great powers near and far. They will hammer their swords into ploughs and their spears into pruning-knives. Nations will never again go to war, never prepare for battle again. Everyone will live in peace among his own vineyards and figtrees, and no one will make him afraid. The Lord Almighty has promised this." (GNB)

Praise God that He has called us, called you, called me to this country to share this message of His love with this people.



JEMA – What it is

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

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

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

JEMA – What it does

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

JEMA – How it operates

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

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

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

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

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**JEMA EXECUTIVE COMMITTEE
1981-1982**

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- Vice PresidentHarry Friesen
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- Member-at-large.....Jake Friesen
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- Member-at-large.....Arthur Kunz
- Ex-officioSiegfried Buss

**14th ANNUAL PLENARY
SESSION
Feb. 17-18, 1981**

The 14th Annual Plenary Session of the Japan Evangelical Missionary Association which 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 Robert Ramseyer. The message appears elsewhere in this issue.

**PRESIDENT'S ANNUAL
REPORT**

JEMA President Trevor reviewed the activities of the past year. His report follows:

From a Japan Protestant Christian point of view, 1980 was chiefly notable for the Billy Graham Crusades. I myself was not involved much in them due to distance but we all praise the Lord for the many who attended. Those I have talked to about follow-up indicate that it is chiefly only those with contact with a church before the Crusade who have been successfully followed up, but hopefully there are many exceptions to this.

The JEA committee, on which JEMA is represented, is busy now with preparations for the Second Congress on Evangelism due to be held in Kyoto in June 1982 (the first having been in 1974). The basic reason for holding this is that the delegates who attended the first one felt it so worthwhile that they voted to have another later. The Japanese members of the JEA committee seem enthusiastic about this, though there may be some difficulties about Kanto and Kansai working together smoothly to promote this, but to

be a success it is important for as wide as possible a spectrum of evangelicals to be involved, and that the mind of the Lord be made clear as to the main aim of the Congress. With the Pope's current visit to Japan attracting a lot of attention towards Roman Catholicism in 1981, one would long to see some significant Holy Spirit-initiated movement among Protestants in 1982 to glorify the Lord and draw all men unto Him. May the planned Congress be part of such a movement. Philip Teng, of Hong Kong, the speaker at this Congress is a fine man of God, whom we should remember in our prayers.

Looking back over the Plenary Session reports of previous presidents, they have mentioned both the Karuizawa summer conferences and the activities of the Executive Committee. For last year's Karuizawa Conference we chose the theme "Opening the windows of Heaven" based on Malachi 3:10. The Lord obliged with a fulfillment closer to the same words in Genesis 7:11, but we had a good time anyway. This coming year, the Rev. Charles Feinberg of Talbot Seminary is the Summer Conference Speaker, and we have made the innovation of inviting Kansai missionaries to be responsible for the planning.

The present Executive Committee has been very faithful in attending and working together. The efforts of Mel Metcalf as Directory Advertising Manager have been specially significant in aiding JEMA's financial well-being.

There have been fewer VIP visitors and special seminars than in years past. Perhaps the extension of the Pioneer Evangelism Seminars to areas other than Tokyo has been one of the most significant advances of this last year, though the poor attendances in the Tokyo area itself have been a disappointment. The just-completed 2 day Mission Leaders' Seminar (last held 10 years ago) has been a further attempt to make JEMA a practical help to member missions.

The difficulty of adequately helping individual members of JEMA has been a matter of concern to the Committee during this last year. Whereas mission-related members are easily informed and represented through their missionary organization, the same is not true of individual

members. Probably there is no adequate answer, but we are glad of the support of such individual members anyway.

Recently some concern has been expressed lest evangelicals in Japan as in other countries be affected by a drift away from true Biblical foundations. Maybe this will need to be an issue taken up in coming days.

For the theme of our Plenary Session we have chosen the hymn "Facing a task unfinished, That drives us to our knees, A need that, undiminished, Rebukes our slothful ease, We who rejoice to know Thee, Renew before Thy throne, The solemn pledge we owe Thee, To go and make Thee known". May this Plenary Session, and JEMA itself, be a help to us all to do this.

LIAISON AND MEMBERSHIP

Mr. Harry Friesen, commission chairman, reported that JEMA membership stands at 1093. He reminded delegates that a year ago the suggestion was made that present members, both individual and Mission should contact prospective members about joining JEMA. A comparative study of membership in JEMA for the past five years revealed the following:

	1977	1978	1979	1980	1981
Member Missions ()	(45)	(46)	(48)	(49)	(49)
Individuals	778	827	851	851	840
Individual Members	294	274	277	247	253
Total Membership	<u>1072</u>	<u>1101</u>	<u>1128</u>	<u>1098</u>	<u>1093</u>

The Commission report concluded:

The continued interest in JEMA can best be explained by the fact that it is the only missionary organization that meets the needs of a broad spectrum of the evangelical missionary community. Although there is no full-time Executive Secretary, JEMA touches most of the missionary constituency through the many services which it offers, of which the JEMA Directory is a prime example. Japan Harvest keeps missionaries informed about matters of interest to the missionary. The Annual Summer Conference at Karuizawa gives opportunity for many to

meet old friends and make new ones, besides being both informative and inspirational. Area Pioneer Evangelism Seminars give assistance to groups on the most effective methods of reaching into new areas. The JMLI Japanese language school has been a tremendous boost to assist new missionaries in their efforts to attain proficiency in the Japanese language. The just-completed Mission Leaders' Seminar shows the importance of JEMA in assisting Missions in strategy and planning. JEMA Executive Committee members also are a vital part of *Nihon Fukuin Domei* (JEA). This is the only over-all evangelical organization which includes both Japanese and missionaries in its membership. JEMA has also been giving its cooperation to Church Information Service. Help and assistance has also been extended to those in need.

JEMA needs the active support of its constituency to continue these services to the over-all missionary community. The Commission encourages the missions and the individual members to maintain and foster interest in the coming year and thanks you for your support during the past year.

PIONEER EVANGELISM

Martha Classen, chairman of the Pioneer Evangelism Commission, presented the following written report:

Our commission presented three seminars to assist pioneer evangelism workers, at the Tokyo Baptist Church.

Because our Chairman left for furlough and the next one for a new assignment in his homeland, each seminar had a new chairman.

Jan. 21, 1980 - John Graybill, Chairman

Rev. Stanley Conrad with his team presented the Japan Evangelical Free Church's way of working.

April 21, 1980 - David Brook, Chairman

Theme:

Building Big Churches in Japan
Presentation:

by Rev. Michinobu Ikushima
Rev. Melvin D. Stott, Jr.

They told us about the Cumberland Presbyterian Church in Minami Rinkan in Yamato City of Kanagawa Prefecture.

October 6, 1980 - Martha Classen, Chairman

Theme:

Presentation of Bible Study Materials

1. Hugh Trevor's Beginner's Course
2. Rollie Reasoner's Salvation Course
3. Virginia Bowen and her team - Neighbourhood Series
4. Martha Classen - EHC's Introduction to Christianity Correspondence Course by Junji Hatori
5. PBA's 6 lessons for women, intended to arouse interest.



JMLI DEAN WITH FORMER STUDENTS

January 26, 1981

Theme:

Group Dynamics

Presentation:

Dr. Morris Jacobsen

Contacts have been made for area seminars also:

Okinawa – William Thorn

Sendai – Bennie Benson

Kansai – Lavern Snider

Aomori – Anton Netland

Hokkaido – Alan Mitchell

Nagoya – Jonathan Bartel

Shikoku – Ralph Cox

David Brook of TEAM with Satake Sensei of Baptist General Conference presented the White Field's plan for bringing a new church to independence in three years, at Aomori on March 4, 1980 with 20 in attendance. The same was presented in Sapporo on March 5 with 27 in attendance. Pastors and laymen also participated in these seminars.

Sapporo has asked for Ikushima Sensei's presentation and for a missionary to present the Bible studies in March of 1981. Ikushima Sensei is not available then, so their plans are still pending for this seminar.

The committee is trying to discern whether the low attendance in the Tokyo area shows a lack of interest or need for these seminars. We have been aiming for at least 30 at each seminar.

DISASTER AND RELIEF

Mr. Austin Warriner, member of the Disaster and Relief Commission, read the report presented by Chairman Ferd Ediger. The report stated:

The committee met once during the past year with JEMA chairman, Trevor, and went over the old DISASTER RELIEF MANUAL. It was revised at a few places to make possible a harmonization with our JEA counterpart, *KYUSAI IINKAI*. At this time our area representatives' names were agreed upon. These were then contacted by mail and their consent was confirmed. Their names are:

Hokkaido – D.J. Abrahams

Tohoku – Bennie Benson

Kanto – Ferd Ediger

Shinetsu – Bill Friesen

Tokai – Ken Milhous

Hokuriku – J.B. Friesen

Kinki – Austin Warriner

Chugoku – Jack Davidson

Shikoku – Jorma Pihkala

Kyushu – Peter Derksen

Okinawa – Archie Buchanan.

No relief was administered during the past year since no pleas for help came to our attention.

On two occasions, Ferd Ediger has tried to arrange a meeting with the JEA counterpart. The first time, Rev. Kitamura attended and the second time Rev. Haga attended but Rev. Suzuki still has not appeared at such a planned meeting. The second meeting was also attended by Billy A. Melvin, executive director of NAE in Wheaton, Illinois. He talked to us about channeling funds through *World Relief* and promised to send information to JEA. Later, after waiting three months, Rev. Haga called and said no word had come yet. JEA sent ¥339,405 for relief during the past year. They are not committed to overseas relief but since the money came in from the outlying churches and was earmarked for that purpose, they sent it on.

On Feb. 17, a luncheon is planned in order to bring together the JEMA committee and area representatives with the JEA committee. It is hoped that by that time Rev. Haga will have available his translation of our manual. Also, we hope that some common concerns can be coordinated.

PUBLICATIONS

The report was submitted by Publications Commission Chairman Siegfried Buss. He took time to express his appreciation to the many who assist behind the scene. The 30th edition of the JEMA DIRECTORY was made possible through the dedicated work of Editor Florence Karlson, Associate Editor Shuko Watanabe and Advertising Manager Melbourne Metcalf. The JEMA DIRECTORY for 1981 indicates 2649 Protestant missionaries, a gain of 102 missionaries over the previous year.

The publishing of JAPAN HARVEST is no small task. The spiral of inflation makes it difficult to operate in the black. One answer is to increase subscriptions. Delegates showed their enthusiastic support by circulating a sheet for gift subscriptions. The response was most gratifying.

The report indicated that the special double issue detailing church distribution in Japan was well-received. This issue along with the large color map is available through the JEMA Office for ¥1,500 (postage extra). The map can also be purchased separately for ¥500 (plus postage).

The editor expressed his sincere thanks to all who had a part in preparing the magazine for publication, contributors, members of the publication commission, members of the production staff and our dependable printer, NEW LIFE LEAGUE.

JEMA DIRECTORY ADVERTISING MANAGER

The Advertising Manager, Mr. Melbourne Metcalf, was given an opportunity to report to the delegates. His comments shed light on various volunteer efforts, essential to keeping the publications in the black. Mr. Metcalf stated:

Since the work of JEMA is rather largely dependent on income from advertising a brief report on this aspect of our ministry may be in order. Let me begin with the people involved in this work.

Dr. Siegfried Buss not only edits the Japan Harvest magazine but he also secures the advertising for it. We truly owe him a debt of gratitude for his labor of love on our behalf.

Mr. John Graybill served as advertising manager for the Directory from 1975 to 1980. During this period the number of ads increased from thirty-six to eighty-seven and the income from 833,000 yen to 2,182,000 yen. John also prepared a job description and a set of guidelines so that it was relatively easy to take over the job when he left. We are most grateful to him for his good work as ad manager but also for his forethought and planning for the continuity of this work.

