

JAPAN HARVEST

The Magazine For Today's Japan Missionary



FEATURE: 1981 JEMA KARUIZAWA CONFERENCE

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

BUT THIS IS ONLY PART OF THE PICTURE.

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



1982 INTERNATIONAL SNOW CAMP



*For further information call:
OSCC 291-1285*

***FRIDAY NIGHT WORD OF LIFE HOUR**
6:00 – 7:30 P.M.

Dynamic Message
Special Music

***LANGUAGE MINISTRY**
8 Week Course
Jan. 7 – Feb. 27, 1982

ENGLISH, GERMAN and FRENCH classes

Morning Class10:30–11:40

Afternoon Classes3:00–4:30

4:20–5:30

Evening Classes6:00–7:10

7:20–8:30

*BIBLE CLASSES

ENGLISH	Monday	6:30–7:30
	Tuesday	1:00–2:00
	Wednesday	6:30–7:30
	Saturday	2:00–3:00
GERMAN	Wednesday	6:30–7:30
FRENCH	Thursday	7:20–8:30
JAPANESE	Monday	6:30–7:30
	Tuesday	6:30–7:30

*1982 SNOW CAMP

Date: Feb. 28 – March 5, 1982
Leave from OSCC at 11 p.m.
on the 28th on a deluxe bus
which will return to Ochanomizu at 6 a.m. on March 5.

Place: Shigakogen (Nagano Prefecture)
Official Languages: Japanese,
English, French and German.

Speaker: Rev. K. Sekine

Ski School with professional instructors

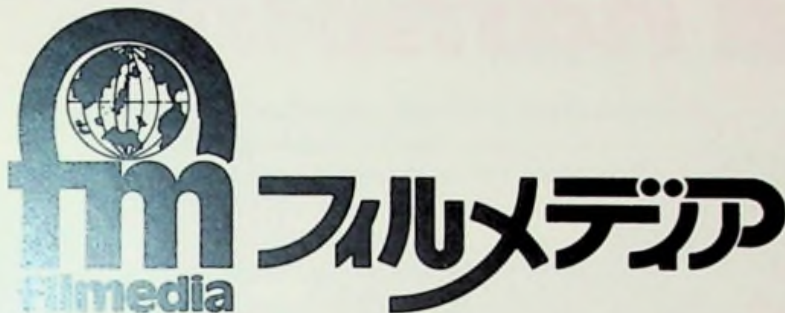
Total Cost: ¥33,000 (3 nights at Takamine Hotel, 12 meals)

Can They See What You're Telling Them About?

THINK AUDIO-VISUAL!

USE FILMS!

OUR NEW NAME:



〒277 千葉県柏市逆井1051 ☎ (0471) 74-0585

Andrew & Yoneko Tahara 1051 Sakasai, Kashiwa Shi, Chiba 277, JAPAN
(formerly INTERNATIONAL FILMS)



*If you value Bibles
above Hamburgers...*



..., you'll find CLC above McDonalds !

English and Japanese departments at
your service in our new enlarged location
in the Ochanomizu Student Christian Center.

*New complete English Catalog available!

Write, phone or visit:-

Christian Literature Crusade



2-1 Surugadai, Kanda, Chiyoda Ku,
Tokyo 101 Tel: 03-294-0776

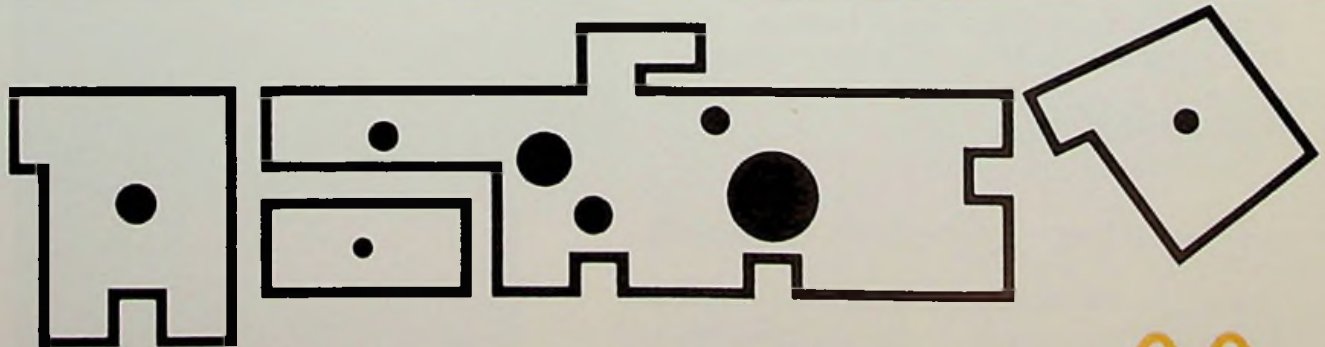


**Next time
you're in town
treat yourself
to a good hamburger.**



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

Come home. Eat at McDonald's



As of Dec. 15th 296 stores



JAPAN HARVEST

The Magazine For Today's Japan Missionary

1981, Volume 31, Number 3

TABLE OF CONTENTS

2	Summer Furlough – Personal Impressions.....	Siegfried Buss
3	JEMA President's Page.....	Harry Friesen
4	The Teaching Ministry of the Holy Spirit.....	Charles Feinberg
6	History of Revivals in Japan.....	Kiichi Ariga
10	Walk With The King.....	Martin Essenberg
12	Communicating the Word "Life" in Japanese.....	Henry Ayabe
19	Personal Letters From the Field.....	Stan Barthold
21	Guidelines for Fruitful Film Evangelism.....	Lavern Snider

NEWS: 26 27 28 29
BOOK REVIEWS: 30

Photo Credit: Dick Springer, Bengt Dalid
Cover: Calligraphy, K. Suzuki
"JAPAN FOR CHRIST"

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

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

東京都千代田区神田駿河台2丁目1 郵便番号 101

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

JAPAN HARVEST STAFF

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

JEMA EXECUTIVE COMMITTEE

1981-1982

President Harry Friesen
Vice-President Arthur Kunz
Secretary David Rupp
Treasurer Donn Goss
Member-at-large..... Jake Friesen
Member-at-large..... Gordon Johnson
Member-at-large..... Don Wright
Ex-officio Siegfried Buss

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

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



Summer Furlough — *Personal Impressions*

The opportunity of returning to the States after another five-year term in Japan was very much welcome.

When considering furlough, a mission requirement, our thoughts turned to making it most meaningful as well as least disruptive. A summer furlough seemed a logical solution. Our girls would not miss any school and the tempo of the work we are involved in in Japan would be slow anyway with colleges closed for summer vacation. There was another reason: my father would turn eighty this summer and this would provide an ideal opportunity for a large-scale family reunion.

When there are just eighty-five days for furlough, travel logistics become very important. We had always crisscrossed the States by car, but were willing to adapt to air travel, especially with the cost of gasoline becoming a large factor. We found the two-month unlimited travel arrangement offered by United Airlines ideal. Just about every city we needed to visit was on their route and we hopped from State to State in rapid succession and with very little expenditure of our physical strength – and an extra bonus was the meals in flight.

It is always a unique privilege to meet those who have a part in the work in Japan through prayer and support. Many are giving sacrificially during these days of economic uncertainty. To me it is a moving experience to stand before a group and to share what God is doing in Japan. To be reminded that we are “workers together with Him” is a humbling experience, too, for as Paul pointed out, while one waters and the other plants, it is God who gives the increase and to Him be all glory!

Impressions of America include the vastness of the land as well as its unmatched beauty. There is nothing like gazing at Niagara Falls, or walking through the quiet streets of Colonial Williamsburg, Virginia. (I used to teach at the College of William and Mary there.) The lure of rugged mountains such as San Jacinto in California or the spell of the desert night under starry skies at Palm Springs again proved irresistible. The green meadows of Ohio, the blue waters of the Atlantic, and the glow of sunset along the Pacific coast, what blend of colors by the Master Painter.

The highlight of the summer, however, was the special celebration we had for dad. Since his 80th birthday coincided with 50 years of Christian service, greetings were received from co-workers and friends around the world. These were bound in two books and presented at the party attended by about 150 invited guests. Reading over these greetings was a blessing in itself. From Germany Brother Paul, who over half a century ago had spent happy days with dad at Liebenzell, had dictated greetings (he is 96 and blind) and signed the letter with his trembling hand; there were greetings from Rev. Nobata who at age 92 represented dad's oldest friend in Japan. Moving was a greeting from a farmer near Karuizawa who during the War was among those who secretly supplied the family with food. There were greetings also from the mayors of Karuizawa and Hemet where dad now lives and President and Mrs. Ronald Reagan sent best wishes from the White House. But to me it was a special privilege to introduce to the group Rev. Mitsumori, executive director of the Ochanomizu Student Christian Center, who had come all the way from Japan to say “thank you” to a veteran missionary who had given his life to Japan. It was a memorable day.

Siegfried Buss

JEMA

President's Page



The Annual Karuizawa summer JEMA Conference has always been a highlight for many missionaries and this year's conference was no exception. The theme – "By My Spirit" was ably expounded by Dr. Charles Lee Feinberg. He is no stranger to Japan as previously he was a consultant on the committee which produced the Japanese *Shin Kaiyaku Seisho* that was based on the New American Standard Version. Mrs. Ann Feinberg shared her testimony at the Women's tea. At this time Babette Fleischman who has returned to Germany, was recognized for her fifty years of missionary service in China and Japan. Year after year many have enjoyed the good personal fellowship at the Conference and we do miss the "moving in" of the veteran missionaries. At the workshop hour, Rev. Kiichi Ariga greatly encouraged and challenged the missionaries confirming their strategic importance in Japan's harvest. Stan Barthold gave practical advice and guidance for maintaining effective contact with the home supporting constituency through correspondence and Dr. Lavern Snider gave helpful suggestions for a missionary's furlough presentation.

Hugh Trevor bade us farewell during the Conference. He has served the missionary constituency well during his time in office. Our secretary, Bob Hosmer also returned on furlough. As Vice President, I have taken over the JEMA President's duties. Arthur Kunz, member-at-large, will serve as Vice President, Dave Rupp as secretary and Don Wright as member-at-large.

The 2nd Japan Congress on Evangelism (JCE) is scheduled to be held next June 7-10 in Kyoto. The theme is *Nihon o Kirisuto e* (Japan For Christ). The congress had been planned for 1981 but in deference to the Billy Graham Crusades in Japan, the time was postponed one year. The sponsor of the congress is the Japan Evangelical Association. As one of the three charter members of JEA, JEMA is actively cooperating in the congress preparations. Philip Teng of Hong Kong will be the main speaker. Plans are being made to accommodate 2,000 people daily – both pastors and lay people. Many small seminar groups are being planned for maximum individual participation. We hope for a good missionary turnout. JEMA has been asked to raise 2,000,000 yen for the congress. This would amount to a 2,000 yen share per JEMA member. The JEMA Executive Committee will appreciate your prayerful support of this Congress on Evangelism.

Harry Friesen

The Teaching Ministry of the Holy Spirit

John 16:1-15



CHARLES FEINBERG

Dr. Charles Feinberg, Dean Emeritus, Talbot Theological Seminary, challenged his audience at the 1981 JEMA KARUIZAWA CONFERENCE during the Bible study hour. The article that follows also has concrete suggestions about how to travel the Christian way to heaven.

In a day of unheard of affluence it seems unbelievable to many, and may sound ludicrous to some, to speak of need. Furthermore, an admission of need runs counter to the flesh and mind of the natural man. To admit a constitutional lack sits poorly with his self-esteem and desire for status and prestige. But the believer has already admitted to God his greatest need of all, and that in the spiritual realm, namely, the desperate need of salvation. In spite of this many are loath to recognize their basic need of the Teacher, the Holy Spirit. Admitted or not, the need remains with us throughout the Christian life, and God has intended it to be so.

The subject falls into three categories:

THE ORIGIN OF THE NEED

Whence comes the need of which we have been speaking? Genesis 3 is the authoritative word here. Before Adam disobeyed God, every need along every line was met. With his fall disruption entered every area of his life. Notice:

1. Man lost his sense of relationship to God in the fall. He needed the Spirit of adoption.

2. Man was alienated from the life of God. He needed the Spirit of life.

3. Man, who had become sinful, needed the work of the Spirit of God who is altogether holy.

4. Man became darkened in mind and needed illumination from the Spirit of light. St. Augustine declared once: "The dark places in the Bible come from the dark places in our hearts." Notice that Adam said in Genesis 3:10: "...because I was naked." He did not say, "Because I sinned and lost fellowship." Ever

since then man has been concerned with symptoms and not causes. Adam said he hid himself. How? From God? What folly and insanity!

5. Man listened to the lie of Satan. He needed the truth of God through the Spirit of God, the Spirit of truth.

6. Man rebelled against the government of God. He needed the Spirit who is always submissive to the Father and the Son.

7. Man became fearful ("I was afraid") in the presence of God. He needed the Spirit who imparts boldness and manifests access into the presence of God. Cf. Heb. 9:8.