Mrs. Shuko Watanabe in JEMA office is the third person to whom much appreciation is due. She not only knew the answers to all of my questions but also, to my delight, did the greater part of the work.

Twenty of our advertisers have cancelled their contracts with us this year, but with your help and especially that of Mr. Paul Roland in the Kansai area we have secured thirteen new ads. Our total advertising space this year is about the same as last

year and our income only slightly less. While there is a temptation to increase the number of ads so as to increase income we must be careful to carry ads that are useful to us as well as beneficial to our advertisers.

If you find errors or ads of which you cannot approve we would appreciate hearing from you. It has been a privilege to serve JEMA in this way and I trust my successor will find the experience as enjoyable as I have.

**JAPAN MISSIONARY
LANGUAGE INSTITUTE
1980 Annual Report**

JMLI's twelfth year of operation, 1980, was a good one in all four of its terms. The following chart will provide a clear picture as to students, classes, graduates, and certificates

Terms	Students	Classes	Student/ Teacher Ratio	Graduates	Students Receiving Certificates
Winter Jan. 7-Mar. 27	67	24	2.7	2	32 = $\frac{13}{1} \frac{7}{2} \frac{5}{3} \frac{4}{4} \frac{3}{5}$ Stage
Spring Apr. 7-June 5	56	20	2.8	-	(Combined with Summer)
Summer June 9-July 24	46	17	2.7	6	33 = $\frac{9}{1} \frac{6}{2} \frac{6}{3} \frac{6}{4} \frac{6}{5}$ Stage
Fall Sept. 2-Dec. 18	65	21	3.1	1	27 = $\frac{11}{1} \frac{8}{2} \frac{4}{3} \frac{3}{4} \frac{1}{5}$ Stage
Total	234	82	Av. 2.8	9	92

awarded for completion of study stages.

The nine graduates, who completed the five study stages and met all graduation requirements, are: Dwight Albright and Stephen Friesen in the Winter term; Douglas Jordan, Gail Gierhart, Michael Harris, Julie Harris, Sandra Tengwall, and Kenneth Young in the Summer term; and Arnold Nordaas in the Fall term. Some schools accept completion of JMLI's five study stages as 36 college credits. On the average, the five stages can be completed within two years (in 75 to 84 weeks) of class study.

In planning for the school year, 42 weeks are in school. Ten weeks provide for vacation - five weeks in the summer, three weeks for Christ-

mas and New Year's, and one week each in the spring and fall.

JMLI also has an extension testing program for students studying with tutors. During 1980, two students who had begun their study in JMLI classes and then continued study with tutors took the last of the periodic tests at JMLI to complete the entire course of five study stages. Another student studying only with a tutor from the beginning and not in a class took the JMLI tests on stages 1 and 2 this year.

A JMLI special service for missionaries anywhere in Japan (not just our own students) is our Sermon Correction Service. Several missionaries this year took advantage of this program by submitting manuscripts or tapes for correction by qualified teachers.

We deeply appreciate the faithful and conscientious work of our teaching staff. We have a total of thirteen teachers. Ten of these teach morning full-time (five days a week) classes, and six of the ten teach afternoon part-time classes as well. In addition, three other teachers teach afternoon part-time classes only. At the December 18th Graduation-Christmas program Mrs. Akiko Nishida was honored for ten years' service as teacher at JMLI, the second teacher to be so honored. Miss Kyōko Komura has now served twelve years.

JMLI is operating in the black even though tuition has not been raised since 1978. Teachers' salaries were raised by 6.5% according to the increased cost of living. A new

control console for the language laboratory, installed by Sony Corporation at a cost of ¥1,652,800, has been very beneficial in the study program.

In addition to classes, the regular Chapel and orientation programs and occasional excursions provide further training for missionaries. Chapel periods give each student the opportunity of giving a prepared talk before his teachers and fellow-students, using the Japanese he has learned in his studies. Orientation, by means of lectures, films, etc., acquaints the students with Japan and the Japanese and gives help in how to share the gospel in Japan. Excursions provide enjoyable glimpses of Japan with informal fellowship among teachers and students. In 1980 the students and teachers visited Yomiuriland in February, went mikan-picking in Chichibu in November, and enjoyed cherry blossoms in the spring and chrysanthemums in the fall.

Volume III of *Japanese by the Total Method (Basic, Part Three)* was published in August, 1980. Our appreciation goes to Dr. Noah S. Brannen, the author, to the teaching staff of JMLI, and to our Publications Secretary, Miss Frances Horton of the Southern Baptist Mission, for making this possible. At the moment the *Basic, Master Index* for Volumes I, II, and III is being prepared and work on Volumes IV and V is in progress.

We are very grateful for a year's service as JMLI office secretary given by Miss Karen Isder under the sponsorship of the Evangelical Covenant Mission. Since September Mrs. Doreen Endo is serving well in that capacity. Mr. Haruya Itoh, a pastor's son who is attending night school, has replaced Miss Miharu Onodera as office helper. We appreciate the two and a half years of service by Miss Onodera.

Words cannot really express our thanks to Mr. Rudolf Hostettler and to his mission, the Swiss Alliance Mission, for his four years as Dean of JMLI. It is upon his shoulders that the actual running of the school rests. He is indeed a man of integrity and has done a superb job. We will miss him sorely when he leaves for furlough in March. As yet we do not have a replacement for him in this vital task.

Mr. Harold Johnson, our capable

Lectures on Japanese culture, religion and Christian work have been given by missionaries and Japanese pastors.

We are much thankful for the good spirit prevailing at the school and the excellent co-operation between teachers, students and the administration. We pray that the school will continue to be an effective tool in teaching the Japanese language to missionaries so that the gospel of salvation in Christ may be preached to many in this land of Japan.

The following missionaries have served as Board of Directors of KMLI:

Magnus Sorhus (NLM), chairman
Johannes Sameien (NLM), secretary

Georg Tumyr (Joint Conf. NMS-LFCN), member at large

Sverre Krutnes (Joint Conf. NMS-LFCN), member at large

Raymond Gosden (JEB), member at large

Harald Evjedal (NMS), dean, treasurer, non-voting member

Respectfully submitted, Magnus Sorhus Chairman, Board of Directors.

FELLOWSHIP AND CONFERENCES

Commission Chairman Arthur Kunz reported:

"The Commission on Fellowship and Conferences is responsible for arranging fellowship meetings and conferences for JEMA, including an annual summer conference for the edification, fellowship and education of its members and others. Other activities may include fellowship dinners... and the annual Strategy Conference." (JEMA By-laws)

Last February right after the election of the new Executive Committee the new members of this commission were appointed and had to start quickly with planning and preparing for the summer conference. There was no problem in drawing up a program containing edification, fellowship and education but we had a hard time looking for speakers. Yet by the provision of God and through the cooperation of JEMA members everything could be arranged in time.

The speaker from overseas at the daily Bible Hour was Rev. Don McDougall, Assistant Professor at Talbot Theological Seminary and

Pastor of the La Mirada Community Church. The evening before the conference I met Brother McDougall at the Karuizawa Union Church in overalls helping Brother John Schone do some repair work at the old building. He also climbed the paint stained ladder to put up above the pulpit the banner giving the theme of the conference: "Opening the Windows of Heaven". Thus, by sharing his time and strength for the upkeep of the Lord's House he added deeper meaning and impact to his messages. These again are available on cassette tapes.

Listeners very much appreciated the lecture on language and culture given by Mr. Takamizawa. The forum on dealing with sects by W. Lingle and F. Cole presented valuable insight and advice to be used in our churches. The COWE '80 report by V. Strom, just back from Thailand, as well as the explanations on the "Church Information Service" (A. Seely and M. Morehouse) provided some of that education we missionaries need and look for. The film "Joni" impressed a large audience including several Japanese.

Missionary Carl DeBoer was in charge of the musical program. Not only did we sing well-known songs from our good old Hymn Book but we also came to know and love a selection of new ones from a song-sheet. "Rise and soar into the sunlight rays, using both your wings of prayer and praise..." will still be ringing in many hearts.

Our commission member, Mrs. L. Schone, arranged everything for the fellowship meeting of the Ladies during the summer conference. Mrs. McDougall gave a moving testimony of her daily life with Christ.

The 1981 JEMA conference will be held from Aug. 2-5, Dr. Charles Feinberg has accepted our invitation to be the speaker.

Realizing that the Strategy Conferences didn't continue annually JEMA president H. Trevor suggested a mission leaders seminar to be held in February, prior to the plenary session and many welcomed it.

Since the fellowship dinner at the time of the last plenary session with Dr. Harry Stam there has been no other banquet but again this year the Sanno banquet will be a traditional feature of the plenary session.

We thank God for the many special blessings in the past year.

JAPAN EVANGELICAL ASSOCIATION

Mr. Verner Strom gave the JEA report. He stated:

This past year the following people served as JEMA representatives to the JEA Executive Committee: Messrs. Hugh Trevor, Arthur Kunz, Mel Metcalf, Harry Friesen, and Vern Strom. Rev. Nakaichi Ando served as the President, Messrs. Reiji Oyama and Vern Strom as Vice Presidents, and Rev. Akira Hatori as Executive Secretary.

Meetings were held generally every other month. JEA's business meeting is held bi-annually and will fall again June 1 and 2, 1981.

Last year on June 2 and 3 a special discussion meeting was held with representatives from the different areas of Japan as well as from the three charter members. Three subjects were discussed in depth.

1. JEA and its future. This topic sought to deal with the problem of how JEA could facilitate further cooperation among evangelicals.

2. The Second Japan Congress on Evangelism, which is tentatively scheduled for June, 1982.

3. JEA's relationship to other world evangelical organizations such as WEF, LCWE, etc.

Much of the energy of the evangelicals this past year was directed towards the Billy Graham International Crusades held in a number of cities across Japan. This slowed down some of the preparation for the Second Japan Congress on Evangelism.

In November Dr. Billy Melvin, a representative of WEF, travelled through Japan and met with a representative group of JEA leaders. He explained more fully the future of WEF and encouraged JEA to consider full membership.

Just a few brief personal impressions.

1. I believe that JEA provides a vehicle whereby JEMA is able to cooperate with national pastors.

2. I believe that there is a real need for an organization like JEMA to provide the opportunity for evangelicals, both national and missionary, to meet and to cooperate.

3. JEMA serves as Japan's contact with international and other national bodies.

director, will return from a year's furlough this summer. In his absence Mrs. Thelma Moorhead has served in that capacity.

We wish to thank the missionaries who have served on the JMLI Board of Directors. Mr. Don Wright, Mr. Del Palmer, and Mr. Helmut Schultz concluded terms of service in 1980, and we welcomed two new members, Mrs. Viola Ediger and Mr. Peter Horne. The following are serving on the Board of Directors at the present time:

Thelma Moorhead, SB, Chairman,
also Director during Harold
Johnson's furlough

Harold Johnson, WM, Director
until May, 1980, and after Sep-
tember, 1981

Viola Ediger, GCMM

Peter Horne, CLC

Jerry Livingston, JLMA

Harold Sims, ChC, Treasurer

Kevin Zirkle, WGM, Secretary

Submitted by

Thelma Moorhead
Director

CHURCH INFORMATION SERVICE

The report below was presented
by Art Seely.

Just a year ago the Church In-
formation Service office officially
opened for business. As we reviewed
1980 at our recent CIS committee
meeting, we felt it would be appro-
priate to present a brief accounting
to the JEMA committee at this time,
since JEMA has been involved in
several ways in helping CIS get
underway. In 1980 this help has
included providing a vehicle for
publication of the All-Japan Church
Survey, provision of part-time office
space and a monthly contribution.

Presently CIS employs two Ja-
panese women part-time to do the
necessary maintenance and upgrad-
ing of our files and maps, and to
respond to inquiries for information
and referral. Mr. Mitsumori acts as
treasurer, and Miss Morehouse
handles liaison between the com-
mittee and the office staff. Currently
we use the JEA/JPC office on Wed-
nesdays and JEMA office on Thurs-
days.

Preparation, publication and dis-
tribution of the survey and map were
the main highlights of the first year

of CIS activity. Preparation of the
color map took several weeks of
hard work, but Mrs. Ikeda, our ex-
geography teacher who also has
print shop experience, responded to
the challenge with a fine job.

Requests for research information
and church references are still only
a trickle, averaging about ten a
month. In addition, the staff has been
adding information to the cards (re-
sponsible person, telephone number,
church membership), while checking
against new lists that come to hand.
Also, since most requests are for
urban information, we are preparing
urban maps to supplement the pre-
fectural maps prepared earlier.

After an introductory letter early
last year, we prepared a bi-lingual
CIS News sheet in the fall. Budget,
permitting, we hope to put out fur-
ther issues this year. Aside from a
running count of churches, we took
the first annual count in November.
In time these annual counts will
provide some valuable research ma-
terial.

Below is a brief financial statement
for the year 1980.

INCOME

Balance on hand, Jan. 1	¥ 68,628
Gifts and offerings	712,600
JEMA Subsidy	450,000
Survey sales	511,400
Fees for information	5,000
Interest on bank funds	1,367
	<u>¥1,748,995</u>

EXPENSES

Salary and "arubeito"	¥ 607,335
Advertising of survey	28,800
Office expenses	97,791
Repayment on printing loan (JEMA)	1,000,000
	<u>¥1,733,926</u>

We want to take this opportunity
to express our thanks to JEMA for
your help and encouragement during
this past year. Your continued pray-
ers, interest and support will be
greatly appreciated.

Respectfully submitted,
Haruo Mitsumori, Chairman (IGM)
Art Seely (TEAM)
Tsutao Mochinaga (LM)
Mildred Morehouse (FEGC)
Hazel Watson (SB)

KANSAI MISSIONARY LANGUAGE INSTITUTE

We are happy to report that we
have had a good year at KMLI, the
first full year of operation.

We have had more applications
than we were able to accept. But
from 1982, especially from fall 1982,
at least some of the sponsoring
missions expect to have less students
and it therefore may be possible to
accept more students from other
JEMA missions. In fall we had 19
full-time students in the morning,
and from the beginning of this year
we had 23. In the afternoon we had
4 full-time students and 16 part-time
during the fall term, and from new
year we have 4 full-time, 12 part-time
and 4 on refreshing course. 3 students
finished their planned studies, but
since they studied only one year they
did not get a graduation certificate.

As to the teachers one had to
resign because of sickness in the
family. One full-time teacher and
one part-time teacher have been em-
ployed. We have now 4 full-time
teachers and 4 part-time teachers.
We are much thankful for our good
and dedicated teachers.

Rev. Harald Evjedal has con-
tinued to serve as dean. He has
administered the school in a smooth
way to the satisfaction of all. We are
thankful for his good work.

We have been happy to welcome
the Japan Baptist Mission, Southern
Baptist Convention, as a new co-
operating mission. Another mission
is considering membership.

According to our constitution mis-
sionaries from co-operating missions
have first priority to be accepted as
students. As far as we have capacities
we accept students from other mis-
sions, in the first place from JEMA
members.

By-Laws have been worked out
and approved.

We are again thankful for a year
of good co-operation with JMLI
through its dean Mr. Rudolf Hostet-
tler. We follow approximately the
same tuition rates and salary scale,
and the teaching material of "Ja-
panese by The Total Method" we
buy through JMLI.

We are also thankful that the right
has been given us to copy the tapes
and some other teaching material.

WORKSHOP SESSIONS

On the morning of February 18 there were two workshop sessions. Peter Horne reported on the opportunities existing today in Japan in literature evangelism. His presentation appears elsewhere in this issue. Dr. Lavern Snider spoke on the topic: Inspiration from Church Planting Research. The reader is referred to Number 3, 1980, of Japan Harvest where Dr. Snider shared one chapter from his book, *It's Happening in Japan Today*. A summary of Dr. Snider's workshop as recorded by Peter Horne, follows:

1. A missionary should be a servant of the Gospel – not necessarily the director of anything. Simply exercising his gifts within the church can be a vital role.

2. We need a clear delineation of purposes for the church and for the missionary – our goals, methods, budget, etc. will influence the entire life and impact of the church.

3. Theological considerations: Christianity is both a teaching and a life style. We must give people enough information about who Jesus is and what He says for them to be

able to believe – but we must also have a radical life style which is unmistakably different. Also, we need to keep the balance between sowing seed and reaping the Harvest.

4. Financial concerns: Growing churches emphasize stewardship of the whole of life, and giving becomes a natural consequence. There is no shortage of money in Japan – our problem is establishing the situation where people will part with it joyfully.

5. Implications for theological education: Japanese seminars have a heavy emphasis on classical curriculum. Sometimes it would help for students to have to start by cleaning the toilets, and getting involved with every aspect of church life.

6. Importance of atmosphere: Expect things to happen, and help them to take place, encouraging others to share the excitement and responsibility. It is good to have a specialty – youth ministry or whatever, that your church is famous for. People mean everything – winning them, retaining them, disciplining them, and deploying them for service.

SANNO BANQUET

JEMA President, Hugh Trevor, presided over a lovely evening. Special music was provided by Del and Kae Corbin. Guest speaker was Howard Blair who spoke eloquently on the title "Be not weary in well doing". The address appears elsewhere in this issue.

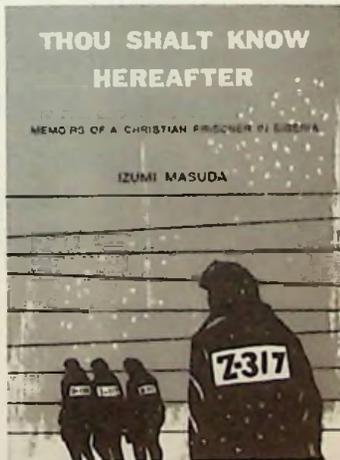
FINANCIAL UP-DATE

The lunch hour of February 17 was set aside for a discussion on latest financial matters affecting missionaries in Japan. Mission treasurers and others interested joined Mr. Victor Springer in this session.

HONDA GREETINGS

Rev. Koji Honda, who had served as chairman of the Tokyo Billy Graham Committee, asked for permission to express his sincere thanks to the delegates for their encouragement during the crusade. He concluded with the wish for continued cooperation between missionaries and Japanese and stressed the need for additional missionaries in this land.

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JAPANESE CUSTOMS

*When you take off your shoes as well as your hat,
When you sit on your heels in the midst of the mat,
When you cannot get up – so long you have sat,
You've learned some Japanese customs!*

*When you go to the left instead of the right,
When you sleep on the floor – lie awake half the night,
When you can't budge in a tram – try as you might,
You've learned some Japanese customs!*

*When you drink tea and more tea though you haven't a thirst,
When your wife has to wait while you are served first,
When with Buyu and Abu your summers are cursed,
You've learned some Japanese customs!*

*When you eat cold raw fish in an old country inn,
When cooked fish is served with head tail and fin,
When you bathe in the tub the whole tribe has been in,
You've learned some Japanese customs!*

*When you eat pretty cakes made of Dutch cleanser and rice,
When you learn that big mouthfuls are perfectly nice,
When you spread it on thick before giving advice,
You'll be learning some Japanese customs!*

*When you throw mikan skins in the railroad car aisle,
When 'Just a short way' proves more than a mile,
When your friends tell sad news with a laugh and a smile
You've learned some Japanese customs!*

*When you see folks engaged who never have met,
When you walk on high stilts to keep out of the wet,
When they get all the English from you they can get,
You'll be learning some Japanese customs!*

*When to sit and drink tea seems quite natural to you,
When in some ways you like to do as they do,
When you see there's some sense in their point of view,
You've learned some Japanese customs!*

*When you've gathered a circle of friends who are true,
When you see how they place complete trust in you,
When you talk heart to heart as we know you can do,
Yes, you've learned some Japanese customs!*

(Author unknown)

The poem was submitted by Missionary Lardner C. Moore who just recently found it in the files of his father, the late Boude C. Moore, who for many years served as missionary in Fukuoka.

Editor

20 SAMON-CHO SHINJUKU-KU TOKYO
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WORLD WIDE PICTURES

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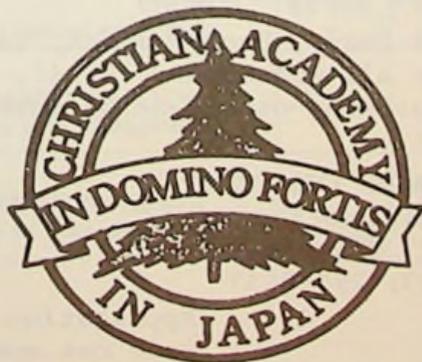
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1981-82 schedule:

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Winter term - January 6

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IN THE ZOO (Dobutsuen de)	12 min.	GOD'S WONDER SERIES (Subarashii Kamisama) Delightful films for children showing the God of Creation in all His wonder.	¥2,000	¥45,000
ON THE FARM (Nojō de)	12 min.		¥2,000	¥45,000
IN THE MEADOW (Nohara no naka de)	12 min.		¥2,000	¥45,000
IN THE BEGINNING (Miwatase)	30 min.	Seeing God's hand in the wonder of creation from the opening chapters of the Bible.	¥3,000	
THE FINAL HOUR (Owari no toki)	30 min.	The solemn contemplation of what will happen to this world in the face of a growing population and widespread pollution.	¥3,000	
THE RED GLOVES (Akai tebukuro)	25 min.	Drama type film for children emphasizing how a knowledge of Christ leads to obedience to parents.	¥4,000	¥90,000
SHOICHI & THE PERSIMMONS (Wanpaku nikki)	25 min.	A children's adventure story bringing out the message of salvation and restitution.	¥4,000	¥90,000
OUT OF THE MAZE OF CONFUSION (Mayoi no mori kara)	30 min.	The challenging story of how a young man, who had studied philosophy, find his way to the Gospel.	¥4,000	¥90,000
A RACE IN THE SNOW (Kitaguni ni kakeru ai)	30 min.	The document of the messengers of love featuring physically handicaped pastor and his faithful wife.	¥4,000	¥90,000
SHINING LIKE THE STARS (Tomo yo asu kagayako)	28 min.	The testimony of Shinichi Toyoda whose life was transformed by Christ, through his mother's prayers.	¥4,000	¥90,000
CAPTAIN OF THE FLOATING CHURCH (Araumi no jujika)	28 min.	The testimony of a fisherman who was saved from drowning by seeing the neon cross on the harbour.	¥4,000	¥90,000
TAKE-OFF FOR GLORY (Eiko e no shuppatsu)	28 min.	The gripping testimony, a criminal, who found Christ and then led his family to the Saviour.	¥4,000	¥90,000
EVEN UNTO DEATH (Shi ni itaru made mo)	1 hr. 20 min.	The amazing story of Kipun Lee, the first missionary of Jeju Island, who died a martyr's death.	¥12,000	¥400,000

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JAPAN SUNDAY SCHOOL UNION

Be Not Weary in Well Doing



The banquet address by Mr. Howard Blair has been reproduced in its entirety. Very little editing is required when the speaker is the chairman of the English Department at CAJ.