8. Man became puffed up with pride (notice how by implication he informs God of His part in giving him his wife Eve). He needed the Spirit of humility, who does not speak from His own initiative, but from Christ as the Source. Jn. 16:13.

9. Man needed clothing before God. The Spirit garbs us in the garments of salvation.

10. Man lost fellowship with God and desire for Him. He needed the fellowship of the Spirit.

11. Man needed a repentant heart (remember that he never said (v. 12): "I have sinned"). The Spirit works repentance unto life!

What tremendous needs the act of Adam brought about. What did man need that the Spirit of God could not provide?

We have all seen many times an apple with a wormhole in it. Did you ever ask whether the worm began to bore the hole in the apple from the inside or from the outside? Many would say the outside, but the scientist knows the worm began on the inside. They tell us the egg was laid in the blossom, and the worm was hatched in the heart of the apple, from which he bored his way out. And that is exactly the way the

worm of sin starts work in the human life. He begins in the heart and bores his way out into all areas of life and action. Hence there is need for the ministry of the Spirit.

THE MANIFESTATIONS OF THE NEED

We choose only some half dozen of them. Ever since the fall man has an antagonism toward God. Rom. 8:7. Sadly, a believer may also have a will that resists God. Furthermore, there is a darkness that plagues the mind of man. Rom. 1:21; 1 Cor. 2:14. This is most evident with the unsaved. It is told that a lady went to a post office in Chicago to mail a small parcel to a soldier. The clerk, as he weighed the package, asked what was in the package. She said, "A New Testament." He asked, "What is that?" "It is part of the Bible." To this the clerk said, "Do they call it the *New Testament* because someone just wrote it?" Here was a man 35 years old, intelligent enough to pass a Civil Service exam, who had never heard in "Christian" America of the New Testament. Unfortunately, believers too can reveal strange and tragic ignorance of the Word of God.

Moreover, there is the pride of man. The mind of man is constantly lifted up with high thoughts of itself. Too, he manifests carnality (divisions). Cf. 1 Cor. 3. This always hinders advance in the truth. Also, another manifestation of the need is an attitude of skepticism from the world about us. A student at Harvard Divinity School said some years ago: "They are assigning work in the Bible, and I guess I'd better go out and buy one. I never owned one." How easily the unbelief of the world can creep into any believer's heart.

JAPAN HARVEST / No.3 - 1981

Finally, there is the priority placed on material things. This has a deadening effect on spiritual values. Compare Demas in 2 Tim. 4:10. One becomes so easily enmeshed and engrossed in the world's mad pursuit of "things, things, and more things." It allows little time or thought for the all-important things the Spirit wants to impart. With all these needs just indicated we desperately cry out for the empowering of the indwelling Spirit.

A poor half-witted fellow saw his companion, who was working beside him, drop dead. He was found trying to hold up the dead man, trying to make him stand and sit upright. When it did not avail, he was heard saying to himself: "He needs something inside him." Thank God, we have the Someone who can help inside us!

THE PROVISION FOR THE NEED

Pertinent Scriptures here are John 14, 16, and 1 Corinthians 2. To all who minister the Word the Spirit's ministry is absolutely indispensable. If He does not teach us, we have no

right to speak in the name of the Lord. He is the Spirit of knowledge. We need His teaching. He holds the key to unlock the treasure house of the Word. Reread the account of Elisha and his servant: notice verse 18 and the blindness of those who opposed God. The Spirit's special work is to enlighten us concerning the Person and work of Christ (1 Cor. 2:2), who is the focal point of our ministry. The believer can only know Christ through the Spirit. The Son reveals the Father (Mt. 11:27; Jn. 1:18). The Spirit reveals the Son (Jn. 16:12-15).

It was the seven-branched lampstand of the holy place that illuminated all the service in that sacred area, so the Spirit of light enlightens us. The Spirit's teaching is primarily related to the Word of God. It is, therefore, imperative, that there be a right relation maintained to the Spirit. See John 16:12-15; and this after 3 and 1/2 years of unparalleled, constant fellowship and instruction with Christ! His teaching can be and is incomparable, because He lives in His students. Notice John 14:17. The prepositions are vastly important: Jn. 14:16 - "with you" (*meta*)

in fellowship; "by you" (*para*) in His personal presence; "in you" (*en*) in indwelling, personal power. As for John 16:12 it is useless to surmise what they could not grasp or understand. The axiom of pedagogy has always been true: "You have never taught anything until somebody has learned something."

There are two ways of traveling in the world. In the first, you do everything for yourself. You get your ticket, look after your luggage, get your seat in the plane, ask at least three people whether you are right. If you have an imperfect knowledge of the language, you always have an uneasy sense that you are wrong. There is another way of foreign travel. You employ a tourist agency which gets your tickets, sees to your comfort, gives you precise directions, provides you, when needed, with a guide, and at every terminal waits to greet you. The latter illustrates the best way to travel the Christian way to heaven. Rest in the indwelling, inworking, instructing ministry of the Holy Spirit. Be sure He is not grieved, and He will see to all else.

The way is clear. Will we follow it?

CHRISTIAN ACADEMY IN JAPAN

--Serving the educational needs of the evangelical missionary community throughout Japan, with students from 25 missions.

--Sponsored by six mission boards: *Christian Reformed, Conservative Baptist, Evangelical Covenant, The Evangelical Alliance Mission, Far Eastern Gospel Crusade, OMS International.*



"Train up a child in the way he should go...."

Kindergarten through high school with boarding facilities.

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

For information write to:
 Christian Academy in Japan
 1-2-14 Shinkawa-cho
 Higashi Kurume-shi, Tokyo, 180-03
 Phone: 0424-71-0022



HISTORY OF REVIVALS IN JAPAN

Rev. Kiichi Ariga, Principal of Kansai Bible College, challenged the 1981 JEMA KARUIZAWA CONFERENCE with his optimistic view of God's plan for Japan. The article that follows shares a glimpse of past blessings. It appeared in the 1973 Fall Issue of Japan Harvest and was edited by Missionary Eric Gosden.

KIICHI ARIGA

In 1614, Shogun Ieyasu Tokugawa issued an edict for the complete eradication of Christianity from Japan, and thereafter until the second half of the 19th century Japan remained tight-closed against the Gospel. In the 1860's, Protestant missions came to Japan mostly from America—the Episcopal, Presbyterian and Reformed churches being first in the field. But by 1872 only ten Japanese had been baptised by Protestant ministers. However by 1882 there were 5,000 adult church members in the Japanese Protestant churches.

I. THE DOSHISHA REVIVAL

About this time an unusual man named Jo Niishima, smuggled himself out of Japan, and was able to obtain an education in Christian schools in the United States. He returned to found the Doshisha University in Kyoto.

The year 1883 has usually been considered as opening a new chapter in the history of Protestant churches in Japan, because it saw the beginning of a series of revivals that exerted a powerful influence in Christians. The occasion was the Second Conference of Protestant Missionaries in Japan, the first having been held in 1872. It was considered a landmark because of its representative make-up, and its well-prepared and unhurried proceedings. The first morning Rev.

J. H. Ballagh of the Reformed Church Mission preached a sermon on "The Need and Promise of the Power of the Holy Spirit in our work as missionaries," a theme that recurred again and again during the conference.

In the month of May, the Third

Japan a Christian nation in seventeen years?

National Christian Conference of the Japanese churches was held in Tokyo, with delegates attending from all over Japan. The conference proper ended with Niishima preaching. For five nights in a huge rented theatre there were public preaching services with a score of competent speakers taking part. Night by night numbers increased, and on the last evening, the doors had to be closed on over three thousand people, with crowds milling about outside.

During the Week of Prayer at the beginning of the same year, the fires of spiritual revival had been kindled in Yokohama. Dr. Maclay of the American Methodist Episcopal Mission wrote in the spring:

"A spirit of religious revival, bringing times of refreshing from the presence of the Lord is spreading in Japan, both among the foreign community and among Japanese Christians. I have never seen anything like it since coming to Japan, and trust we are about to witness signal displays of divine mercy in the conversion of souls."¹

The delegates at the Tokyo Conference hastened to inform their churches of the blessings they had received. Hitherto the acceptance of Christianity had with many been only an intellectual acknowledgment of its truth; but now there came to them a real sense of personal sin, an acceptance of Christ as a personal Saviour, and an earnest desire for the spiritual welfare of others. There were large increases in membership of the churches. An editorial in the Independent (New York) of September 6, 1883 said:

"It is not an extravagant anticipation that Japan may become a Christian nation in seventeen years. A Japanese Constantine is not far off."²

The next year, 1884, saw the movement extending and deepening and about this time the word "ribaibaru" (revival) gained a place in the Chris-

tian vocabulary. There was constant occasion for its use in connection with the spiritual awakenings that took place in churches and Christian schools. One of the most marked of these was in Doshisha University. About the beginning of March, several Christian students began a daily meeting held at 9:30 p.m. after study hours. Interest increased until on Sunday, March 16 the whole school was greatly moved. Different classes held meetings in which for hours they engaged in prayer, confession and praise. A respite of one week was taken, after which, with the baptism of 200 students, things returned to normal.

In 1886, a similar movement struck Sendai, and then Nagoya and Nagasaki were both moved. We read of prayer meetings "full of tears, sobbings, and broken confessions of sins," while large audiences of unbelievers listened quietly to the preaching of the Gospel.

Aggressive evangelism!

II. TAIKYO DENDO (20th Century Forward Movements)

With delegates numbering 435, and forty-two missions represented, a missionary conference was held in Tokyo in 1900 mark the opening of the new century. The missionary movement at 1900 was stronger and larger than ever before. There was a new spiritual dynamic as well, with an upsurge of interest in world missions stemming from the Moody revivals, and carried over into the student Christian movements of America and Great Britain. The Student Volunteer Movement was challenging the most spiritual students in the west to throw themselves into the evangelisation of the world in their generation. There were sixty such volunteers in the Tokyo Conference.

The Japanese Evangelical Alliance meeting in the spring of the same year proposed a united evangelistic campaign. Called "Taikyo Dendo," literally "Aggressive Evangelism," it was held during 1901 to 1904, and was the most ambitious joint effort the church had hitherto made. It was reported that 11,626 had attended local prayer meetings to intercede for blessing, while 84,247 attended the

preaching of the Gospel in Tokyo, of whom 5,307 made a profession of faith. Reports for the whole country were not obtained, but for the year 1901 so far as the efforts of 376 churches were concerned, there had been an attendance of 322,245 at the meetings, with 15,440 enquirers and converts, and 1181 baptisms. By mid-1901 missionaries in Japan did not hesitate to describe the movements as "Pentecost in Japan." In the Kyobashi district of Tokyo alone more than a thousand people "repented of their sins." The movement spread to other cities; in Yokohama for example in June 1901, a great spiritual awakening began with 2,000 enquirers instructed.

South Pacific Coast Revival and Taikyo Dendo

In 1889-90 among the churches in the South Pacific coast area of U.S.A., especially at the Japanese Methodist Church in San Francisco, a revival broke out, and many young Japanese experienced the Pentecostal blessing, and within a year four hundred people were saved. Among these Japanese were, Tetsusaburo Sasao, Teikichi Kawabe, Yoshigoro Akiyama, Kikutaro Matsuno, Bunji Kida, Kikumatsu Togatani, Taiichiro Morinaga and Kyosuke Ueda. Sasao and Kawabe returned to Japan in 1894, and at the 1895 new year week of prayer at the Ginza Methodist Church they told of the South Pacific Coast revival, making a great impact. Later they were trained by Barclay F. Buxton (1860-1946) the founder with Paget Wilkes (1870-1934) of the Japan Evangelistic Band, and holding many conventions with Buxton throughout the country "a great outpouring of the Holy Spirit happened every place." So when the Taikyo Dendo started in

1914 Evangelism-in-Depth

1900 under Yoichi Honda, Masahisa Uemura and Hiromichi Kozaki, Sasao Kawabe and Nakada took a great part in it.

During and after the Taikyo Dendo, outstanding overseas churchmen visited Japan and preached in mass meetings. Among them were John R. Mott, William Booth, Reuben Torrey and Wilbur Chapman. In October, 1901, fifteen hundred young men were won to Christ in John R. Mott's meetings, while in only nine services under General Booth in 1907, 969 enquirers were counselled.

continued

(Zenkoku Kyodo Dendo)

In 1913, Dr. Mott held five conferences in Japan, and as a result it was decided to hold an All Japan Co-operative Evangelistic Campaign starting in 1914 and lasting three years. Called "Zenkoku Kyodo Dendo" it was popularly called the "Taisho Evangelistic Campaign" after the new emperor. It proved to be the most determined and comprehensive witness ever made by Japanese Christians to their own nation. It continued unabated from 1914-1916 and D. R. Mackenzie, a Canadian missionary leader, estimated that 90% of the Protestant movement actively participated. Reported figures: 777,119 people attended 4,788 meetings and 27,350 registered as enquirers.