HOWARD BLAIR

It was several weeks before Christmas that I was invited to come here and speak to you this evening. The invitation came through a telephone call from Peter Horne. My first impulse was to look for a way out. I suggested several reasons why I was not the appropriate person to speak on such an occasion. Peter was unconvinced. Then I hoped that I might find a conflicting engagement. But my engagement calendar for February 17 turned up blank. Finally, I said, "Well, I'll think about it," – meaning I'll try to find some acceptable reason why I cannot fulfill the request. I never found one. In fact, all I could think of was a sentence I had read nearly two years ago: **NEVER MAKE A DECISION BASED ON FEAR.**

Because of the particular circumstances I was facing when I first read that sentence, it gripped my attention so that I have not forgotten it. I had been asked to give the commencement address for CAJ's class of 1979. I had set out every possible reason why I could not and should not do it. Then I read that sentence: **NEVER MAKE A DECISION BASED ON FEAR.** It had a wonderfully clarifying effect on my vision. I saw that the only reason I was resisting that invitation was fear – the fear that I could never measure up to the high quality commencement addresses that had been given in previous years. **NEVER MAKE A DECISION BASED ON FEAR.** All right! I accepted that sentence as a valid principle for my life, and I accepted that engagement. And still acting on that principle, I accepted this one tonight.

On this occasion I should like to speak to you from the words of the

Apostle Paul: "Be not weary in well doing." Even those of us who work in the cloistered security of a CAJ classroom sometimes get weary in well doing. I will confess that I do not always go home from school walking on air. Sometimes I have gone home wondering what's the use. I have just finished reading with the class an inspiring poem – one of those poems that open up wide vistas of thought – when a gum-chewing, bubble-popping sophomore wants to know what's so great about that? Two weeks ago I brought into the senior humanities class an excellent film to wrap up our study of Hamlet, and one gentleman only six months away from college asks if this is just another educational movie, or is it a good one? Last week another senior returned to class after a three-day absence and greeted me with, "I didn't miss anything important, did I?" And frequently when I introduce a unit on English grammar somebody asks: "Why do we have to study this junk – it won't do us any good!" And in my heart of hearts, I have to agree – it probably won't. But I have been teaching long enough to know the rewards as well, and there are many. When a student's been having a rough time, flunking most of his courses, and because you go out of your way to show some personal interest, and give some help, he begins to get himself together, starts working, and his grades go up – when that happens you stand up a little taller, thankful to have had a little part in helping one young man move ahead successfully. In teaching it is true: "In due season we shall reap, if we faint not."

Fainting, growing weary, is I believe an occupational hazard to

which not only teachers, but more especially missionaries and pastors are particularly vulnerable. Among his lectures to his students Charles Haddon Spurgeon has a lecture entitled, "The Minister's Fainting Fits." I want to quote one paragraph from that lecture:

Our work when earnestly undertaken, lays us open to attacks in the direction of depression. Who can bear the weight of souls without sinking to the dust? Passionate longings after men's conversion, if not fully satisfied (and when are they?), consume the soul with anxiety and disappointment. To see the hopeful turn aside, the godly grow cold, professors (of Christ) abusing their privileges, and sinners waxing more bold in sin – are not these sights enough to crush us to the earth? . . . How can we be otherwise than sorrowful, while men believe not our report, and the divine arm is not revealed?

Any of us who have been engaged here for any time in missionary work, any of us who really care about the people in our neighborhoods and cities, any of us who have as our purpose and objective the greater glory of our Lord Jesus Christ and the growth of His church, will readily understand these words of Spurgeon.

Certainly all of us who are engaged in any kind of church planting ministry have had experiences of disappointment:

- tens of thousands of tracts distributed with little or no response . . .
- wide advertising of a meeting or Bible class, and only two or three, or perhaps none, show up . . .
- seekers or young believers we are

so hopeful of suddenly dropping out completely. . .

– promising leaders in the small church moving away to other cities. . .

Under an accumulation of experiences like these it would not be surprising if one should grow a little weary.

Several years ago I went home on furlough and gave messages in churches from Maine to Mississippi in which I recounted the difficulties and the problems we meet in seeking to win disciples for Christ in Japan. I had statistics and examples aplenty. I talked about the deep-dyed Buddhist patterns of thought in every Japanese, and the Confucian ethic and web society that all combine to make it so difficult for a Japanese to commit himself to Christ. I think that everything I said on that furlough was accurate enough. But I think my emphasis was wrong. At the end of that furlough, on my way back to Japan, I stopped off for one week in California to attend the Robert Schuller Institute for Successful Church Leadership. That week turned out to be the highlight of my furlough, one of the most inspiring experiences I had had in a very long time. Robert Schuller has the gift of inspiring faith and enthusiasm in others. And that, more than anything else, was what I needed then. I came back to my church in Higashi Kurume with a new sense of purpose and a new enthusiasm, and a new determination to see that church grow. I think it is no coincidence that from that time we have seen a new vitality in the life of the church, and growth after several years of stagnation.

I am coming to the conclusion that, generally speaking, evangelism in Japan is no more difficult or unproductive than evangelism in the United States. In fact in some situations it may be easier. During one furlough I spent time with my father who was then pastoring two small churches on the coast of Maine. As I look back to that experience now, I realize that my father had a harder, more unresponsive soil to scratch in New England than I have in Higashi Kurume. What I needed was less emphasis on the difficulties and problems, and more emphasis on faith and enthusiasm.

Ralph Waldo Emerson said, "Nothing great was ever achieved

without enthusiasm." – and I suspect he was right. Now you won't find the word enthusiasm in the Bible. But certainly the idea is there. I'm not talking about the rah! rah! enthusiasm that cheerleaders try to stimulate at a game. The kind of enthusiasm I am speaking of can be just as strong in the quiet, undemonstrative person as in any other. Etymologically, the word means to be god-possessed. I think St. Paul comes close to expressing the idea when he writes to the Colossians: "For this I toil striving with all the energy which He mightily inspires within me." I think you can say that Christian enthusiasm is faith that has caught fire. The man or woman who has it is the man or woman who does not become weary in well doing.

Paul wrote to Timothy (and I take it that his message is for us missionaries also): "Proclaim the message, press it home on all occasions, convenient or inconvenient. . ." And to fulfill that task there needs to be a constant current of enthusiasm running strong and deep in the personality. Some people can be enthusiastic for 30 minutes, others for 30 days, but it is the man or woman who can maintain that quality of enthusiasm for 30 years who will leave his mark. "Nothing great was ever accomplished without enthusiasm."

How do we get and maintain that kind of enthusiasm? I believe there are three steps: First, set a goal. Second, from a plan. And third, believe. From my own experience I know that "one important factor that keeps enthusiasm perking is to have an irresistible goal, a fascinating objective – a consuming purpose that motivates and dominates and will not let go of you."¹ I read in *Time* magazine a couple of weeks ago that Jimmy Carter facing the end of his administration had told someone that for the first time in his life he faced the future without any goals. I am sure it must be a difficult thing – after you have been president of the United States, where do you go next when you're only in your mid-fifties? It is a dreary thing to live without goals.

About a year and a half ago, I sat down and wrote in my notebook two questions which Robert Schuller asks: First question: What goals would you be pursuing now for yourself and your ministry if you knew you could not fail? I don't

know how it is with you, but I find for myself that often I am reluctant to commit myself to a big goal because I am afraid I might fail. It would be embarrassing to announce to everybody my goals, and then not realize them. NEVER MAKE A DECISION BASED ON FEAR. As far as I know, the only possible alternative to fear is faith. And in the kind of work we are doing, one visible way we can express our faith is to commit ourselves publicly to a goal. The goal, of course, will not be a wild dream. It will grow out of prayer and careful thought. It will be something we believe God wants us to accomplish for Him. It will be a dream or a vision that He has inspired. And it will not be something merely general or vague; it will be quite specific.

I think another reason we are sometimes reluctant to commit ourselves to specific goals is that by doing so, we inevitably set up tension. But not all kinds of tension are unhealthy. You cannot play a violin or a piano unless the strings are under tension. In order for any progress to be made in human life, there must be creative tension between what is and what ought to be. This is quite a different thing from the ulcer-producing tension we call anxiety. Of course, goal-setting can cause anxiety if we are not operating in faith. Lloyd Ogilvie points out that "Anxiety is the result of doing our own thing, in our own timing, with our own resources."² But it doesn't need to be that way. In pursuing God-inspired goals we can be completely free from anxiety because we desire only what God wants, when He wants it, in the way He wants it. Our ability to dream great dreams must be matched with complete dependence on Him. What goals would you now be pursuing for yourself and your ministry if you knew you could not fail?

The second question I wrote in my notebook was this: What plans would you have on your drawing board if you had unlimited financial resources and 15 years in which to carry out those plans? (I had to write 15 because of where I am in life.) Now, someone may object that this second question is irrelevant because as a matter of fact his financial resources are very limited. But if God has inspired your dream, you really do have unlimited financial

resources. God has no poverty problem.

Setting a goal is the first step toward getting and maintaining enthusiasm, but it must be followed by a workable, intelligent plan for realizing that goal. On the wall of my study I have hung a couple of those Argus posters. One of them says, "No goal is too high if we climb with care and confidence." That's where the planning comes in - climbing with care. And this planning will usually involve breaking down our big goal into many little goals to be accomplished along the way. One sentence we heard frequently at the Schuller Institute was, "Inch by inch, anything's a cinch." That sentence has often helped me to stay calm and patient when sitting through the long discussions of our church *yakuin*. They may not be ready to take the big steps I am ready for, but as long as they are heading toward the goal, even inch by inch, I can be content.

I think we have to be prepared for disappointments and occasional setbacks along the way, however. Last year our church set a prayer goal of 25% growth for 1980. On the basis of the previous year's experience, that seemed to be a not unrealistic goal. We didn't make it. Our growth for the year was more like 10%. This in spite of what I think were well-planned efforts to make new contacts and to get the gospel message out to the people in our community. But we are not discouraged, for we know that even disappointments and apparent set-backs will be taken up and used by the Lord to further His plan and accomplish His purpose. Our responsibility is to plant and nurture the seed. In doing so we set our goals with enthusiasm and commit ourselves to them publicly. We make our plans realistically and carefully, and with much prayer. But always we understand that only God can give growth. "The Lord will accomplish his purpose for me." (Psalm 138:8). We can relax. "Be not weary in well doing, for in due season we shall reap if we faint not."

For five years I taught English at one of the universities here in Tokyo. I didn't seek the job, it sought me through a train of circumstances that convinced me that God was directing me to take this opportunity. I wanted to help my students learn English. I also wanted to see some of

them meet Jesus Christ. For five years I tried every way I could think of to make the gospel message meaningful to them. I concluded each lesson by giving them a verse from the Bible and explaining it to them; I invited them to a Bible study which I held in one of the classrooms immediately following the English class; I invited them to my church; I invited them to our home; I invited them to our English Bible camps. And I prayed often that some of those young people would open up their hearts to the Savior. Five years, and when I resigned last spring, to my knowledge, not one person had been converted.

This past fall I received a telephone call from one of those students, now a teacher of English himself. Could he come and see me? He wanted to talk about Jesus Christ. He came. We talked. His life, he said, had become empty - *tsumaranai* was his word. He was open and eager to receive Christ. "In due season we shall reap." And I believe that the returns are not all in yet from that five year stint at that university. I may not see all the returns in my lifetime. But the promise stands sure: "In due season we shall reap - if we faint not."

I said our enthusiasm is kept perking by having an irresistible goal and a workable plan for reaching that goal. But ultimately, as you well know, our enthusiasm is kept alive only by our abiding confidence that the promise of God cannot fail. "In due season we shall reap, if we faint not."