III. THE HOLINESS REVIVAL

The Holiness Church, an indigenous church resulting from the work of the Oriental Missionary Society missionaries C. Cowman and E. Kilbourne, and headed in Japan by Jyuji Nakada, experienced revival of a different kind in the 1930's, with a great ingathering resulting. These evangelical Christians preached revival, expected revival, and put their faith in revival. And the revival for which they waited finally broke out at Yodobashi Holiness Church in Tokyo towards the end of November 1919. Though it spread to various churches in Tokyo, the results of the revival were confined to the reviving of the pastors and members, without greater growth in membership. Nakada listed the results as (1) the qualitative development of the membership; (2) an increase in giving; (3) spiritual unity with pastors of other denominations; (4) an increase in the spirit of evangelism.

On May 19, 1930, another revival broke out at the Tokyo Bible Seminary where the students had been earnestly praying for revival. When the prayer meeting turned into one of intensity and excitement, some students recognised this as revival and rushed to tell their professors, who also joined in the prayer meeting alongside the students. They continued to pray, and when Nakada returned to Tokyo, he encouraged the Holiness churches in Tokyo to hold prayer meetings from May 30 through June 7. For the next two and a half years revival meetings were held throughout Japan, the leaders of the Holiness Church travelling, preaching and praying extensively. Thus by the end of 1930, the Holiness Church had an accession of 4,311 reaching a total membership of 12,-

046. The following year 3,487 were added and by 1932 the membership had reached 19,523.

I. EFFECTS

In all three of the above-mentioned cases, revival meant the revitalization of existing Christians. This was brought about by incessant Bible study, intense prayer and the descent of the Holy Spirit, resulting in vital Christian living and a desire to share the good news. The main result in the life of the church was tremendous growth, many churches becoming self-supporting after the Doshisha revival, and the number of ministers increasing by forty between 1888-89.

This revival also affected Japanese society. It became a topic of interest through newspaper media, and interestingly enough "by 1897, out of the half-dozen so called great papers of Japan, two are avowedly under the guidance of Christian principles, Kokumin Shimbun (The Nation) and

25,000 believers added in twelve months

Mainichi Shimbun (Daily News)."

More Christian schools also came into being, and in 1888 a movement for prison reform started in Hokkaido. A Mr. Oinue reached the conclusion that the principles of Christianity were needed for the instruction of prisoners, and finally secured a Christian chaplain for each of the four prisons in Hokkaido under his jurisdiction.

But the Doshisha revival and those of the 1880's in general took place in different schools at different times and for a short duration, and did not sweep the nation as a whole.

II. AN EXAMINATION OF "TAIKYO DENDO"

This method of evangelism was highly structured and carefully planned in contrast to the spontaneous witness of revived believers. Teams of well-known pastors, theologians and Christian scholars were sent to big cities to conduct mass rallies. These lectures appealed primarily to white-collar workers and students, so that Taikyo Dendo was successful among the new middle class intellectuals.

By September, 1902, when the campaign ended, nearly 20,000 persons had signed up as enquirers. A united effort of several large Protestant denominations at the 1903

Osaka Exposition resulted in 16,000 signing decision cards out of the 246,000 who attended the meetings. There was a planned follow-up with mailings of Christian literature, and introduction to nearby churches.

Most of the preaching of the Good News during Taikyo Dendo was done by Japanese, among them Seimatsu Kimura (the Billy Sunday of Japan), a graduate of Moody Bible Institute with an unconventional vigorous style of preaching. A thousand enquirers enrolled in his two-week series of tent meetings in Tokyo.

By 1909, there were approximately 600 organized churches in Japan, a quarter of them self-supporting. The membership exceeded 70,000, served by 500 ordained and 600 unordained men, and 200 Bible-women. A hundred thousand pupils were taught in a thousand Sunday Schools. There were 4,000 students in boarding schools, 8,000 in day schools, 400 in theological colleges and 250 in women's Bible schools. Most of this progress was attributable to Taikyo Dendo.

A local missionary authority assessed the movement thus:

1. Christianity again secured the attention of the Japanese people.
2. New life and courage were injected into the Church in Japan.
3. It was an ecumenical movement in the best sense of that word.
4. The Christians were made aware that the Gospel alone is the power of God to salvation.
5. The movement proved that when the Church is revived, the money for its work is available locally.¹

From 1914-16, the All-Japan Co-operative Evangelistic Campaign was conducted, larger in scope than Taikyo Dendo. People of all classes in smaller towns and villages as well as in the larger cities heard the Gospel, and in the first year, almost 10,000 responded by making a decision to follow Christ. During 1915, there was a five-months campaign in Osaka, meetings being held in theaters, hotels, banks, public schools and churches, many different methods for evangelism being employed. During that time, 1900 signed decision cards and many were baptised.

III. AN EXAMINATION OF THE HOLINESS REVIVALS

The revival movements in the Holiness Church deepened the spiritual life of the whole church and heightened evangelistic zeal. Immediate conversion was stressed and this broke down the common pattern of other churches. They also emphasised the

conversion of the family as a unit. The Holiness Church was also most successful in mobilizing its laity.

Furthermore, the way the revival was handled made a difference. In the Doshisha revival, the school authorities (especially the missionaries) brought up in the tradition of the Western churches, hindered the unleashing of spiritual energy through cautious measures. In the 1919 Holiness revival, the leaders while having prayed for it earnestly and patiently, were unable to nurture it when it came. The story of the 1930 revival is however different. Nakada's leadership helped fan the spiritual fires beyond the walls of Tokyo and across the entire country by holding meetings in various Holiness churches. Many men and women were brought into faith as a result.

Evangelism-in-Depth, conceived in the fertile mind of R. Kenneth Strachan and born in Latin America, came upon the Japanese scene in 1961 as an innovation in the field of evangelistic and missionary theory. Its presuppositions are:—

Abundant reaping requires abundant sowing.

Christians can and must work together in evangelism.

When Christians pool their resources for evangelism, God multiples them.

A dedicated minority can make an impact on an entire nation.

Its principles are:

Mobilization of every Christian in witness.

Mobilization within the framework of the Church.

Mobilization by local leadership.

Mobilization with global objectives.

Such a program calls for prayer, training, visitation, special efforts and evangelistic meetings.

From the present writer's observations, both Taikyo Dendo (1901-2) and the All Japan Co-operative Evangelism (1914-16) carried out what Evangelism-in-Depth aims to do, exactly sixty years prior to its inception in Latin America. Taikyo Dendo started with prayer meetings in 1901, its motto was "Our Country for Christ," and within a short time no less than 17,939 converts were added to the churches. Protestant forces which had numbered less than 40,000, added a full 25,000 in twelve months, according to reliable missionary opinion.⁵

It was estimated that 90% of the entire Protestant movement actively participated in the All Japan Co-operative Evangelistic Campaign, which continued at full strength for

three years. Doors were open and hearts were prepared. The people and the government were confessing their need of a new moral basis that the old religions did not supply, and they were looking to Christianity for this. The Tokyo committee of the campaign gave a banquet on April 13, 1915, and among those attending it were 250 high-ranking government officials, prominent citizens of Tokyo and other leaders. Visiting speakers of the banquet were invited to speak in schools and factories, to business men, soldiers, postal workers and railroad employees. At the Coronation of the Emperor special honours were conferred on several prominent Christians for the valuable work they had done.

Thus all the convictions, principles and programs of Evangelism-in-Depth can be seen in operation in the above two historical evangelistic campaigns.

"Sodoin-Dendo" or "Total Mobili-

The way the revival was handled made a difference

zation Evangelism," a made-in-Japan parallel to Evangelism-in-Depth in Latin America or New Life for All in Africa goes back to 1964. We were facing the sunset of evangelism, finding it difficult to get a breakthrough in evangelism in Japan. Then reports from Guatemala and Colombia told glowingly of a revolution in evangelism, built around the Bible concept of every Christian becoming active in reaching into every level of society. "Sodoin Dendo"—that was what was needed! Accepting this challenge, a small group of men began to pray and plan in 1964.

In September 1967, we had the privilege of having Billy Graham in Tokyo, a good chance to test the basic principles of Sodoin Dendo. 4,000 prayer cells were formed throughout the Tokyo area, while joint prayer meetings starting with an aggregate of 225 people ended with some 6,000 attending. Out of 1,036 churches 750 co-operated. Five thousand Christians were trained for five weeks, four million Tokyo homes were visited with tracts, 220,000 people attended the ten days of meetings and 15,000 signed decision cards. By the following Easter, seven months after the crusade, 3,000 of these had been baptized.

In February, 1968, a two-day time of prayer was convened in Hakone to decide where the first concrete attempt at Sodoin Dendo should be made. Snow fell to a depth of three feet, travel was impossible, so the prayer session was extended! The vision was for all Japan, but the principles should be put to a further test in a small area; so Shikoku was chosen. Thus in January 1970, a majority of Shikoku's churches banded together to officially launch Sodoin Dendo there. Previously an All-Shikoku Christian Conference had been held in 1969 with Petrus Octavianus from the revival area of Indonesia as the key speaker. For four days there was confession of sins, and many Christians were transformed.

One million homes were visited, prayer cells formed, special simultaneous evangelistic meetings were held all over Shikoku, with radio evangelism also helping to make an impact on the area. After one year, the churches received four times more converts than in a normal year.

In 1971, Kobe City with a population of 1,200,000 was the target of Sodoin Dendo, and a new depth in evangelism was realized as Christians were trained for twelve weeks in personal work and follow-up. In 1972, there was 94% participation in Okinawa, and this year of 1973 the sphere of operation is Chugoku, five prefectures in southwest Japan. Plans are in hand for Sodoin Dendo in Kyushu in 1974.

We feel the spiritual tide is coming in, and we pray that as in the three revivals reviewed above, Japan may by the sovereignty of the Spirit of God, experience a significant awakening.

1. *The Missionary Herald*, 1883 pp. 270-271.
2. Cary, *History of Christianity in Japan*, Vol. II pp. 168-9.
3. *Missionary Review of the World*, 1887, p. 237.
4. *Japan Evangelist*, Nov. 1901, p. 338.
5. *Missionary Review of the World*, 1916, p. 143.

CLC CATALOGUE

The 1981-1982 English Book Catalogue, prepared by the Christian Literature Crusade, is extremely comprehensive and helpful. Meticulously compiled by Eric and Grace Rodda, the catalogue can serve as a ready source of reference for missionaries and English speaking Christians. Contact CLC for your copy.

Walk with the King!



Dr. Martin Essenberg, President of Covenant College, was this year's CAJ Commencement speaker. The class of 1981 included his son, Michael, who was valedictorian. Dr. Essenberg for many years served as CAJ Headmaster.

MARTIN ESSENBURG

Mr. Headmaster, Esteemed Faculty, Distinguished Guests, and especially, Honored Graduates, the Class of 1981:

Is it really possible that twelve years have passed since you graduates entered first grade? Memories flood the minds of graduates, parents and teachers. "Remember when... Remember when..." Well, I will be careful not to take too much time reminiscing, but I must mention just a few recollections from your elementary school days. Two weeks after you entered first grade I was walking through the campus on a Saturday morning with one of my favorite first graders, and I said to him, "How's it going up there in your classroom. Do you like school?" And he said, "Yes, it's fine. I like it." Then with a grimace he added, "But there's one thing that bugs me, Miss Siebenga makes us take a nap every afternoon and it makes me feel sorta babyish. And the floor is hard, too. If you lie down too fast you clunk your head!"

Takamiyama came to CAJ later that year, and this first grader had an opportunity to challenge him in sumo, but he clutched his chair in fear and refused to do battle with a 365 pound giant. And I remember that in that first grade year the girls would often chase the boys during recess time and try to catch them. Some of those boys were fairly fast runners so it surprised me that they often were caught after a short chase, but they did seem to enjoy it.

The elementary school Spring Program that year featured a three ring circus and I remember that your class performed well and had great enthusiasm.

Well, much more could be recalled but that is not our purpose now. Today as you leave CAJ and enter the next phase of your lives I want to challenge you to *walk with God*.

To portray life in terms of walking is common practice in the Bible. Think of how appropriate that is in describing the course of your life:

- * There is effort involved. We are not to be riding or coasting through life.
- * There is a rhythm of regularity about it. A great deal of routine is involved.
- * You have found that out as you walked through twelve or thirteen years of school, I am sure.
- * Change also is involved. You move through varied scenes along the way as you walk. Today you are especially aware of that.
- * Walking provides time for meditation, time for delight in the knowledge of God.
- * Walking involves progress. It implies movement towards a goal.

Walking with God... what does that mean? There are three thoughts that I wish to leave with you on this topic. To walk with God means first, that you should not be conformed to the ways of this world; secondly, that you should spend time regularly with God, communing with Him; and

thirdly, that you should keep your eye on the final destination.

"Do not be conformed to the world, but be transformed by the renewing of your minds." This directive will have new importance for you as you complete this part of life and live more independently. I urge you to resolve daily that you will not allow the world to squeeze you into its mold. The world will constantly tell you what is important, what success is, what really counts in life, and the message will be given powerfully, even when it comes in subtle, low key ways.

You will need to think critically. As a child of the King, you should analyze everything - all teaching, all issues, all trends, in the light of God's Word. John Calvin said well that the Bible should be the eyeglasses through which we view all reality.

Please don't be gullible. Think critically, but do so in loving, charitable ways.

There are a thousand things that could be said about conformity to the world and how we must resist that as we walk through this life, but I offer you this thought - that there is one besetting sin to avoid, one attitude of mind which is the heart of worldliness. You must struggle against pride. During this past year you seniors read some of C.S. Lewis' book, *Mere Christianity*, and that book has a chapter entitled "The Great Sin." Lewis is right in saying that pride is the essential vice, the utmost evil, the complete anti-God

state of mind. "Unchastity, anger, greed and drunkenness", he says, "are mere fleabites in comparison. Pride has been the chief cause of misery in every nation and every family since the world began. As long as you are proud, he says, you cannot know God. A proud man is always looking down on things and people, and when you are looking down, you cannot see something above you.

"In God you come up against something which is in every respect immeasurably superior to yourself. Unless you know God as that, and therefore know yourself as nothing in comparison, you do not know God at all." That is a sobering thought. And it is rooted in Biblical teaching. "The Lord resists the proud but gives grace to the humble." As you walk with God and strive to *not* be conformed to the world, remember that terrible warning and that gracious promise.

But is all pride wrong? No, says Lewis. Having warm hearted admiration for one's school or one's son is not wrong. And experiencing pleasure when being praised is not even pride, unless you begin to delight more in yourself than in the praise. Moreover, he says, if you meet a really humble man he will not be what many people call humble. "He will not be a sort of greasy, smarmy person who is always telling you that he, of course, is nobody. Probably all you will think about him is that he seemed to be a cheerful, intelligent chap who took a real interest in what you said to him."

If you wish to avoid conforming to the standards of our world, then you must deal with the pride in your heart and ask God to remove it.

And, of course, if you are serious about not conforming to the ways of the world, you must be obedient to the commandments of your Lord and King. "Trust and obey" says an old hymn, "for there's no other way to be happy in Jesus." To walk with your Savior involves trust and obedience.

Several years ago I left Japan, and one day later I was driving on a Los Angeles expressway. The car ahead of me had a bumper sticker which said, "Honk if you love Jesus." After a minute of hesitation I gave a timid toot and waved at the driver of that car. I was happy to greet him as a brother. But a few

weeks later I read a good article which dealt with that very bumper sticker, and the writer noted that Jesus had not said, "If you love me, honk." No, He said, "If you love me, keep my commandments." If we wish to walk with God, we must do what He tells us to do - love Him more than anything else and our neighbors as much as we love ourselves.

To walk with God also involves communing with Him. Walking with someone implies the development of a relationship, the sharing of experiences. In our very busy, sometimes hectic world it is important that we regularly spend time alone with God, meditating upon His Word, communing with Him in prayer. You have heard that often. Have you learned it? Such time with God probably will be more important than ever before after you leave home. The spirit of our age will not help you to develop habits of quiet meditation. Even living in the dormitory of a Christian college may not be conducive to that, for the noise of stereo music and the heavy demands of studying can both work against you.

T.S. Eliot spoke poignantly of our modern predicament when he said:

Endless invention, endless experiment, brings knowledge of motion, but not of stillness, knowledge of speech, but not of silence knowledge of words, and ignorance of the Word. Where is the Life we have lost in living? Where is the wisdom we have lost in knowledge? And where is the knowledge that we have lost in information?

Yes, there must be time for reflection, for meditation, for prayer, as we walk with God, but, as you walk hand in hand with God, remember that you also have responsibilities for fellow believers and for all your neighbors. God does not call you to walk only with Him but also with His people.

More than ten years ago a CAJ graduate returned from her first year of college, and as I talked with her I asked about her spiritual life and her church affiliation. Her answer was brief. She said, "Jesus - yes. The Church - no." She said she found no need for the church. I urge you to participate in the life of a local church, for God wills that you

do so, and it will be good for you and the church.

As you walk with God, walk with His people, too, and work with them to spread His good news and to meet the needs of people through deeds of love and mercy.

Finally, as you walk with God, keep your eye on your destination. I don't know exactly what the years ahead will bring into your lives, but I know there will be some success, some failure, some happiness and some sorrow. Through all of that, remember that we have no abiding place in this life, but we seek one to come. Jesus told his disciples that they should find their joy not in their spiritual successes, but rather in this, that their names were written in heaven.

You must avoid, of course, the distortions of this idea. Your God does not desire to have you develop such other-worldly attitudes that you are not concerned about the pressing needs and problems of your world. No. He wants you to work hard to reform the institutions and the ideologies of your world. He wants you to be involved with your world and to work on its massive problems, such as poverty, crime, racial hatred, social injustice, and more. But through all of that you can know, as a child of the King, that you are bound for a city whose builder and maker is God.

Dear graduates, your parents and teachers have invested much in you - time, money, and their very lives. We trust that the training you have received will enable you to give a more clear and more powerful witness to the gospel of your Lord and Savior and to the implications of that gospel for every aspect of life. We trust that the education you have received here will enable you to penetrate the secularism of the world with Christian perspectives and convictions.

Today, as we come to this moment of change in your lives, our prayer is "Lead on, Oh King Eternal." I know that I speak for all your parents and teachers when I say that we love you. Deep, deep in our hearts is the desire that you will walk with God always. I bid you Godspeed, and I pray that He will bless you, and keep you, and cause His face to shine upon you, and give you peace.

COMMUNICATING THE WORD "LIFE" IN JAPANESE

HENRY AYABE

The single word "life" in English connotes 21 different meanings according to its usage in Webster's New Collegiate Dictionary, 1973. If this is so in English, the missionary must be sure of what connotation of the word "life" he intends to communicate to the Japanese. He must be sure also of the Japanese word which accurately expresses what he intends to communicate.

The Japanese language currently utilizes the *kun yomikata* or *wago*, the original Japanese pronunciation and expression of ideas, and the *on yomikata* or *kango*, the imported Chinese pronunciation and expression of ideas. In the *Shinkaiyaku* Bible, "life" - *inochi* is not written in *kanji* which would express the idea of "life" in a Chinese way. Since it is written in *hiragana*, it gives the reader the *kun* or *wago*, Japanese expression of "life". The translators were very wise to take the *kun* or *wago* expression because the *kango* for "life" written in *kanji* can signify a number of specific meanings which may or may not accurately connote the meaning intended in the particular context of the Bible passage.

"Life" in *kanji* is expressed in a number of ways. The *kanji* for *inochi* has the *kango* reading of *mei* and retains the idea of fate or destiny. Its combination with *sei*, life, as in "being born" and "having life", is *seimei*, expressing the whole of one's life as in *seimei hoken*, life insurance. Life as a span of life, however, is *shogai* as in *Kirisuto no kō shōgai*, the public life of Christ (Japanese theological term: the public ministry of Christ). *Jinmei* is human life as in *Jinmei o sonchō suru*, to hold life sacred. Under the Buddhist idea, *meinichi* is the anniversary day of the one who died. And, of course, *unmei* is fate or destiny.

The idea of life as being generated is *ikiru* in *wago* and *sei* in *kango*. Thus it is used in *wago* for being born, *umareru*. *Kore ga Betoben no seika desu*, "This is the house in which Beethoven was born." *Seika* is *sei*, to be born, and *ka*, house. Since *sei* has to do with generating of life, it is also used of all forms of life including the animal and plant life. *Haeru*, sprouting or germinating, is the *kun* reading for plants. "All that has life will die." is *Sei aru subete no mono wa kanarazu horobiru*. If life is so, the combination of *sei* and *shi*, death, means life and death as in *seishi no tōsō*, living is life and death struggle. *Seishi sadamenaki hito no unmei* is "Life and death is an undetermined or unexpected factor in a man's destiny." Then, there is *seizon*, life as in existence. *Seizon kyōsō*, struggle for or competing for existence, can be put in terms of Darwin, "survival of the fittest."

Another *kanji* read in *wago* as *ikiru*, life, as in action, is *katsu*, meaning to be active, alive, mobile. The *kanji* combination of *katsudō* is to be actively engaged, thus, *Sakan ni Fukuin dendō no katsudō o suru*, "To be fully and actively engaged in Gospel evangelism." *Fukkatsu* is resurrection. *Shu Iesu wa shi kara fukkatsu saremashita*, "The Lord Jesus was resurrected from the dead." *Katsuyō* means put to practical use. *Seisho no chishiki o nichiyō seikatsu ni katsuyō suru*, "Make practical or apply Bible knowledge to your every day life." "Morning devotional times will nourish you with vital power for Christian living." is *Asa no kojīn reihai no jikan wa anata no kurisuchan seikatsu no katsuryoku o yashinai*.

By the combination of *sei* and *katsu*, we have a most versatile Japanese word. *Seikatsu*, as life, stresses the practical and concrete ways of living. *Seikatsu*, way or manner of living, is used in all aspects of Japanese life.

Seikatsu in its use in individual's life:

Kojin seikatsu, personal manner or way of life.

Shoku seikatsu, personal manner or way of life as pertaining to food.

Fūfū seikatsu, manner and way of life of husband and wife, or married life.

Otona no seikatsu, manner or way of life of an adult.

Kodomo no seikatsu, manner or way of life of a child.

And many more combinations dealing with the individual's life.

Seikatsu in its use in collective manner of life:

Shakai seikatsu, manner or way of life of a society.

Shūdan seikatsu, manner or way of life of an organized group.

Katei seikatsu, manner or way of life of a home or family.

Nōmin no seikatsu, manner or way of life of farmers.

The same will apply to *Gyōmin*, fisherman, *Rōdōsha*, laborers, *Sarariman*, salaried man and with other collective social life.

Seikatsu in its use with place:

Nihon no seikatsu, manner or way of life in Japan, or *Nihonjin no seikatsu*, Japanese way or manner of life.

Gaikoku no seikatsu, manner or way of living abroad, which can be combined with the name of specific country.

Tokai no seikatsu, manner of life in the city.

Inaka no seikatsu, manner of life in the countryside; any other combination is possible with a regional designation.

Seikatsu, manner or way of living, is an all encompassing word. When used in the context of the Christian world, the following are some good examples:

Shinko seikatsu, manner or way of living one's faith and it could be re-stated as *kurisuchan seikatsu*, Christian life.

Kyokai seikatsu, manner or way of church life but would have a slight difference with *Kyokai-in no seikatsu*, stress is as a member of the church.

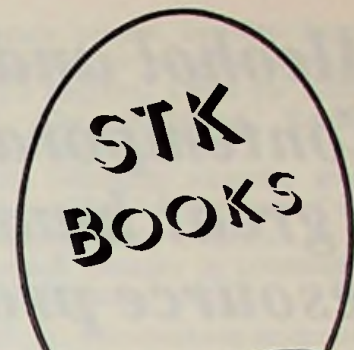
Bokushi seikatsu, manner or way of a pastor's life which could also have other combinations with *Senkyoshi*, missionary, *dendoshi*, evangelist, etc.

Fukuin no akashi to shite no seikatsu, manner or way of living as a witness of the gospel, to which can be added *Yakuin*, *Choro*, etc.

One caution must be made. By delineating the specific areas of life in which the kind of life is to be lived, the Japanese tend to compartmentalize these differing areas of life. While *shinko seikatsu* and *Kurisuchan seikatsu* may seem to cover the whole life, it could mean to a Japanese the equivalent of *Kyokai seikatsu*,

manner or way of life in the church. The Japanese is prone to think this way because of their understanding of the word *seikatsu*. Nevertheless, this is a spiritual problem. It is easier to compromise with the way or manner of life with the secular world and isolate Christian living to the church alone.

Seikatsu deals with the concrete and specific manner or ways of living. This being so, the missionary must disciple the believers, first as living example, and second, teaching the Bible in its practical application to every day living experiences of the Japanese.



Help

Build

Strong



Churches



Bible Study

Doctrine . Theology

Reference Works

Apologetics, etc.

Write for Complete Catalogue of STK books



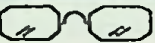
Seisho Tosho Publishers

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



JAPAN HARVEST

Remember your friends with a gift subscription at Christmas. A handy subscription form is enclosed for your convenience.

 Complete Vision Service

Eyes examined
Glasses fitted
Contact Lenses

Tokyo Optical Center

- *U.S. Certified Vision Specialist
- *Fluent English Spoken
- *Serving Missionaries in Japan since 1963.
- *10% Missionary Discount
- *Kindly call for an appointment

TOKYO OPTICAL CENTER
SONE BLDG 3RD FLOOR

D.K. BANK
DENTSU
BUS STOP
HANKYU (TOSHIBA)
POLICE BOX
SONY

(Two blocks from Sony Bldg., Ginza)

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

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

TEL. (03)-571-7216

Do you have a nice day with clean TEETH?

KURODA DENTAL OFFICE

General practice

SHINJUKU MUSASHI KOGANEI NORTH
NAGASAKI DEPT HANEDA
Kuroda Dental Office

Call for appointment:
0423-84-3075

Alcohol and Contemporary Society a great human resource problem

**Introduction by
Missionary Gunnar Kristianssen
Reinforcement
in our struggle against alcohol
in Japan.**

A missionary doing pastoral counseling can hardly avoid running into problems connected with misuse of alcohol: broken homes, a ruined economy, total dependence. Many of us can testify to the Lord's power to set men free from slavery. We have seen it happen many times. But we can also tell of cases where young people with a budding faith have been more or less forced by their bosses to take their first drink. To refuse to drink has been a sign of disloyalty.