Therefore

Say not the struggle naught availeth.
The labor and the wounds are vain.
The enemy faints not, nor faileth.
And as things have been, they remain.

For while the tired waves vainly breaking,
Seem here no painful inch to gain,
Far back through creeks and inlets making
Comes silent, flooding in the main.

And not by eastern windows only,
When daylight comes, comes in the light.
In front, the sun climbs slow, how slowly,
But westward, look, the land is bright.

- Arthur Hugh Clough

"We shall reap, if we faint not." The Psalmist says, "I had fainted unless I had believed to see the goodness of the Lord in the land of the living." Those are the familiar words of the King James version. But the words, "I had fainted" are not in the

original text. The modern versions agree in rendering it as an affirmation: "I believe I will see the goodness of the Lord in the land of the living." And this is no shallow optimism. Those words are spoken against a dark background, for this 27th psalm speaks much about trouble and enemies, and opposition and oppression. But in the teeth of all that, the Psalmist hurls his declaration of faith: "I am still confident of this: I will see the goodness of the Lord in the land of the living." (NIV)

Therefore, "wait for the Lord, be strong and take heart, and wait for the Lord" - not the passive waiting of some one who has nothing else to do, but active, expectant waiting - the waiting of a farmer who waits for the harvest - working hard even as he waits - precisely because he knows that the time for reaping is coming. We know that too. We have God's word for it: "in due season we shall reap." Therefore, let us not be weary in well doing.

1. Norman Vincent Peale, *Enthusiasm Makes the Difference*.
2. Lloyd John Ogilvie, *Autobiography of God*.

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Time Bomb Evangelism



Mr. Peter Horne, Director of Christian Literature Crusade (CLC) in Japan, made a rather dramatic presentation to the JEMA Plenary delegates by literally setting off a series of fire crackers towards the end of his speech. The stunned audience could hear him mutter: "You never know when these time bombs are going to go off." Mr. Horne also provided a sheet with guidelines for selecting literature. Contact CLC directly if you would like a copy.

PETER HORNE

"Are you really a missionary or do you just run a bookstore?" asked a young man after I had presented the challenge of the Orient as forcefully as I could at a recent meeting on furlough. He may have had a good reason to wonder, but the fact remains that literature is a vital method of evangelism today in Japan, where the printed page probably carries more influence than anywhere else in the world. The Baptismal Motivation Survey, conducted by the Lutheran Communications group, indicates that over 60% of those who become Christians are influenced by literature in some way in their initial contact with the Gospel. In a country where literacy is 99.8%, yet where 99% are still not Christians, it seems likely that the more use we make of evangelical literature, the more contacts there are likely to be, and we can trust the Holy Spirit to do the rest.

Today's title was provided for me, but it indicates one of the main strengths of literature evangelism. With an oral presentation of the Gospel, as at Billy Graham meetings, the majority of results are seen immediately, or at least soon afterwards, but the books that Billy Graham wrote 15 years ago are still having their effect today. You never know when these time bombs are going to go off.

The testimony of one of our workers is a good example. His sister was given a Pocket Testament League Gospel shortly after the war, and having no interest in Christian things, threw it into a drawer. 5 years later, her younger brother

found it in the drawer and started reading.

*"Hajime ni Kotoba ari,
Kotoba wa Kami to tomo ni ari,
Kotoba wa Kami nariki."*

It was John's Gospel in classical Japanese, and although he did not understand the meaning he read it again and again to the extent that he memorised part of it. Another 5 years went by, and the young man started going to church. He was impressed by what he heard, but had a feeling he had heard it before. Sure enough, the preacher was speaking on John chapter 1. The time bomb exploded, and he was saved.

Of course literature evangelism is a supplement, not a substitute, for personal contact, and must be backed up by prayer and vital examples of Christian living. We will look briefly at the WHY, the HOW, and the WHAT of the literature medium.

A. *WHY use literature in evangelism?*

1. Because people believe something when they see it in print, even if it is not true. The Jehovah's Witnesses use of the Watch Tower magazine gives a dramatic example of this.

2. Books can be used in any time and place, for people who can't or won't come to church on Sunday at half past ten.

3. A book can be selected to fit the individual's need, age, social background, etc.

4. The same message in printed form can be used over and over again.

5. Books speak better Japanese than any missionary I know.

6. God spoke to the world through a Book, and the method bears repeating.

B. *HOW to use literature in evangelism?*

There are no end of methods, but the following are some of the most used.

1. *Tract Distribution*: This is the bottom line method, and there are many genuine testimonies of those who have been converted through a single tract. However we must remember the percentage success rate is incredibly low. It is not unknown to give out 5,000 tracts with no visible response. Select carefully, so that contents have some link with people's experience, and make sure the reader knows what to do next after they have read it. Perhaps the main value of a tract is as an introduction to a church or somewhere that people can receive further help.

2. *Colportage, or door to door book selling*: This has often been used in the past, but it is getting more difficult today, perhaps because of the bad image created by Jehovah's Witnesses, and other groups. People generally prefer to be free to choose what they buy rather than being sold to. Take time to put people at ease before presenting literature.

3. *Selling in a public place* is often more acceptable, and permission can normally be obtained. One missionary asked a Buddhist priest whether he could have a table to sell Bibles and Christian books in the temple at a Buddhist festival, and was not only given a place by the main shrine but also given introductions to the other temples in the district!

4. *Home Libraries*: It is becoming more common to go into other people's homes in Japan, and somehow other people's magazines are always more interesting than one's own. Leave Ketsudan (Decision Magazine), or a book of pictures of Bible lands (like the "Photo-Guides") on the *kotatsu*. Encourage your believers to buy a second copy of books which are blessing to them, one to keep and one to lend.

5. *Church Libraries*: Have a shelf-full of books suitable for first timers. If they borrow a book, they have to come again to bring it back, and asking what they thought of it can lead into a profitable conversation.

6. *Rewards*: Specially at the Sunday School level, attractive books for regular attendance is both an incentive to the students, and a means of getting good literature into the home.

7. *Public Libraries*: While still relatively rare, these are on the increase in Japan, and they will generally order suitable books of lasting value if requested. (e.g. the Word of Life Press Bible Handbook).

8. *Book Parties*: These are really being used lately. In an informal atmosphere (like a Tupperware Party), introduce attractive Christian books (testimonies and other), or ask your local Christian bookstore to do so. If the books are well chosen, almost everybody buys something. This can be incorporated with a regular house meeting.

9. *Christian Bookstores*: Most Japanese enjoy browsing! Introduce seekers to your local Christian bookstore if you have one, where they can choose books that appeal to them. The chances are they will go back again and receive help.

C. WHAT literature to use in evangelism?

The most important tool of course is the Bible, but like the Ethiopian Eunuch, most people need help. "How can I understand unless someone guides me." There is an useful English listing of Japanese books from Word of Life Press, and also the Kirisutokyo Tosho Mokuroku in Japanese which gives books from all Christian publishers.

We believe the day is coming when God is going to pour out His Spirit in Japan as never before. Let's be sowing the Word of God ready for that day - you never know when these time bombs are going to go off!

THE DISCOVERY OF GENESIS [Concordia, 1979]

An eighty-five year old Chinese, C.H. Kang, and a former medical missionary to Thailand, Dr. Ethel Nelson, team up to produce this book which will be of interest to Japanese missionaries. Their thesis is that Chinese *kanji* which have remained basically unchanged for over 4,000 years have preserved elements of the true history of mankind, particularly regarding Creation, The Fall, The Flood, etc. Those that migrated east from Babel carried the truth of these events with them. Settling in what is now China, they invented an ideographic written language, the only one which is still used in the world. These people were monotheists, worshipping the Creator, 上帝 [the emperor above, heavenly ruler], undisturbed for 2,000 years, even observing a 7 day week. Confucianism, Buddhism and Taoism arose after this period. The pictographs and ideographs were intended to convey by their inventor a specific historical thought which the authors of the book try to elucidate.

Some of the *kanji* that they deal with regarding Creation include 靈 [spirit] (which has been changed and simplified as have others of the *kanji* just within the past generation). Believing it relates to Genesis 1:2 they break it down into constituent parts of heaven + cover + water + three persons [Trinity - lost in the modern revision] 造 + worker of magic. 造 [to create] = 土 dust + 口 breath of [God's] mouth + 丿 alive = 告 talk + 止 walking which is a representation of Adam's creation and his ability to talk and walk [created as an adult] (Gen. 2:7). An interesting proposition is presented that 火 [fire] represents man before the fall, that he was covered with a glow or a glory that disappeared after his sin [Gen. 2:25, 3:7]. 光 [light] also portrays rays emerging from a 一 first 儿 man. 福 [happiness, blessing]

being made up of 丷 God + 一 one or first + 口 mouth or person + 田 garden [of Eden]. Many *kanji* show two people which the authors try to relate to events in early Genesis as well as 2 fires [Adam & Eve] and 2 trees [Tree of Life and Tree of Knowledge of Good and Evil].

婪 [to covet] refers to Genesis 3:6 when the woman saw that the forbidden tree was to be desired to make one wise. 禁 [prohibit] shows God and the two trees. The devil 魔 is made up of 丿 motion + 田 garden + 儿 man + 厶 privately + 林 trees + 广 cover.

楚 [sorrow, pain] may refer to a piece [bottom part of the *kanji*] of a tree [top part]. The authors believe the bottom portion may actually portray Eve taking the forbidden piece of fruit! In many of the ideographs, the most ancient [non-stylized pictographs are utilized which tend to lend more credence to some of the explanations. 荆 [thorn] is made up of 开 offender [doubled!] + 丨 sword = 刑 punishment + 艸 weeds = thorn. 形 [form, appearance] is 开 offender [two] + 彡 hair.

A number of *kanji* have the number 八 in them and may refer to the eight people whom God preserved through the Flood. One of the most interesting is 船 [boat] which consists of 舟 vessel with 八 eight 口 mouths!

It does appear that the authors' proposition may have some corroborating evidence although at times it does seem to be quite circumstantial in nature. It is hard to see how stronger "proof" can be assembled unless something more were known concerning the origin of *kanji* and history of that ancient people. The authors weaken their argument, I believe, by trying to show how certain *kanji* correspond with later Bible teachings and concepts when the ancient Chinese had apparently no contact with the Hebrews and the peoples of the New Testament era.

Reviewed by Ralph Swanson

HIGHLIGHTS OF THE JEMA MISSION LEADERS SEMINAR

TAMA RETREAT CENTER was the setting for the gathering of thirty-eight Mission leaders representing twenty-two Missions from Sunday supper (Feb. 15) until 11 a.m. on Tuesday (Feb. 17). Separated from their work and other obligations, participants were able to concentrate on the lectures presented and share in the unhurried discussions following them. Since travelling was eliminated there was still adequate time for coffee breaks and much personal interaction. Our physical needs were more than cared for by an efficient staff who provided us with an abundance of delicious food, warm showers and comfortable beds.

Twelve speakers led us in thinking about a variety of subjects important to Mission leaders. All related in some way to the theme of the Seminar – “Facing a Task Unfinished”. The periodic singing of Frank Houghton’s hymn by this title kept us aware not only of the theme but also of our reason for being in Japan. Verses one and three are printed below.

1. Facing a task unfinished,
That drives us to our knees,
A need that, undiminished,
Rebukes our slothful ease,
We, who rejoice to know Thee,
Renew before Thy throne
The solemn pledge we owe Thee
To go and make Thee known.
3. We bear the torch that flaming
Fell from the hands of those
Who gave their lives proclaiming
That Jesus died and rose.
Ours is the same commission,
The same glad message ours,
Fired by the same ambition,
To Thee we yield our powers.

We are here to carry on where others left off. As long as the task remains unfinished we are under orders to “preach the Gospel to every creature” – to fulfill the commission given to those first apostles centuries ago.

The first session began on Sunday evening after dinner with Vern Strom speaking on the subject, “Supervision of Missionary Personnel”. Strom pictured the leader as one who clearly delineates the principles and practices of his organization, and then by treating everyone fairly

and consistently seeks to develop an atmosphere of mutual trust. He also stressed the importance of setting goals which are attainable, and the encouraging of accountability through the use of job descriptions, reports, etc.

In the second session on Sunday evening Rollin Reasoner, speaking on the topic “Maintaining Spiritual Standards”, challenged us to keep warm spiritually. He spoke of the “Buddy System” which had been helpful to him, in which regular meetings with a close friend had enabled him to keep tab on his own weaknesses and strengths through mutual sharing. (Hebrews 3:12-15) Quoting Watchman Nee he cited what may well be a missionary’s most important work – “The missionary’s greatest contribution is his personal relationship with Jesus Christ.”



Four speakers addressed us on Monday morning. Royce McCarty, CAJ headmaster, presented the Operation Impact course from Azusa Pacific College which will be available again at the Christian Academy from June 8-19th. Discussion following revealed that ICU and Sophia University also offer courses for our consideration, and TCC is developing a “Research Center for Missions and Theology”.

Siegfried Buss encouraged us to try to get more subscriptions to the Japan Harvest. To cut costs typesetting of the magazine is now done in Hong Kong, but due to the purchase of the new typewriter the typesetting for the news page may now be done in Japan thus greatly updating our news coverage.

In his second address Vern Strom spoke about current patterns of work, pointing out the changes over the past thirty years. Today, with the Japanese churches stronger, missionaries often work with or under a Japanese pastor in a team ministry. Although pioneering is still necessary, it is more likely that a missionary will find himself supplementing an existing program.

Speaking on the topic “Making Field Plans” Jack McDaniel pointed out the need for making longer term plans of ten, twenty and even up to fifty years. Also in contrast to the past, this must be done in consultation with the Japanese churches.

At the Monday afternoon sessions there were two speakers. Alan Mitchell spoke about the recruitment of missionaries and Dick Endersby about the values of Short Termers. “In recruitment”, stated Mitchell, “prayer is the first priority both for numbers and quality.” He also suggested that while it is essential that we get to know the recruits as to their training, experience, personality and commitment, they in turn need to learn as much as possible about the Mission – its principles, policies, plans, etc. Endersby reminded us anew of the help that a short termer may be to the career missionary, but he also pointed out their limitations.

Assigned the topic “Relationship with Japanese churches”, Willi Oetzel on Monday evening shared with us from his own experiences in the Liebenzeller Mission. Their national church now comprises thirty-five local churches most of which are self-supporting, self-propagating and self-governing. It is interesting that “Liebenzeller” is used in the name of the Japanese church. As the final speaker of the day Dale Halstrom tackled the subject “Comity of Missions”. Halstrom said that he saw this as no particular problem in Japan since there is such a small percentage of Christians. If there is any fear of overlapping in our evangelism this can be avoided by consulting with Church Information Service which has all the necessary information. More important, he felt, is a closer cooperation with other evangelical denominations so that believers who are transferred to another area will soon be able to

find a church home and will not need to commute long distances back to their home church. Here we have the dual problem of overcoming the resistance of believers who feel loyalty to a pastor and that of pastors who require this of their members.

Tuesday morning found us listening to speakers dealing with very practical issues. Art Seely dealt with the topic "Office Administration and Finances". Some of the matters dealt with were goals, roles, priorities and record keeping. On the latter Seely made a statement we will all remember, quote "A file is not a place to store documents, but a place to find them." He gave us suggestions for reading in this area.

1. Christian Leadership Letter, monthly available free from World Vision International, 919 West Huntington Drive, Monrovia, Ca. 91016
2. Management and the Christian Worker, Olan Hendrix
3. Managing Your Work, John Alexander, I.V.P.
4. Doing Business in Japan, Price Water House, available from CPO Box 797 Tokyo 100-91

Our last speaker, Johnny Siebert, discussed the issues facing those left behind when a missionary dies on the field. However, since TEAM Office has drawn up detailed guidelines on this problem and will make it available as needed we will not repeat that here. But Siebert stressed the fact that all of us can and should do something while living. Everyone should carry on his person a bilingual emergency information card giving name, Mission name and address, and a phone number for contact day or night. Further, the Mission Office should know the location of the passport, details of the Alien Registration, and should have a copy of each missionary's will.

The two evening devotional messages were given by our Vice President, Harry Friesen and President, Hugh Trevor. The Seminar concluded with many expressions of appreciation and a round of applause for Mr. Trevor who had planned it, and with expectations that another will be held in a few years. Amidst falling snow we made our way to the Plenary Session at Ochanomizu.

Melbourne J. Metcalf

JAPAN HARVEST

BOOK REVIEW BOOK REVIEW

Shaping History through Prayer and Fasting, by Derek Prince.

Fleming H. Revell Co., Old Tappan, New Jersey.

The theme emphasized throughout this book is that the initiative in world affairs is with God and His people. It is not by the actions of secular governments with military power or by satanic deception and lawlessness. The preaching of the gospel of the kingdom is the final decisive activity, a task that can be accomplished only by the church of Jesus Christ. The source of power for the achievement of this purpose is united prayer and fasting. Try it.

When I Relax I Feel Guilty, by Tim Hansel.

David C. Cook Publishing Co., Elgin, Illinois.

Joy is a spiritual fruit. This author explains the hows and whys of a relaxed, joyous, and yet intensely godly lifestyle. It is not something you work at but you can learn how to enjoy life more by working less.

Emotions: Can You Trust Them? by Dr. James Dobson.

G/L Regal Books, Ventura, California.

This resource book is written in question/answer format and can be used for personal study and growth or by small groups. It deals with the emotions of guilt, romantic love and anger. The chapter on interpretation of impressions will help one find God's will by testing inner feelings and impressions.

Be A Leader People Follow, by David L. Hocking.

G/L Regal Books, Ventura, California.

If you are already a leader, this volume could be used for personal evaluation. It is written by a pastor seeking to find and make leaders out of his congregation and classrooms. A missionary may find it very helpful in training his laymen to become leaders.

Where is God When it Hurts, by Philip Yancey.

Zondervan Publishing House, Grand Rapids, Michigan.

This book deals realistically with crisis, pain, and suffering. The author has entered the world of the sufferer to find out what difference it makes to be a Christian there. He says that God has promised supernatural strength to nourish our spirit, even if our physical suffering goes unrelieved. His solution is a prayer, "Thank you, God, for pain!"

The Secular Saint, by Robert E. Webber.

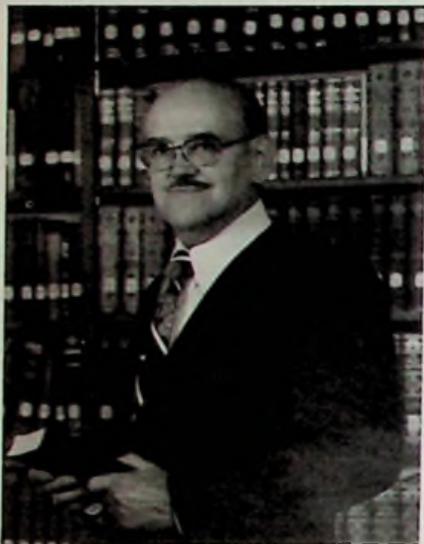
Zondervan Publishing House, Grand Rapids, Michigan.

The author says, "My purpose is not to deal with contemporary problems themselves but to give the reader the biblical and historical tools needed to understand and deal with modern issues." The church in history has either separated from its culture, identified with it, or attempted to transform it. He does not choose one of these ways but warns the evangelical Christians to pay more careful attention to the mandate concerning social involvement that God has given in Scripture, in the history of the church and in the Incarnation.

God's Calling: A Missionary Autobiography, by Robert H. Culpepper. Broadman Press, Nashville, Tennessee.

Before you write your own story, read this one. The author is a Southern Baptist missionary who has spent the last thirty years working in Japan. If you were here during those same years you will find him telling it like it was. If you are a new missionary, it will give you courage for the struggles ahead. You will discover someone else has faced the same problems and testifies to the faithfulness of God.

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



Dr. CHARLES L. FEINBERG
KARUIZAWA JEMA SPEAKER

Dr. Charles Feinberg, Dean Emeritus as well as Professor Emeritus of Semitics and Old Testament at Talbot Theological Seminary in California, is this summer's featured speaker at the KARUIZAWA JEMA CONFERENCE. The dates are August 2 (Sunday) through August 5 (Wednesday). Dr. Feinberg, a graduate of the University of Pittsburgh, holds the Th.D. degree from Theological Seminary; the Ph.D. was granted by John Hopkins University. His most recent book is *Israel in the Spotlight* (3rd ed. title, *Israel: Center of History and Revelation, 1980*) Dr. Feinberg has ministered far beyond the class room through his prolific writing and through his fifty years of public ministry in all parts of the world. Make plans now to attend this summer's challenging conference. A detailed program appears on the inside page of this issue's front cover.

BEN LIPPEN INN GUTTED

The historic Ben Lippen Inn was destroyed by fire on December 12th, 1980. Although there were no injuries, the loss of the \$3,000,000 facility has prompted Columbia Bible College President to issue an emergency report. It concludes: "Pray for wisdom for the Board as it makes crucial decisions and pray with us for a miracle provision."

Hi-B.A. CELEBRATES 30TH ANNIVERSARY

On February 9, 1981, Hi-B.A. at its Shibuya Center celebrated its 30th anniversary in Japan in praise and thanksgiving to God.

CALLED HOME

Dr. John R. Rice, evangelist, author and editor of *The Sword of the Lord* passed away on December 29, 1980. Dr. Rice had a special interest in missionary work in Japan and generously supported tract distribution in the post-war era. Dr. Rice's concern for those who know not Christ has left a lasting impression on those who knew him.

MATSUDO CHURCH DEDICATED

The cooperation of the land owner and the enthusiastic backing of the members of the Matsudo *Fukuin Kyookai* brought to fruition a long-held dream for an enlarged new building. The dedication service of this attractive church was held on January 18. Rev. Narumi Saito is pastor of this Domei church.

PROMOTED TO GLORY

Dr. Merrill F. Unger, known best for his scholarly books, passed away on October 7, 1980. The *Unger Bible Dictionary* in 1980 went through its 31st edition.

1982 DATES

The 15th Plenary Session of JEMA will be held on February 15 and 16 at the Ochanomizu Student Christian Center.



JAPAN HARVEST

Remember your friends with a gift subscription.



SOLOIST JEANNE RAMSEYER

The pretty brunette in the apple green dress had every excuse for the butterflies she felt in her stomach: she would be performing on the French horn, one of the most unpredictable of all musical instruments; she would be making her debut with a professional orchestra in a large concert hall; and sixty of her peers at the Christian Academy and many hundreds of other people would be listening attentively to her every note.

Did this list of liabilities add up to disaster? On the contrary, Jeanne Ramseyer, senior at CAJ, overcame these inhibiting factors and gave a successful performance! Poised and in control of her emotions before a crowd of about 800 young people and adults at Toranomom Hall, Jeanne played the rondo movement of Mozart's difficult Concerto No. 4 in E-flat for French horn on January 30.

Jeanne was one of six students from CAJ and ASIJ who participated last October in the Fifth International Auditions sponsored by Young People's Concerts, which is under the auspices of Music For Youth. She and a flutist from ASIJ were then chosen by the three judges to solo with the Tokyo City Philharmonic Orchestra.