Fortunately, awareness of the dangers of alcohol is increasing in some circles, particularly among traffic authorities and among psychiatrists. I have seen a great change take place since I came here in 1952. But at the same time the commercials on TV and other types of advertisements of strong drinks have become so treacherously skillful that the Suntory Limited this year for the 12th time has received the Dentsu Advertising Grand Award for its "outstanding performance in various fields of advertising".

As I see it, the Christian community in Japan has been silent too long on this matter. The Salvation Army and the Seventh-Day Adventist Church are exceptions. Some of the grandchildren of the brave Christian temperance women have brought up other social questions, but seem to have given up their fight against alcohol. The evangelical churches are doing a good job in bringing alcoholics to freedom in Jesus Christ, but seem to care very little for the non-Christians who are outside of our direct influence - but suffering just as

LARS SPJUTH



much. I wish evangelical churches would take up the alcohol and drug problem as a social responsibility, particularly now when even the WHO is asking all governments around the world to try to stem the flow.

Since 1980 we have got reinforcement in our struggle here in Japan. The Ansvar insurance company for non-drinkers - which was started by the Free Churches and the Temperance movement in Sweden in 1932 - is trying to prove to the Finance Ministry of Japan what it has seen in other countries, i.e., that non-drinkers cause fewer traffic accidents than other drivers and that they for that reason ought to be given a certain discount on their premiums. (Every added car insurance gives Ansvar a better chance!) Ansvar is actively following what is happening in respect to legislation and medical findings and can supply material for seminars for pastors, PTA groups and driving school teachers as well as material for women's groups or teenagers.

The following article written by Lars Spjuth who heads the Ansvar company in Tokyo gives us a lot of facts to consider.

The innocent years when motorists were encouraged to "take one for the road" and when alcoholic beverages were regarded as a fine "social lubricant" have gone in the face of modern research, which has produced conclusive evidence of the great cost of alcohol in human, social and economic terms.

A matter for world concern

The World Health Organization/WHO reviewed the alcohol-related problems and brought into context the massive scientific evidence on the subject, in a report by the Director-General of 1979-11-27 and stated:

that alcohol-related problems have become a matter for world concern, because alcoholic beverages are more readily available in the world today. The production is rising and the prices are, in general, lower. These are, according to WHO, among the main factors leading to a world-increase in alcoholism and alcohol-related problems. Absenteeism, crime and, most serious of all, drunken driving, are foremost among these problems.

The report points out that these alcohol-related problems have risen so rapidly that they now rank among the world's major public health concerns and are likely to overburden the health services of most countries.

It is also significant to note that WHO attributes the rise in alcoholism *not* to "something innate in the individual" but asserts that it is directly "related to the degree of exposure to drinking". This is interesting in relation to the findings in a major study on "Alcohol Control Policies in Public Health Perspective", which points out that it is the total consumption of alcoholic beverages by all, rather than the "excessive" consumption of some, which is the cause of the alcohol problem.

The WHO report singles out the greater supply of alcoholic beverages as the chief factor, among a multitude of socio-economic factors, that has led to the rise in alcoholism and drunken driving as the most serious problem affecting entire populations.

Despite the evidence available health authorities tend to "give only a polite nod to prevention and

direct all resources into treatment of casualties" according to Prof. Griffith Edwards, Institute of Psychiatry, London and WHO consultant and he says: "This keeps the doctor in a job, but it is not good public health practice."

A few figures

In 25 countries with fairly complete statistics the annual per capita consumption of alcohol increased by between 30% to over 500% in the period 1950-1972 and in most countries the increase in consumption has continued.

World statistics on automobile accidents show that some 125,000 people are killed in traffic accidents each year due to alcohol.

The medical, psychiatric and social cost of the consequences of drinking in the USA is estimated at US \$43,000 million per year.

In Stockholm, Sweden 30-50% of the hospital services are used by patients with alcohol-related problems and/or illnesses or injuries connected therewith.

Alcohol in Japan

Studies on the drinking patterns in Japan indicate that 10% of the male population over 15 years of age are abstainers and the comparative figure for women is 55% abstainers. The number of non-drinking women is declining, while the figure for the men remains fairly stable.

The rate of consumption of alcoholic beverages in Japan has increased from 3.2 litres in 1956 to 7.1 litres in 1979 per capita/15 years and over. This is relatively low by international statistics and roughly at the same level as Sweden.

The number of alcoholics or alcohol-dependents in Japan, using the WHO definition, is about 2,000,000. About 5% of the work force in Japan is closely connected with the production and trade in alcoholic beverages.

The Church and temperance work

The temperance movement in Japan had its beginning in the Christian Churches and two of the first temperance societies were formed in Yokohama and Sapporo in 1886. The famous Dr. Clark of Sapporo Agricultural School was much concerned about the alcohol

JAPAN HARVEST / No.3-1981

problem and inspired many to work for temperance. At about the same time Kajiko Yajima was instrumental in forming WCTU and Taro Ando, who served as Consul-General in Hawaii, established the *Taru-wari Monogatari*.

The Christian Churches have carried on the work for prevention and rehabilitation either directly or through the temperance organizations which they helped to form. It is this connection which brought Ansvar Mutual Insurance Company to Japan in 1979. In 1960 Ansvar was invited to Japan by the Japan Temperance Union and its president Mr. Tetsu Katayama. Through the years many contacts were established before Ansvar finally commenced business here.

The Ansvar concept

From the commencement of business in 1932, Ansvar has had a policy to insure non-drinkers and to help in promoting an alcohol-free way of life. Ansvar Mutual, the parent Company of the Ansvar Group, is governed by a Board of Governors (35 members) elected by Church and Temperance organizations and this is the reason for its selective approach and its specific focus on temperance promotion. Now established in 10 countries and cooperating with similar companies in USA and Canada, the Ansvar Group has been able to support the temperance work in different ways. At the moment plans are being formulated for a lifestyle study on attitudes on religious, social and general questions.

Prevention

The work of prevention has not been in fashion before and the Church and temperance organizations have had to work against fairly solid opposition. But now the trend has changed and people understand the complications of the alcohol problem and are beginning to see prevention as the best way in which to cope. As the community is adding up the cost of alcohol the principle of personal total abstinence becomes a realistic alternative. It will also fit very nicely with current scientific findings, as the following scenario will show. The scenario is from "Alcohol Control Policies in Public Health Perspective" a col-

laborate project by The Finnish Foundation for Alcohol Studies, The WHO Regional Office for Europe and The Addiction Research Foundation of Ontario.

The following scenario, greatly oversimplified for purposes of illustration, may help to indicate the way in which changes in consumption may take place:

Mr. X, who drinks in moderation, for some reason increases his consumption of alcohol by 25% as compared to last year. Like most of his friends, Mr. X is a social drinker. Because he now drinks more frequently than a year ago, the probability of his friends being offered a drink when they visit him is correspondingly increased, so that his friend's consumption level is also raised. As this process continues, Mr. X's friends may come to feel obliged to serve him a drink on his return visit. And so it goes on; a rising consumption affects the drinking habits of every consumer with the semblance of a spreading wave.

Mr. Y, too, is likely to be influenced by a change in his friend's drinking habits. Though not exactly a heavy consumer, Mr. Y drinks at a level well above that of his companions. Given more opportunities to drink, Mr. Y will probably do so, and this tendency may be reinforced by the dependence-producing potential of alcohol. Eventually, Mr. Y crosses over to the side of heavy use.

The point which the foregoing example seeks to illustrate is that an increase in the consumption of "normal" drinkers may induce changes in the drinking habits of near-heavy drinkers which may in turn lead to an increase in the prevalence of heavy users.

If applied in the opposite direction, the scenario will produce a reduction in the total consumption and hereby reduce the number of heavy drinkers.

This scenario constitutes a model/example relationship, which must be explored more fully, as it would appear that preventive work is both a cure and a solution to the tremendous problem of alcohol in contemporary society which above all is a problem at the human - personal level - which we must help to solve.

Ansvar is a mutual insurance company whose policyholders — owners — are represented at the Company's annual general meeting by trustees appointed by various bodies within the temperance organizations and the Christian associations.

Its firm rooting in the temperance and Free Church movement provides the base for Ansvar's operations. It also constitutes the platform for the Company's ideological and social objectives. This link with, and proximity to, customers also serves as a valuable stimulus where product development and insurance service are concerned.

TRUSTEES

All of the 35 trustees who make up the membership of Ansvar's annual general meeting are designated by various bodies within the temperance organizations and the Christian associations. Twenty-seven are appointed by the following associations:


ANSVAR INSURANCE

Service with a purpose

We started business in 1932 to promote the concept that nonuse of alcohol would prevent accidents and improve performance and skill. After almost 50 years, this concept is perhaps more relevant than ever before.

We started business in close cooperation with the Churches and the temperance movement and these important groups nominate and elect the 35 trustees which govern Ansvar Mutual of Sweden, the parent company of the Ansvar Group now represented in ten countries.

★ "Ansvar" is a Swedish word meaning "responsibility"



For your insurance requirements, especially Private Automobile Policies (PAP), please contact us for information about the service which we can provide!

three each are appointed by the Temperance Movement of the Christian Churches of Sweden (DKSN) and the Swedish Free Church Council, while the National Association for the Temperance Movement's General Community Centers and Avholdfolkets Landsnemnd of Norway each appoint one trustee.

ANSVAR
アンスワール

ANSVAR MUTUAL INSURANCE COMPANY
SWEDEN CENTER BLDG. 6-11-9, ROPPONGI,
MINATO-KU, TOKYO 106
TEL (03) 403-9971
(〒106) 東京都港区六本木6-11-9 スウェーデン・センター内

JAPAN MISSIONARY LANGUAGE INSTITUTE

Noah S. Brannen's JAPANESE BY THE TOTAL METHOD, J.M.L.I. EDITION

Three volumes now published!—

★	<i>Basic, Part 1</i> Sound Patterns and the Writing System; Lessons 1-20	¥6,000	★
	<i>Basic, Part 2</i> Lessons 21-30	¥2,500	
	<i>Basic, Part 3</i> Lessons 31-40	¥3,000	
(mailing charges extra)			

Completing the Basic Course set will be the *Basic, Master Index*, to be published early next year. It will include all vocabulary, kanji, and grammar introduced in the Basic Course, plus many other useful materials.

JAPAN MISSIONARY LANGUAGE INSTITUTE
 c/o Ochanomizu Student Christian Center
 1 Kanda Surugadai 2-chome, Chiyoda-ku
 Tokyo 101 TEL. (03) 295-0037

1981-82 schedule:

- Fall term - September 2
- Winter term - January 6
- Spring term - April 12
- Summer term - June 8



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

Taylor's BIBLE STORY BOOK



Both Old and New Testament stories in one beautiful book. 193 stories for children of all ages. Hard cover(in case), 432 pages. Illustrated by Richard and Frances Hook.

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



JAPAN SUNDAY SCHOOL UNION

**Representing
All
Leading Insurance
Companies**

Marsh & McLennan Japan, Ltd.

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

TOKYO OFFICE:
Room 521/523 Yurakucho Bldg.
1-10, 1-chome, Yuraku-cho
Chiyoda-ku, Tokyo 〒100
Cable Address: MARSHMAC TOKYO
Telex: J 22413

Telephone: 212-5831/5

**Oh!
EVANGELICAL!**

Monthly
KETSUDAN
¥150(〒45)
1 YEAR-¥2,200

DECISION
¥90(〒170)
English, Chinese, German
Spanish, and French

MAGAZINES

FILMS

Film ministries of **WORLD WIDE PICTURES**

JONI	110MIN. COLOR	¥60,000
SHIOKARI PASS	100MIN. COLOR	¥40,000
TWO A PENNY	110MIN. COLOR	¥25,000
GOSPEL ROAD	60MIN. COLOR	¥15,000
THE HIDING PLACE	150MIN. COLOR	¥60,000
TIME TO RUN	100MIN. COLOR	¥30,000
HIS LAND	70MIN. COLOR	¥15,000
GIANT AND BOY	20MIN. ANIMATION	¥8,000

The Billy Graham Evangelistic Assn.
JAPAN OFFICE
20 SAMON CHO SHINJUKU KU TOKYO 160
TEL (03) 359-3867, 4694

Personal Letters from the Field: They Affect Furlough!

Missionary Stan Barthold made some very practical suggestions at the 1981 JEMA KARUIZAWA CONFERENCE about letter writing. How do you score?

STAN BARTHOLD

This paper is divided into four parts.

- A. The *purpose* of personal letters.
- B. The *personality* of personal letters.
- C. The *problem* of personal letters.
- D. The *profitableness* of personal letters.

Purpose of Personal Letters

1. We should write for the sake of *information*. This information should deal directly and clearly with the work that we are trying to do for the Lord. No double-talk ought to appear in our letters. George Sweazey in his book *Preaching the Good News* tells the story that "On the eve of the American Revolution with the British Parliament faced with having to find new measures if the loss of the colonies was to be avoided, King George III used his address to the Parliament to give his views on how cattle could be kept healthy."¹ Such double-talk in letters is intolerable.

2. We should write for the sake of *inspiration*. In fact every single letter that we write ought to be filled with the praises of the Lord over something concrete that He has done. One positive rule of thumb in writing letters from the field is to mention nothing of a negative nature!

3. We should write for the sake of *inter-action*. Ideally the letters that reach home from us ought always to excite some form of feedback. Every time we write we should incorporate specific prayer requests and then in a follow-up letter tell in an honest way how the Lord has answered that

request. William Barclay puts it this way in his *A Spiritual Autobiography*: "Nothing can be the substitute for the accent of honesty."² Our letters can be packed full of this accent of honesty!

Personality of Personal Letters

There is no question that a personal letter has tons of more personality than a printed one. Say you receive four letters in the mail. Three of them are printed and the fourth is personal. Chances are as high as the sky that you will (1) read the personal letter first and (2) never get around to reading the printed ones.

Let us pause and thank the Lord that in St. Paul's day and age there were no re-copy machines! His letters were all personal ones. We now know so much about Paul's personality simply because he wrote personal letters. Richard N. Longnecker, a respected authority of this first missionary of the Christian Church points out the following interesting item in an article about Paul that appears in *The Zondervan Pictorial Encyclopedia of the Bible*:

Paul recognized his oratorical skills to be less than those of others. Yet his letters reveal a man of keen intellect, sensitive nature, infectious spirit, immense vitality, strong determination and a vast capacity for friendship.³

It goes without saying that our personalities are reflected in a much clearer fashion through personal letters over against printed ones.

Problem of Personal Letters

1. Time is a problem. In the January 24th, 1977 issue of *Time Magazine* Hugh Sidey comments that America is a "...nation that worships speed and movement."⁴ Speed and movement gulp up gobs of gasoline and time and are not at all conducive to writing personal letters. You may or may not be able to chew gum and walk at the same time. But those are few and far between who can control the wheel of a car and write letters at the same time. One solution to the time problem in writing personal letters might be to trade in your car for a used horse! So far the greatest letter writer in the church has been John Wesley. John Telford has compiled 8 volumes which contain only a portion of the personal letters that John Wesley wrote in his life-time.⁵ And according to church historian Earle Cairns writing in his book *The Christian in Society* this 18th century man of God preached often as frequently as five times a day.⁶

2. Discipline is a problem. Not all, but a fair share of our busyness is caused by a lack of self-discipline. It is quite obvious that we in this last quarter of the 20th century cannot "horse around" like John Wesley did. But if we only had some of the discipline that he had, we could, say, set aside an hour a day in writing personal letters. This would mean that we could write as many as four letters a day, 25 a week, a 100 every month and over 1,000 every year!

Profitableness of Personal Letters

1. Personal letters give fresh news from the field. Writing personal letters on a regular basis forces us to report on events that have happened since we last wrote – perhaps just a month previous.

2. Personal letters keep fences and friendships mended. We who have been missionaries for over a quarter of a century know that through personal letters life-long friendships can be maintained and we on the field can actually correspond more frequently with folks at home than they even do among themselves.

3. Personal letters help missionaries keep up their support and in many cases consistent letter writing to supporters convinces them that we are genuinely caught up in the work of the Lord and support is even raised while we are actually on the field.

4. Personal letters especially mean that we missionaries can log longer periods of time on the field and less on furlough. Even when we do return to the home-land for furlough our visits there can be reduced radically because we have kept in touch with supporters while on the field. Just

stop and think of how much trouble, travel, time and treasure regular writing saves in terms of the frequency and length of furlough.

5. Personal letters also challenge the missionary to improve on his own writing ability and avoid like the plague the over use of such hackneyed cliches as 'blessing', 'burden', 'thrilling' and 'precious'.

Conclusion

Printed letters are often necessary and sometimes nice. However, the thesis of this paper has been that personal letters on the field are not only a huge help to the missionary then, but also make his furlough time less complicated and much more effective. I cast the one vote I have in favour of personal letters over against printed ones!

1. p. 59
2. p. 99
3. Vol. Four, p. 625
4. p. 20
5. Earle E. Cairns, *The Christian in Society*, p. 178
6. p. 61

THE KANSAI CHRISTIAN SCHOOL

OFFERS : To the
Missionary Community

1. A Christian Education for your children. All grades – elementary through high school.
2. Entirely new classrooms for the elementary grades.
3. Boarding facilities for 5 day or 7 day boarders.

Visit KCS the next time you come to the Kansai Area!

951 Tawaraguchi
Ikuma, Nara 630
TEL. 0743-74-1781

Ray Olstad, Principal



JUST OFF THE PRESS....

Japanese edition of
IT'S HAPPENING IN JAPAN TODAY
by Lavern Snider



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

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

From the Preface . . . "Your church too can grow! But there is a price to be paid to achieve church growth . . . In this volume I have attempted to describe what is happening in eight growing churches, churches which are paying the price to achieve growth . . . One pastor emphatically stated that church growth can happen anywhere in Japan today."

Japanese edition: ¥1200 (Discounts for 10 or more copies)
English edition: ¥ 800

Purchase at your Christian Bookstore or directly from
the author: Lavern Snider,
18-12, 4 bancho, Kurakuen,
Nishinomiya, 662

Whose Ministry? also by Lavern Snider, ¥800

Fruitful Film Evangelism Guidelines

The following article was presented by Dr. Snyder at the 1981 JEMA KARUIZAWA CONFERENCE. The material has also been translated into Japanese.

LAVERN SNIDER

I. SERIES PLAN

Multiply the effectiveness of your film showings by using a SERIES PLAN. Without a doubt even one film showing can be used by God, but a SERIES PLAN has potential for a much greater impact.

For example, let's say a young fellow knows nothing about the Gospel.

Seeing *one film* he might say, "It's true, I have no real purpose in life, but can there really be a God?"

Seeing a *2nd film*, "Now I realize there may be a God . . ."

Seeing a *3rd film*, "But it's hard to believe God loves me and wants to change my life, give my life meaning . . ."

Seeing a *4th film*, "I think I'll start reading the Bible . . . going to a weekly Bible study . . . going to church . . ."

Thus, a SERIES can help a non-Christian to more readily understand, and sooner receive, the message of the Gospel – and as the Holy Spirit works, sooner come to know Christ as his Savior and Lord.

Notice how Paul made use of the SERIES approach: "And he reasoned . . . *every sabbath*, and persuaded the Jews and Greeks." (Acts 18:4). Also Paul ". . . spoke boldly for the space of *three months*, disputing and persuading the things concerning the kingdom of God." (Acts 19:8)

Some FILM SERIES suggestions:

A. Week-end meetings in the church for students and/or adults. Plan yearly church schedule – spring, fall, summer camp.

Friday	Saturday	Sunday
NOAH'S ARK	SOMETHING TO LIVE FOR	WHAT'S UP, JOSH?
THE CROSS AND THE SWITCHBLADE	PEACE CHILD	GOSPEL FOLK
WHERE THE WATERS RUN	RACE IN THE SNOW	FINAL CHOICES (Schaeffer)

B. Three-day SERIES in or near high school or university.

First Day	Second Day	Third Day
THE CROSS AND THE SWITCHBLADE	WHERE THE WATERS RUN	WHAT'S UP, JOSH?
NOAH'S ARK	YONEKO	GOD OF CREATION
SOMETHING TO LIVE FOR	GOSPEL FOLK	PEACE CHILD

C. Three or more showings at the *same location* to as many as possible of the *same persons* – either once a week or once a month:

- ... Homes of believers, young people, or S.S. students
- ... *Fujinkai* ... S.S. students
- ... Offices or factories ... Neighborhood children
- ... *Rojin* homes, hospitals, prisons ... Dormitories, Bible camps

**OF COURSE IT IS BEST TO FOLLOW OR
PRECEDE EACH FILM WITH AN APPROPRIATE MESSAGE.**

II. HOME MEETINGS

Home meetings, featuring a series of films, have been used very effectively in Japan for over ten years – not isolated groups, but sponsored by the local church with church members taking the main responsibility and receiving special training after Sunday “reihai” or some convenient time. Friendship film evangelism simply means: Christians inviting family, friends and neighbors to their home for a film and a friendly time of fellowship.

Everyone knows about the early morning prayer meetings in Korea. But did you know that the fantastic church growth there is also vitally related to *Friday night home meetings*? We sincerely believe that for churches to grow more rapidly we must put greater emphasis on home meetings here too! And using a film helps to “break the ice”. Also special occasions like birthdays, wedding anniversaries, baby dedications, are especially suitable for inviting relatives and close friends.

You may request FREE-OF-CHARGE showing of filmstrip giving details for church-sponsored home meetings. Contact your nearest rental agent. Here’s how it works.

Brief Introduction	Film Showing	Tea and Sharing
5 minutes	30–45 minutes	15 minutes to 1 hour

The leader of each home meeting should study suggestions in Japanese Family-size Film Handbook, pages 12–16. Today’s men and women have heartaches and unresolved problems. They need someone to listen lovingly and with concern. This sharing time can become very meaningful, though possibly starting on a superficial level. But rather than pressuring people to talk, times of silence may mean people are thinking deeply and may result in their beginning to share real needs. “You are of great worth, I care for and love you” – this should be the atmosphere of fellowship and sharing!

A. Mini-size Home Meeting Plan

This is to assist churches in gaining experience by starting with a *two or three week series* in *two or three locations*. Guidebook is available for ¥100.

2–3 SERIES PLAN FOR WOMEN

1st	2nd	3rd
** HARMONY BETWEEN PARENTS & CHILDREN	YONEKO	SOMETHING TO LIVE FOR
LITTLE VICTIMS	NOAH’S ARK	RACE IN THE SNOW
CLIMB A TALL MOUNTAIN	GOSPEL FOLK	MARTIN THE COBBLER

** In Kansai – RED SIGNAL TO PARENTS

2-3 SERIES FOR STUDENTS AND/OR ADULTS

ENERGY IN A TWILIGHT WORLD	YONEKO	WHAT’S UP, JOSH?
EMPTY CITIES	HONDA	SOMETHING TO LIVE FOR

B. Family-size Plan

This is a 4-week plan, with weekly film showings in five or more locations. A different film title is selected for each week's schedule, with choice of film related to the target group – women, students, couples, etc. A special guidebook is also available from the rental agent for ¥200 each. Be sure to show the film to participating believers previous to the week it is to be used in homes (for example, the Sunday before). Follow it with suggestions for applying the film's message.

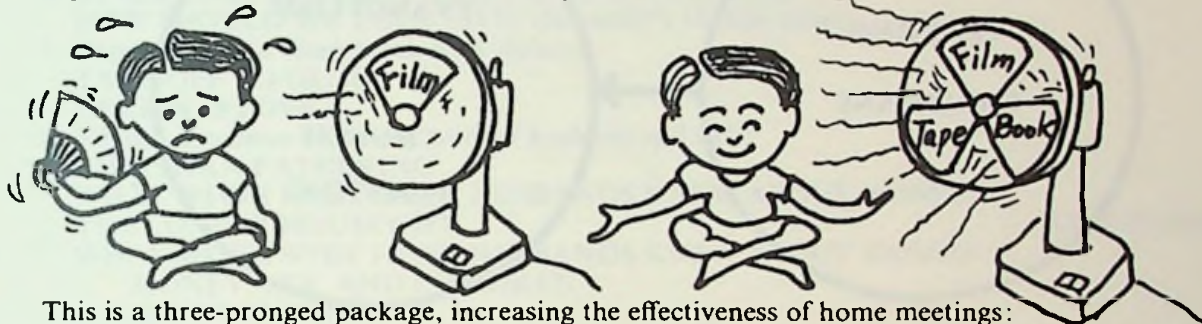
C. Delegation of Authority

This is a basic managerial principle practiced both by Christ and Paul. *Both trained disciples and gave them jobs!* "Commit to faithful men who will teach others also..." (II Timothy 2:2). A multiplication of home meetings need *not* increase the busyness of the pastor. Here are two suggestions:

1. Training leaders who open their homes
2. Training leaders who take responsibility in homes of non-Christians

III. MEDIA-MIX

If you haven't tried the MEDIA-MIX, why not??

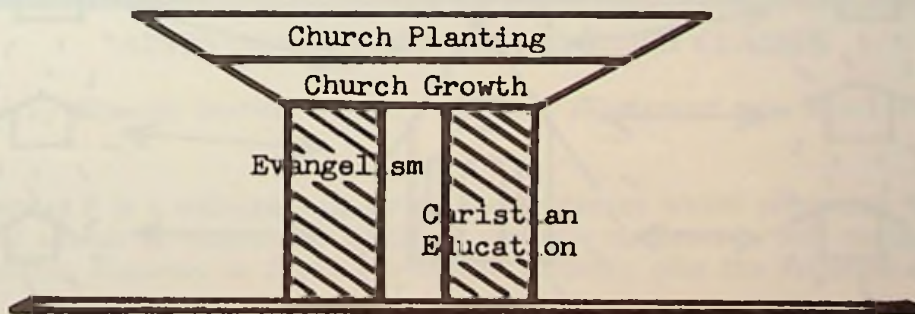


This is a three-pronged package, increasing the effectiveness of home meetings:

- A. Films used in a SERIES to match desired target group.
- B. We lend (or you buy) "A.B.C.'s of Christianity", a 4-cassette tape series with two 15-minute messages on each (8 messages). Begins with, "You want true joy and peace, don't you?" and continues on to, "Sin and the Meaning of the Cross." Specially recorded by Pastor Murakami of Sooden.
- C. You lend or give easy-to-read Gospel books/booklets.