Jeanne Ramseyer had worked hard for this great achievement, for she has studied the horn for seven and a half years and is a diligent student of Mr. Del Corbin, teacher at CAJ. Under his good tutelage, coupled with many hours of sacrificial practice, she was well-prepared to take on the challenge that faced her in January. Consequently, she deserved the success she achieved. Recognition should also be given to Mrs. Corbin, who spent countless hours playing the piano version of the orchestral part with Jeanne so as to groom her for her experience with the actual orchestra.

Jeanne is a busy senior at CAJ, who not only worked hard to prepare herself for her debut but also maintained a full school load during her months of preparation. She plays first horn in the Concert Band and Brass Ensemble. Among her other interests are swimming, reading, and

playing basketball. In the fall she plans to attend Bluffton College in Bluffton, Ohio. She is the daughter of Rev. and Mrs. Robert Ramseyer, GCMC missionaries in Hiroshima.

Since 1976 CAJ has had four winners in the five auditions held: Susan Bauman, violinist, in 1976; Tim Johnson, pianist, in 1977 (son of Harold Johnson); and Sheri Cox, pianist, in 1980, besides Jeanne in 1981.

For all of these students the performance with the professional orchestra in a large concert hall before their peers was the supreme test of their musicianship as well as of their emotional, intellectual, and spiritual strength and stability. CAJ is grateful to have had a part in these young musicians' achievement and development.

Eloise Merrill

TEACHING ENGLISH THROUGH PHONICS

Teaching Phonics to elementary school children Grades I-VI at the English Academy in Tokyo Christian College is proving to be a very rewarding as well as enjoyable experience. After one year of teaching Reading with Phonics for two forty-five minute periods per week, most of the children are reading, some of course better than others, depending on their native ability and age.

The program is based on the texts, *Reading with Phonics*. The course is designed to teach 44 sounds in the English language thoroughly and systematically. Authors Mary C. Hletko and Charles E. Wingo utilize four skills, namely, hearing, speaking, writing and reading. Gradually as the child combines consonants with vowels he builds vocabulary which in turn leads to comprehension and conversation and finally to composition, that is, writing good sentences and short stories. The program we feel is giving the children a very good beginning in English.

At the English Academy we devote ten minutes of each class to Bible stories and Bible memorization in

Japanese and Christian songs in English with a Japanese translation. We envision the program to be used by missionaries throughout Japan in conjunction with good Bible teaching and discipline thus laying a foundation not only for English but also for future Christian leadership. Research shows, in America at least, that the majority of Christian leaders accepted Jesus Christ as children.

Reading with Phonics is comprised of workbooks A, B and C with a teacher's edition for each. The material is well done, attractive and reasonably priced. It is carried by Harper and Row Publishers, Inc. The agent in Tokyo is Mrs. Keiko Niwano, 29 Kanda Jimbocho, Chiyoda-ku, Tokyo 101. Telephone 03-291-6343. The Christian Literature Crusade has promised to carry a limited stock which they will increase upon demand.

We are planning to conduct a Teaching Phonics to Children workshop at the JEMA Conference this summer. C.L.C. will take orders for materials, then.

May Evangelicals seize this opportunity to help change the limited method of teaching English to a total method of learning English. Japan is ripe for a change in English teaching methods. At the same time we will also be creating many new opportunities for reaching the hearts of children and parents alike with the message of eternal life through faith in Jesus Christ.

As the Holy Spirit has laid upon my heart this Phonics Program He has used the following verses:

He said, "Throw your net on the right side of the boat and you will find some." When they did, they were unable to haul the net in because of the large number of fish. John 21:6. (N.I.V.)

Do you not say, "Four months more and then the harvest?" I tell you, open your eyes and look at the fields! They are ripe for harvest. John 4:35 (N.I.V.) Then He said to His disciples, "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field." Matt. 9:37 & 38. (N.I.V.)

Linda Jantz

JAPAN HARVEST

NEWS

NEWS

NEWS

NEWS

Golden Opportunities

Retirement need not be a rocking chair life. The joy and excitement of sharing in the opportunities of service in support of the missionary effort is shared with Japan Harvest readers through the very personal testimonies that follow.

I

Jesus said "Follow me and I will make you fishers of men." We looked to see if there were any requirements regarding age. We found no age restrictions and only one requirement, "Follow me." We could qualify, as each of us had accepted Jesus Christ as Savior and Lord - I believed when I was nine years old and I'm 69 now, and my wife accepted Jesus when she was 11 years old. We celebrated our 45th wedding anniversary flying to Japan.

I was a school teacher and principal in the public schools of California for 39 years, retiring in 1972. My wife worked as secretary of the Fred C. Nelles School for Boys education office in order to assist our children through college. We have a daughter and two sons, and seven adorable grandchildren, one of whom we haven't seen yet, since he was born since we left. We also had my wife's mother living with us, who passed away in November, 1979 at the age of 96.

We talked with our Pastor regarding the possibility of helping the missionary program of the Baptist General Conference in Japan. We prayed and told the Lord we were available. Step by step things moved along until we find ourselves in Japan teaching at the Ochanomizu Student Christian Center, with our first class on September 9th.

The Lord provided us Christian renters for our home, and the same day "Heavenly View", our mountain cabin, was leased for the time we will be in Japan.

Our two cars were sold, but we had the use of one until two days before we left California.

Our visas were issued in less than twenty minutes after we applied at the Japanese Consulate in Los Angeles. Our medical examinations were very satisfactory. The greatest joy was that our children thought it a wonderful thing to do.

Our goal is to reach at least fifty Japanese people for the Lord and many friends covenanted with us to pray for that goal, difficult as that may seem. We believe it will come to pass.

It was a new experience, commuting to work on the trains. We walk about seven minutes to the bus, ride about twenty, then go down 36 steps at Meguro station, down 32 steps and up 32 at Kanda, up 42 steps at Ochanomizu then have a five minute walk to the school. We have both lost some weight (which we didn't need) since starting. We thank the Lord for good health and good feet.

Buying by looking at pictures on cans and packages in a supermarket is fun, and now I have made a friend who will help me, along with the "Everyday Japanese" book I carry.

Not having any heat in our apartment until November was another situation, especially since our trunk

was lost in transit, and our three boxes were sent back to the U.S.A. We thank the Lord, however, that most of the needed articles of winter clothing have been obtained from friends.

We have been permitted to give testimonies in five Japanese churches on all sides of Tokyo, and managed to find our way home alone from most of them.

This is indeed the crowning experience of our lives, and we cherish the ten minutes we are allowed to share God's Word in our classes. The New Testament with Japanese and English on the same page allows the students to read their own language while we read the English. God promises us in Isaiah 55:11, His Word would not return unto Him void, and we claim that promise.

John and Ethelyn Fiscus



II

It was in 1964 that we planned to go to Japan for a vacation, the year that the Olympics were held there. On the advice of a friend in Japan and in view of the fact that accommodations would be crowded, and prices higher, plans were changed for that year. South America was chosen as the alternate country. Little did we know that the Lord was to challenge us to do volunteer mission service in our retirement years. There we saw the work done by a retired couple and the Lord challenged us. We began praying, planning and looking forward to going to foreign fields to do whatever the Lord opened. The first desire was to go to Peru to manage a guest house in Lima.

We first met in a young people's meeting in the local church of a small south central Missouri town. Before and after marriage our interest in missions was continuously fed by study and contact with missionaries and visiting mission fields. Knowledge and interest thus continually increased, and we desired to be useful in the winning of souls on the foreign field. Bob was an ordained deacon who was very active in service for his church.

Retirement Challenges

When retirement time approached many preparations and considerations had to be made. What would we do with our home in Pasadena and the place at Big Bear Lake. Lucile's only living relative, a sister, was critically ill.

Having full assurance that the Lord had led in the decision to do volunteer mission work, we continued to hold these needs before Him. There were many partners in this prayer effort. One by one the obstacles were resolved in miraculous ways.

Through correspondence with a missionary friend in Japan over the years, we were invited to Japan. When it was clear that the Lord was not to allow us to go to Peru, then the invitation to Japan became the door which the Lord opened. Houses were sold, furniture was stored and cars were disposed of at just the right time. Financial arrangements were made for receiving our income abroad and the sister was healed of Hodgkins disease!

First the Lord opened the door for a trip to New Guinea to visit missionary friends. When we heard from a lady in our bank of the devastation caused by a cyclone in Darwin, Australia, we decided to go there if we could be of any help. Later came invitations to help the Southern Baptists in Korea.

Japan

Bob retired in March of 1976 and after a short visit with friends and family in Missouri and Illinois, we left for Japan. We worked five weeks at Matsubara Ko Bible Camp. Bob

finished doors and hung them. Then he made tent platforms for the summer camp. Lucile cooked and cleaned, stuffed envelopes and did other office jobs.

On to Australia

It was July when we reached Australia in time for a very pleasant winter. There Bob worked in his trade of mechanical engineering – repairing washers and fans! Later he worked on the new printing department building. Lucile tended the toddlers for a time. When the single ladies were moved to the aborigines girls' dorm to make room on the base for visitors to a seminar, we went along, too. Bob commuted with the ladies to the base and Lucile stayed and became the shopper and cook for the group's evening meal. While there Lucile was infected with mononucleosis, but she was able to travel to New Zealand and on to New Guinea.

New Guinea Challenge

Spring was in the air and we went to work helping our missionary friends. Bob made small tables for the women of the tribe to use for their sewing machines. Chairs also had to be made. Before the month was over. Lucile had completely recovered and was able to give some lectures and demonstrations of hair cutting and application of cosmetics. We spent a week in a tribal village in the jungle home which was comfortable but it was necessary to sleep under netting to be safe from mosquitoes and other varmints!

Winter in Korea

In Seoul, Korea, during the winter months when the wind chill reached forty degrees below zero, Bob inspected the heating equipment and made recommendations on how to obtain more heat from the fuel. Lucile taught English conversation to Korean ladies who received more Bible with their English than they knew. Later an ambassador's wife asked to study the Bible and accepted the Lord.



ROBERT AND LUCILE WILES

Japan Invitations

Leaving Korea we stopped in Japan and again worked at Matsubara Ko. This time Bob helped to lay out, build and install a maintenance workshop and a campers' hobby workshop. Again Lucile did a variety of things including cooking for the workmen. After a week in Karuizawa spent remodeling the OMF mission holiday house, we left for work in Hawaii.

Hawaii Calling

The next project was a duplex cottage of the Baptist Home Mission Board and the Hawaiian Baptist Convention. The termites had destroyed the wood in the building so all of it had to be replaced. Lucile made curtains, drapes, and bedspreads.

Japan and New Guinea Again

After a period of rest we returned to New Guinea to operate a guest house in Ukarumpa. The hours were long and the hills became harder to climb. The guest house was always full. Trips to the native market at seven in the morning in fog and rain were difficult and there was another bout with sickness. This caused a return to the States to seek medical

As we were planning a trip to Hong Kong to celebrate our forty-sixth wedding anniversary, a call came from Japan. There was a desperate need for someone to operate another guest house. We promised to take the job for the summer with the understanding that there would be some physical limitations. The work load exceeded anything that had been expected, and help was not always available, but the Lord did give strength, grace, and healing. Summer ended, and because there was no one to take over the operation of the guest house, we agreed to stay on for another two months before going to milder climate for the winter.

Bob was asked if he thought we would have come if we had known the work load would have been so heavy. Of course, he said no but we did come and the Lord did give strength. The trip to Hong Kong and China was delayed until the end of summer and the Lord added Russia to the itinerary. He is good

and has given more than was asked or thought!

We had asked the Lord for at least five years in foreign mission work. We have a few months to go but maybe He will give us more years than that. We want to serve as long as we can be useful, helpful, and bring glory to Him.

Robert and Lucile Wiles

III

"Being confident of this very thing, that He which hath begun a good work in you, will perform it until the day of Christ Jesus. For it is God which worketh in you both to will and to do of His good pleasure." Phil. 1:6 & 2:13.

Early Missionary Contacts

My contact with missionaries came early in life. When I was four years old my aunt, Mrs. A.J. Hansen (Tyra), went to China as a missionary with the Christian and Missionary Alliance. My mother died when I was very young. Whenever my aunt and family came home on furlough (every 7 years then), they would visit us as her mother lived with us. I grew up in an Evangelical Covenant home. The Mission Covenant (as it was known in those days) was active in missionary endeavor, and we often had missionaries of both the Covenant and The Scandinavian Alliance Mission (now TEAM) in our church including Rev. T.J. Bach.

I trained as a nurse and shortly after married Dr. Killingsworth. We were very active in Young Life when Bill Starr (who later became international director) came to Portland, Oregon, and joined the Covenant Church. It was through this association that we heard of Multnomah School of the Bible and my husband was asked to be the school physician. During that time I took the "Grad" course at Multnomah which was to be one of the highlights of my life. In 1956 my husband passed away, and I was asked to be in charge of

the work program at the school - I lived in the girls' dorm and really enjoyed this time with the students. We had many good times together. In 1959 I remarried - a childhood sweetheart who was a Covenant Pastor in California. Shortly after, we moved to Portland, but at that time there were no openings in Covenant Churches there, and we became acquainted with Rev. Dan Lawler who was being used of the Lord in new church work with the Conservative Baptists. We were instrumental in getting a nucleus together and my husband was associated with Rev. Lawler in building as well as pastoring the Rivergrove Baptist Church. The church could not support two pastors so I worked in order that my husband could minister in this way. It was at this time that "Craftsman for Christ" came into being - we would give the call and craftsman - electricians, plumbers, builders, etc., would come from the many CB churches and donate their time on Saturdays - my husband and Dan also worked practically every day on the actual building as well as the spiritual development. Many churches have been built in Oregon through this cooperation of churches - later a full time builder was called to coordinate the work and relieve the pastors, but they still helped when they had time.

After Rivergrove was completed, Ray and I moved to McCall, Idaho, where Ray was pastor for seven years in the Baptist church there. This was a small church in a resort area. The church was not completed and most of the members were fairly new Christians who had not grown up in a church environment. There was very little remuneration; Again I went to work so Ray could give full



MRS. HOLMLUND WITH "GRANDCHILDREN"

time to the ministry and help with the church building. This work was very rewarding, and in a small town like this, we became acquainted with many of the people in the area through my work at the hospital and we had a ministry there, too.

In July of 1973, my husband died very suddenly of a massive stroke. I had often said I would want to spend the rest of my life in Idaho – it was a beautiful relaxing place – right on the edge of the primitive area with many lakes and mountain streams that I truly loved. But, the Lord had other plans, and the week after Ray passed away I was called back to Multnomah. This time they needed a school nurse – so I returned to Portland and to this school which has been so much a part of my life. It was a big job, and in many ways I was not ready for it so soon after my husband's death, but the Lord was with me even during those days of adjustment. He is always there even during our times of trial to guide and comfort in so many ways.

Service in Africa

During our days in Idaho, a young couple – Terry and Gayle Burns, came to teach in a town near us and helped in our youth work. My husband was instrumental in their going to Ivory Coast Academy in West Africa. After two years at Multnomah I went to Ivory Coast to visit the Burns under the auspices of CBFMS with the thought of helping in some capacity where there was a need. I was only at the Academy for a few weeks when I received a call to help in youth work in Korhogo, and I lived with a missionary on the compound where they had their Bible school. There I got to know the students and their families and really loved them as well as the children I helped teach in the villages. Each Sunday we would take a pastor, who had been a leper, to three different villages where he would repeat the same message. Even though I could not speak their language there is one universal language – love; they knew I loved them, and I still hear from my sons in Africa.

I spent nine months in Ivory Coast, and my ticket allowed me transportation through southern Europe. So Pastor Lawler arranged that I visit CB work and missionaries that our church helped support in Naples,

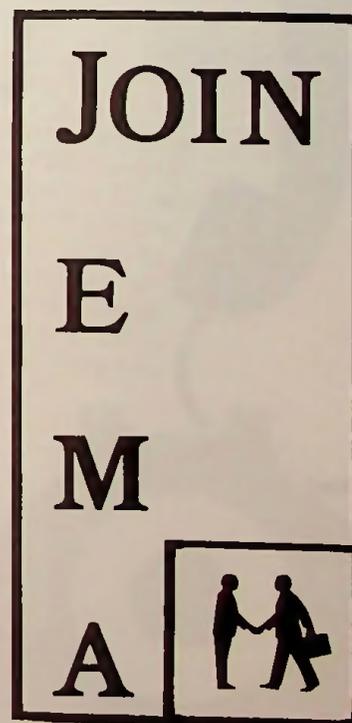
Vienna and Paris. At that time I took a side trip to Sweden to meet friends – the daughter and son-in-law of my first pastor – she and her husband lived in Sweden 18 years after their marriage. They found a place for me to stay at the University of Stockholm, and I was to spend the following day with them. After finding my room, I went to the cafeteria for coffee, and sat down with two foreign students – one was a Thai and the other a Japanese. The next day there was a note in my box from the Japanese student stating that he was free on the weekend and could he help me? So it resulted in "a Japanese showing a Swede around Stockholm." He had a government grant to study stage designing for the theater and had spent 11 months in Sweden. He insisted on taking me to the airport the day I left and during our time on the train and bus I was telling him about "my sons" in Africa who call me "mother". He said, "I don't have a mother" – so I started to write to him even before I arrived home. From Sweden he went to Italy and Wales as part of his training and then returned to Japan.

Service in Japan

When I arrived back in the States and stopped to visit friends in Wisconsin, I had a letter waiting from my aunt. She was living in the C&MA retirement center in Santa Ana, California. I had visited her just before going to Africa – the center was new and they asked me if I would be interested in a position as Social Service Director. I told them I was on my way to Africa, but they still wanted me to fill out an application. Now, I had returned, and they still had this position open for me; so I knew this was the Lord's direction for me. Last year when the CBFMS had their annual meetings in San Diego, altho I was attending a Covenant Church, I decided it would be an opportunity to see friends and attend the meetings. There I met Joe Meeko while I was waiting for some friends. Right away I said, "Oh, you're from Japan – some day I hope to go there to visit my Japanese son and meet his family." Joe said, "If you ever do, don't make that trip without planning to stay and help us." About a month later I was invited by mutual

friends in Pasadena to a luncheon for Vades Koonst who was returning that evening to Japan. I had known Vades for years in Portland, and I told her what Joe Meeko had said. She had met my "son", Mutsunobu Sakurai, and he had attended several of Leonard Peterson's Bible classes as I had written to him about the Covenant Seminary where Vades lived. Vades informed me that she would be retiring this summer, and that the Petersons were going on furlough and needed someone to care for their home. So she urged me to contact her mission. The Lord opened the way step by step, and here I am in Japan! – and I love Japan, and the Japanese people. I am busy with duties here at the Seminary as well as with two English Bible Classes and several English classes, and I'm close enough to walk to the Tokyo Baptist church for wonderful fellowship each Sunday. When I arrived in Japan, my Japanese son was there to meet me as well as Vades and Leonard Peterson. When Vades left this summer, my Japanese family had a lovely dinner for her here in my home – they prepared the meal. They truly treat me like a mother. I'm praying that these precious Japanese that I love so dearly, and with whom I'm in contact each week will truly come to know my Lord and Savior, Jesus Christ, and that He will continually use me to His glory.

Kathryn Holmlund



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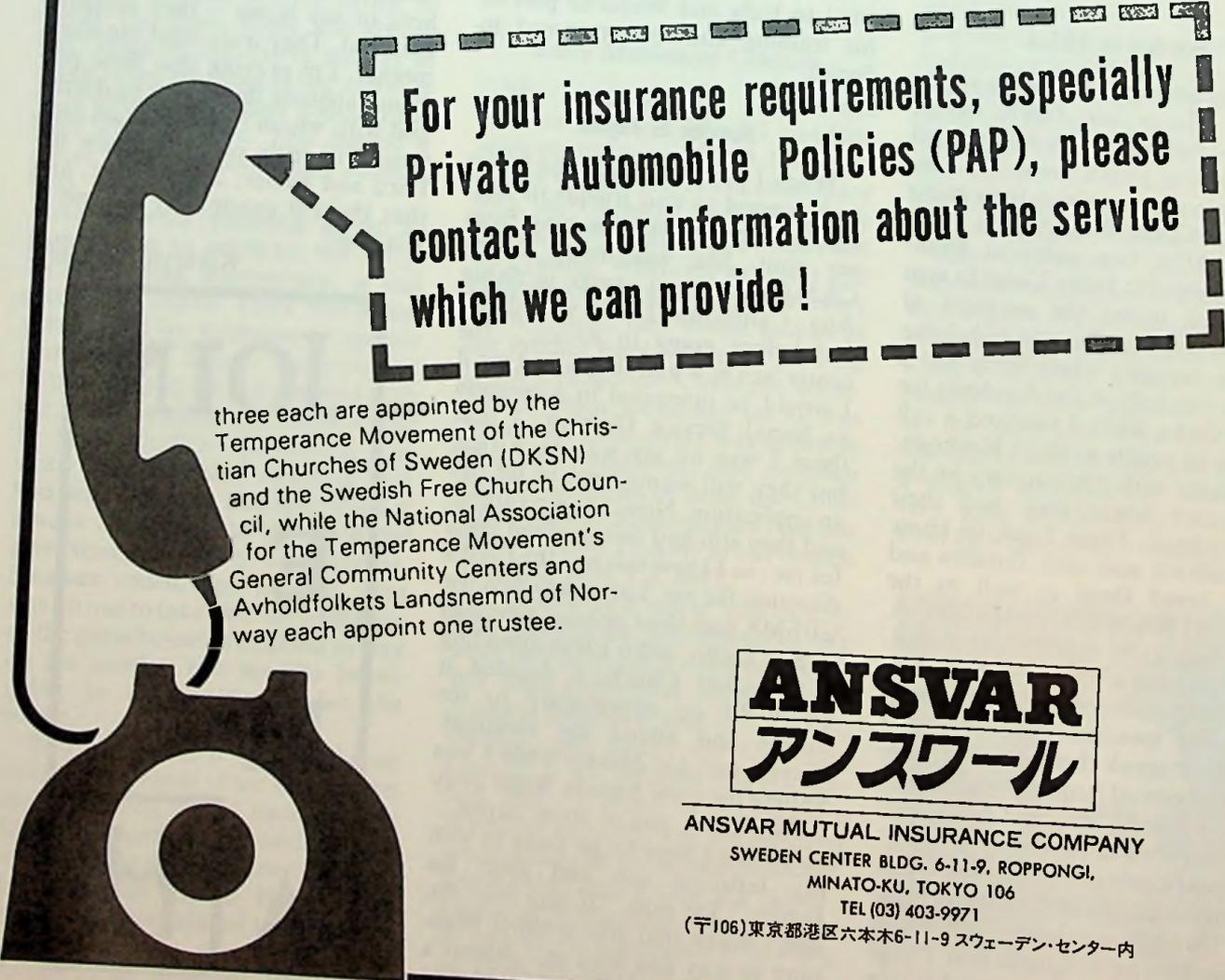
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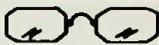
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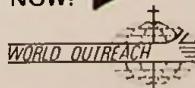
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