	1st week	2nd week	3rd week	4th week
1	Show one film each week			
2	Have non-Christians attending listen to one tape each week			
3	Have non-Christians attending read one book(let) each week			

CHURCH PLANTING AND CHURCH GROWTH

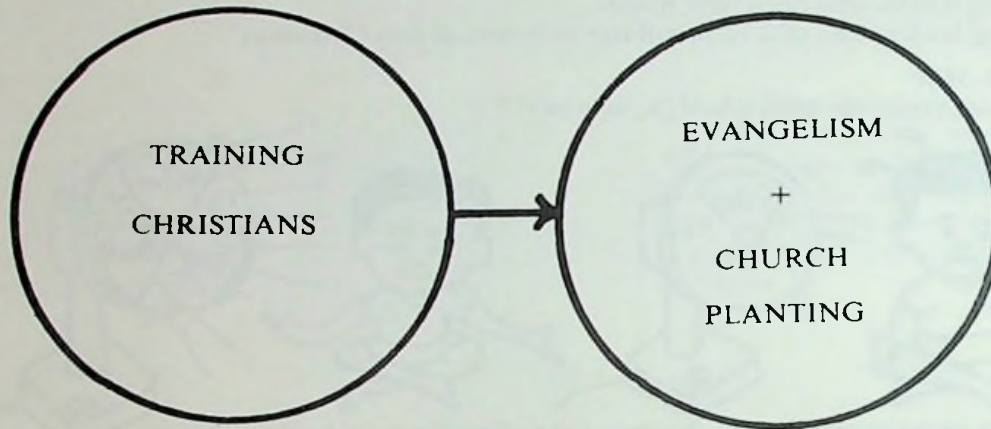


Already in Japan there are examples of church planting and church growth resulting from the use of films. But the use of films must be closely related to the two foundational pillars of EVANGELISM and CHRISTIAN EDUCATION. Contact the film distributor nearest you for information and assistance.

FILMS IN CHRISTIAN EDUCATION

Teaching and preaching are companion ministries which cannot be separated. "...Jesus went about all the cities and villages *teaching* in their synagogues and *preaching* the Gospel of the kingdom..." (Matt. 9:35) Also, "...*teaching* them to observe all things that I have commanded..." (Matt. 28:19)

The apostles also "ceased not to *teach* and *preach* Jesus Christ." (Acts 5:42) And Paul emphasized the "pastor-teacher" role in Ephesians 4:11 as one office and one man. So the purpose of church education is to equip believers for service, and our goal is to train Christians to be dynamic witnesses in today's world. (Eph. 4:12)



MULTIPLYING CHRISTIAN HOMES AND FAMILIES

It has been said that a strong church program without the support of the home often fails to do the ultimate job of Christian education. The Christian home is God's institution for day-by-day training (Deut. 6:7, Eph. 6:4, and II Tim. 1:5) The church's teaching ministry is usually limited to only one day a week, while the home is teaching basic concepts of living, moral values, etc. every day. To help the church fulfill its mission, there must be a strong link with the home.



Thus, through Christian homes and family members, an impact is made upon society:

1. Father at his work
2. Mother in her neighborhood and PTA
3. Children at school and to friends

To equip Christians for service and to help them mature in Christ, the following films can be of tremendous help:

FILMS FOR CHRISTIAN EDUCATION

1. Challenge for dedication to Christ:
IF I PERISH
EVEN UNTO DEATH
 2. Challenge for personal evangelism:
LIKE A MIGHTY ARMY
 3. Apologetical illustrations to use in personal evangelism:
MOODY SCIENCE FILMS
 4. Trustworthiness of Bible:
PROFESSOR AND THE PROPHETS
THE WORLD THAT PERISHED (NOAH'S ARK)
THE RETURN
 5. To understand various Bible stories and their historical background:
LIVING CHRIST series
LIVING BIBLE series
 6. To understand church history and modern man's thinking:
HOW SHOULD WE THEN LIVE? (Schaeffer's 10-film series)
 7. Repentance and clean break with idolatry:
TAKE OFF TO GLORY
HEREIN IS LOVE
 8. Biblical dynamics for family roles of husband and wife:
CHRISTIAN FATHERING
WHAT WIVES WISH THEIR HUSBANDS KNEW ABOUT WOMEN:
THE LONELY HOUSEWIFE
WHAT WIVES WISH THEIR HUSBANDS KNEW ABOUT WOMEN:
MONEY, SEX, AND CHILDREN
A RACE IN THE SNOW
THE LITTLE VICTIMS
CLIMB A TALL MOUNTAIN
 9. Strengthening faith in Christ's resurrection:
WHAT'S UP, JOSH?
FACTS OF FAITH
WORLD OF ILLUSTION
 10. Overseas evangelism:
PEACE CHILD
 11. Importance of Christ's second coming:
THE RETURN
 12. Creationism and evolution:
THE GREAT DINOSAUR MYSTERY
- FILMSTRIPS**
1. MARRIAGE, SEX, AND THE HOME . . . 3 filmstrips
 2. BIBLE PANORAMA - A Brief survey of the Bible . . . 4 filmstrips

} DOBSON SERIES

ATTENTION ELEMENTARY ENGLISH CLASSES

Eigo o Naritai by Blanche Bartlett is a new dynamic supplement you won't want to teach without.

In workbook style, it is a collection of words and sentences which progresses from the basic consonant and vowel sounds to words and pertinent sentence structures. Self explanatory, with illustrations by Christian Academy in Japan elementary students, plus the Japanese Hiragana, it requires no manual.

Strongly bound in royal purple, it is designed to well endure hardy manipulation of its 150 pages of lessons and evaluations. Use of it will prove it as an essential basis for conversation as well as a reading and spelling treasure.

Selling for ¥980. Order through Mrs. Blanche Bartlett

Christian Academy
1-2-14 Shin Kawa-cho
Higashi Kurume Shi
Tokyo 203

1982 DATES

Here are some important dates for your 1982 calendar:

February 15 and 16 JEMA PLENARY SESSION

At the Ochanomizu Student Christian Center

March 15 JEMA Pioneer Evangelism Workshop at Tokyo Baptist Church. Contact man: DeWitt Lyon

June 4 CAJ Graduation, 3 p.m. (please note change of date)

June 7-10 JAPAN CONGRESS on EVANGELISM (JCE) to be convened at Kyoto

June 14-25 OPERATION IMPACT at CAJ (a summer program of continuous education in cooperation with Azusa College leading to a Master's degree)

August 1-4 JEMA KARUIZAWA CONFERENCE. Dr. Betz of Germany will be the featured speaker.

August 5-8 DEEPER LIFE CONFERENCE (also at Karuizawa).

September 6 CAJ opens.

GOOD NEWS FROM BEN LIPPEN

The last issue of Japan Harvest shared the news of the loss of the Ben Lippen Inn due to fire. Dr. Robertson McQilkin has informed the JEMA OFFICE that God has miraculously provided a 1,447 acre future site, just minutes from Asheville, S.C. This generous gift was made by the Billy Graham Evangelistic Association which had hoped to establish a lay training school but has chosen to invest all energies into full-time evangelism.

CAJ GRADUATION SETS PRECEDENCE

The graduation exercises at the Christian Academy in Japan, June 5, had the distinction that five graduating seniors were the children of CAJ headmasters past and present, i.e., Blair, Essenberg, Jones, Norman and McCarty, all of whom were present. Dr. Martin Essenberg, President of Covenant College, Tenn., was the commencement speaker.

NEW ENGLISH-JAPANESE NEW TESTAMENT

Word of Life Press has come out with the paperback edition of the *Living Bible* (N.T.) in English and Japanese. This bilingual New Testament can be an effective tool for English classes and Bible study. Included are select passages from the Old Testament (Genesis 1-11, Psalm 23 and Isaiah 53).

NEW JEM DIRECTOR

Mr. Abram Block left his field of education in which he was involved for the past 33 years to become General Director of the Japan Evangelical Mission with headquarters at Three Hills, Alberta, Canada.

NEW LIFE TESTAMENT

The New Life Testament, done in an 850 word vocabulary, is available with topical study outlines and other related books. The most recent book, *His Life*, attempts to make Jesus' life interesting to new readers. The material is available to missionaries at cost. Write directly to Christian Literature International, Box 777, Canby, Oregon 97013.

PBA CELEBRATES 30TH ANNIVERSARY

Dr. Akira Hatori, radio pastor of the Pacific Broadcasting Association, spent much of October in the United States, speaking in rallies in California, Washington and Oregon to celebrate the 30th anniversary of PBA.

CHRISTIAN LIFESTYLE LECTURE

On September 29 ANSVAR Mutual Insurance Company sponsored a lecture by Mr. Gunno Armyr, market analyst, attached to the Head Office in Stockholm. He demonstrated the advantages of total alcoholic abstention, using statistics and findings from surveys and studies conducted in many countries. Although non-drinkers constitute a minority in society, Mr. Armyr pointed out that these members constitute a very dynamic segment of society. Of interest will be a survey that ANSVAR will be conducting in Japan this December through the Japan Market Research Bureau in Tokyo.

NEW TV SERIES

The Word of Life Press through its LIFE FILMS has entered the TV viewer market. A network of twenty-two stations with TV Tokyo as anchor station is televising these weekly thirty minute animated Bible story films during prime viewing hours for children. The program began in October and will run through March. During November and December these showings were linked to the kick-off campaign for the *Myoonichi e no Baiburu* (The Bible for Tomorrow). This in turn is expected to lead to church introductions for those who so desire. The film series are also supplemented by Bible story books.



AOMORI PREFECTURE UP-DATE

While we are still aware of numbers of villages and towns without a Christian church and in spite of slow progress, we thank the Lord for the amount of progress and growth which He has seen fit to produce.

During the fifties missionaries from various missions met once a year in the Tohoku area to share together, pray together and discuss ways of working together for the purpose of reaching this neglected area with the Gospel. These fellowships were known as Tohoku men's fellowship. Churches in those days were small and far between and missionaries were not plentiful either. Most of the churches which have developed since that time were pioneered by missionaries.

About eight years ago the Tohoku Christian Convention met in Akita. This was spear-headed by national pastors and Christian workers for the purpose of Christian fellowship and to work together to reach unreached areas with the gospel. Out of this the *Sodojin Dendo* movement started in this area and has covered the three prefectures: Akita, Iwate and Aomori. During the preparation of this joint evangelistic outreach local prayer meetings were held as well as seminars instructing the believers in this new endeavor. Vision for a larger outreach was enlarged, as well as recognizing other Bible-believing groups to be part of the body of Christ. Smaller groups were encouraged and there was a sense of unity as we worked together.

When the eighth Christian Convention met in the fall of 1980 in Morioka, there was only a handful of missionaries while there were 30-40 pastors and Christian workers. They shared the same burden and vision of reaching unreached areas with the gospel.

This year on February 16 pastors from the Aomori prefecture who had been involved in the *Sodojin Dendo* invited missionaries, other pastors and Christian workers to meet in Asamushi for a time of fellowship and to share together possible ways of working together in the future. Eighteen churches were represented and after a time of fellowship around the word and a good lunch, a short business meeting was held. It was decided to name this group *Aomori Ken Kyoryoku Kai* and to work together on joint evangelistic efforts, supporting the radio and TV programs and perhaps holding seminars studying church growth, etc.

In an area where people think, speak and dream *Tsugaru*, a fellowship of this kind is much appreciated. It helps us fix our eyes on the more essential things as we join hearts and hands to get the work done. It does not mean that every one or every church has to do everything the same way. One can have unity in variety. This is where the different colors blend together to make the Church of Jesus Christ shine forth, and where local fellowship can be enjoyable and effective as we reach out with the gospel.

Anton Netland

IN MEMORIAM

Dr. Everett Cattell, for 21 years missionary to India where he served as executive secretary to the Evangelical Fellowship of India, died on March 2. He was 75. Dr. Catell also distinguished himself as past president of the World Evangelical Fellowship and President of Malone College where he served for twelve years until his retirement. His last book that was published recently, is entitled, *Christian Mission: A Matter of Life*.

Dr. Mabel Culter, born in Derby, Kansas, on November 12, 1887, passed away on October 7, 1980, just five weeks short of her 93rd birthday. Miss Culter's zeal for her Lord was inexhaustible. She first served as a missionary teacher (self-supported) in China for five years beginning in 1918. Then, after teaching in a number of high schools in southern California, she became dean of women at Biola College. In 1936 she founded and directed Culter Academy in Los Angeles, and she was also one of the founding members of Westmont College. Miss Culter served as a special short term missionary with TEAM in Japan and Korea, stretching over a period of 20 years. She will perhaps be remembered most for her faith, vision and courage in developing the Mountain of Blessing Orphanage in Pusan, Korea, a work which she began after her 65th birthday and which continues today under Korean supervision.

TEAM HORIZONS

GRAND PIANO DONATED TO CAJ

A special Dedication Assembly was convened at the Christian Academy in Japan on the morning of September 24. A new 7-foot grand piano, donated by CAJ Music Department Chairman Eloise Merrill and her friends in the States, was dedicated to the glory of God. Miss Merrill thrilled the audience by playing numbers by Schubert and Chopin.



SECOND CHINESE CONGRESS

The Second Chinese Congress on World Evangelization was held in Singapore from June 17 to 24. Over 1,200 Chinese Christians from 38 countries attended to prayerfully set a ten-year strategy for evangelism.

CIS UP-DATE

In preparation for the second Japan Congress on Evangelism (JCE) planned for June of 1982, Church Information Service is compiling a record of church development in postwar Japan. Similar to the survey published in Japan Harvest in 1980, we are researching churches in each city and county of Japan for the years 1950, 1960 and 1970. When completed this will provide a comprehensive study of the period.

CIS is anxious for this study to be as complete as possible, so we want to include all the churches, assemblies and meetings that God has raised up in Japan. Available records have been checked, and now a further effort is needed to fill in the missing data. We are especially looking for information about the following:

1. Starting dates of independent churches.
2. Dates of groups that are no longer active, and
3. Okinawa churches.

If you can provide information on any such ministries, please jot down the name of the church(es), address and dates, and send it to CIS, % JEMA office at your earliest convenience. Thank you.

Millie Morehouse

OSCC FACILITY EXPANSION

The Ochanomizu Student Christian Center is replacing part of its building with a nine-story wing. All Center operations will continue during the construction period. Please note that CLC, the Keswick Convention Office and the Christian AV Center have moved to new facilities at OSCC. The Ochanomizu Student Christian Center Office has moved to the basement. The inconvenience is temporary, the improvement permanent.

LONG REMEMBERED

September 7 was a beautiful day, ideal for an afternoon at Shimoda Beach, just an hour's drive from Amagi where CAJ faculty/staff and board were holding the annual retreat. The outing almost turned into a tragedy as Board Chairman Siegfried Buss, fighting against a strong current and smashing waves, his lungs filled with water, found himself unable to reach the nearby shore. CAJ Athletic Director Carl Long without hesitation plunged into the waters and came to his rescue.

PLANE CRASH CLAIMS FEGC MISSIONARIES

Our Minister of Missions, Rev. Philip E. Armstrong, and four other FEGC personnel entered into the presence of our Lord and Savior on September 13.

Mr. Armstrong was on a small plane which went down near the coast of Alaska about 1:55 a.m. on the 13th. He and four others of the mission staff were returning from Petersburg in southeast Alaska to mission headquarters in Glennallen. They had been surveying the future site of a new Christian radio station. Near Cape Yakataga, about 300 miles southeast of Anchorage, the pilot radioed that they had developed serious fuel problems and would try to land on the beach. There was no further radio contact. A thorough air, sea and land search failed to find them in the following week, and they are presumed to have gone down in the sea. Besides Mr. Armstrong, those aboard were Paul Mortenson of the mission's U.S. Council, and three missionaries serving in Alaska: Bill Ballou, treasurer, Wanda Ediger, secretary for Radio KCAM, and the pilot, Paul Backlund.

A memorial service was held on September 28th. Please remember Mrs. Armstrong and their daughters, Karon and Mary, in your prayers. For those who would like to write to Mrs. Armstrong, her address is 32306 Baintree Road, Farmington Hills, Michigan 48018.

We suggest that instead of flowers, monetary gifts may be sent to the Japan FEGC office for a memorial fund which will be established.

We rejoice in Jesus Christ, who is our hope of resurrection and life.

Yokichi Suzuki

RETIREMENT AND ANNUITIES

If you are a member of a non-profit organization in the United States a tax deferred annuity may prove attractive. Deductions would be withheld from your salary, but would not show up on the W-2. This money is deposited with a participating insurance company and the principal and interest are not taxed until withdrawn. If withdrawn at retirement, there may not be any taxation at all. Two plans have been brought to the editor's attention. Plan one would be with the National Health and Welfare Mutual Life Insurance Association, a non-profit corporation. Present interest rate with this association is 11.75%. There are no charges. Plan two is with Connecticut General Insurance Company. This program has a service and ongoing charge.

It should be noted that funds withdrawn prior to retirement become taxable.

This announcement does not constitute an endorsement by JEMA and is for information only. For further details contact your own mission or the associations mentioned above.

The Editor

90th ANNIVERSARY CELEBRATIONS

The Evangelical Alliance Mission (TEAM) is 90 years old in Japan! This occasion was celebrated with a special three-day conference sponsored by the *Nihon Doomei Kirisuto Kyoodan* (JEAC) at Amagi Sansoo. Speakers for the November 2-4 sessions included Evangelist Kooji Honda and TEAM's General Director Winchell. The theme was based on Acts 9:31, "Thus the church, walking in the fear of the Lord, and in the comfort of the Holy Ghost, was multiplied."

JCE PREPARATIONS

On September 25 an orientation was held with all Japan representatives, both missionary and national. This JEA-sponsored meeting at the Tokyo Yuubinchokinkaikan indicated that considerable progress has already been made in planning for the 2nd JAPAN CONGRESS ON EVANGELISM. The dates are June 7-10, 1982; the place is Kyoto (Kyoto Kaikan plus support facilities). The theme is unchanged from the 1974 congress: *Nihon wo Kirisuto e* (Japan for Christ), but the sub-title *Shuumatsu to Sekaisenkyoo* (the last days and world evangelization), Matthew 24:14, points to the urgency of the hour and the significance of this congress. The 2,000 delegates will explore such topics as The Church and God's Word, The Church and Evangelism, The Church and Japan, The Church and the World. The Bible exposition hour will be led by Dr. Philip Teng of Hong Kong. There will be other overseas speakers, but confirmation at this time is not yet in hand.

The aim of this gathering is stated as follows: "We who stand on the Word of God and are one in Christ are committed to the Second Japan Congress on Evangelism in order that we together may proclaim the gospel to all of Japan and the world."

Provision is made for the distinctiveness of the various parts of the body of Christ. While the differences, denominational and otherwise, will be respected, the oneness that is found in Christ will serve as catalyst of the Congress. As Rev. Akira Izuta succinctly observed, "Where there is unity, there is blessing."

An effort will be made to include lay participation. There will be small group sessions (workshops), Bible studies, lectures and subcommittee-level interaction both for the general participants and specialists. Study reports will be presented in the following areas: 1. An analysis and appraisal of the Kyoto Declaration and the 1974 Congress. 2. The findings from the 1974 Congress questionnaire. 3. Church growth data as presented by the Church Information Service (CIS). 4. Findings of the follow-up survey of the Billy Graham Crusade. 5. The history

of evangelism in Japan (pre-and post-war). 6. JCE in the light of world evangelism (analysis of world-trends). 7. Reports from Japanese missionary-sending agencies and an analysis of Japan's role in world evangelization.

The budget for the Congress has been set at 59 million yen. JEMA has been asked to raise 2 million yen towards that goal.

The chairman of the Congress is Rev. Ando Nakaichi; Dr. Harry Friesen, JEMA President, is one of the vice-chairmen. He also represents JEMA on the JCE executive committee along with Arthur Kunz, Gordon Johnson and Siegfried Buss. JEMA missionaries participate on various committees in preparation for this significant Congress. All of us can have a part even now by praying for its success.

The Editor



NEW DEAN AT J. M.L.I.

Mr. Harold Johnson, of the Wesleyan Mission, has accepted the position of Dean of the Japan Missionary Language Institute. He has just returned from furlough and was elected Dean at the September 22 meeting of the J.M.L.I. Board of Directors. Mr. Johnson has served on the J.M.L.I. Board since May, 1976, and has been Director of J.M.L.I. since November, 1976. He will now serve as both Director and Dean.

J.M.L.I. wishes to thank the readers of Japan Harvest for your prayers in J.M.L.I.'s quest to fill this position of Dean. J.M.L.I. is now ready to serve the Japan missionary community fully with their completed staff, which includes, besides Dean Johnson, Mr. Shelton Allen of the Far Eastern Gospel Crusade who is Linguistic Advisor and student counselor since February of this year, and Miss Frances Horton of the Southern Baptist Mission who has served as Publications Secretary for eight years after two years on the Board of Directors.

ONE MILLION BIBLES DELIVERED TO CHINA

In a press release in September, Brother Andrew announced from his headquarters in Holland that "Project Pearl" had been a success. The effort on June 18 involved delivering the Bibles in 11,000 boxes, each containing 90 Bibles. The magnitude of the operation made it possible for most of the Bibles to get through, according to the report.

Brother Andrew stated that already another written request for one million more Bibles has been received. He further commented: "Our original vision - which we have not changed - is for 10 million Bibles for Christians in China. But maybe our vision is too small!"

RENMEI CENTER NERIMA CHURCH DEDICATED

On September 13 the spacious and functional building, housing both the Nerima Baptist Church and the Baptist General Conference Center, was dedicated.

KYORITSU CHRISTIAN INSTITUTE OPENS

The merger of Kyoritsu School with Tokyo Christian College has resulted in the established of a center for research and continuous education on the Kunitachi campus. Dr. Susumu Uda is the director of the Institute which in April enrolled five students. Contact Dr. Morris Jacobsen for more information.



JAPAN HARVEST

NEWS

NEWS

NEWS

NEWS

JAPAN HARVEST

BOOK REVIEW

BOOK REVIEW

BOOK REVIEW

The Art of Management for Christian Leaders, by Ted W. Engstrom and Edward R. Dayton. Word Books, Waco, Texas.

This manual is now in its first paperback edition. It touches every aspect of management – from setting goals and establishing priorities to such mundane matters as filing and handling of mail. Practical help is offered to any one connected with a Christian organization.

Strategy for Living, by Edward R. Dayton and Ted W. Engstrom. Regal Books, Glandale, California.

The strategy for Christian living is summed up in four words: goals, priorities, planning, living. With these in mind live life with purpose and meaning!

“Use what you have learned from life to decide what it is that God wants you to be and to do – set goals. Discover which goals are more important – establish priorities. Analyze the best way to reach your goals – do your planning. Start working toward your goals according to your plans – start living. Then use what you’ve learned to set new goals.

The result? It can be a whole new approach to living!”

The Christian Executive, by Ted W. Engstrom and Edward R. Dayton. Word Books, Waco, Texas.

This knowledgeable and innovative book divides the roles and relationships of Christian leaders into three broad categories:

You and Yourself

You and Others

You and the Organization

Both of the authors are deeply concerned that God’s work be done in God’s way – the best way. Thus the practical advice shared in this book is filtered through the Word of God and applied prayerfully to everyday issues.

Unreached Peoples '80, The Challenge of the Church's Unfinished Business, by C. Peter Wagner and Edward R. Dayton, editors. David C. Cook Publishing Co., Elgin, Illinois.

The first volume, *Unreached Peoples '79*, identified and described 666 of the hidden people. This volume adds 1,316 more groups. The first book did not focus on any particular category of peoples, but this current one emphasizes Muslims. The expanded descriptions section contains seventy-four Muslim people groups.



Life Sentence, by Charles W. Colson. Chosen Books, Lincoln, Virginia.

Born Again was Charles Colson’s first book and it was the account of his spiritual conversion. *Life Sentence* brings us up-to-date and it is a narrative about his personal commitment to a life of Christian service with the Prison Fellowship, a Washington, D.C.-based ministry to continue a Christian witness to Americans in prison.

The Man From Ida Grove, by Harold E. Hughes. Hodder and Stoughton, London, England.

Ida Grove is the small city in Iowa that was Harold Hughes’ home town. He became governor of Iowa and then began a public life in Washington, D.C. as a strong Christian presence in the Senate. This is not the usual story of a poor boy who makes good. For years he was ruled by alcohol. His wife and family were alienated and miserable. In despair he resolved to shoot himself, but while holding the gun he called out to God and God touched him. He says, “A warm peace seemed to settle deep within me, filling the terrible emptiness, driving out the self-hate and condemnation.”

Reflections, East and West: Views from Okinawa, by Edward E. Bollinger. Dixon Press, Ltd., Taipei, Taiwan.

This selection of short talks on the cultures and religions of East and West was originally presented over the facilities of the Far Eastern Broadcasting Company in Okinawa. The contents were designed to inform Americans residing on Okinawa of the cultural history and ways of thinking of the peoples of Okinawa and other parts of Asia.

Fullness and Freedom by R.C. Lucas. Inter-Varsity Press, Leicester, England.

The message of Colossians and Philemon are presented here. Paul writes that all God’s fullness is in Christ alone, and only through his complete work are we set free. It is these great objective truths of the faith that the author highlights in his exposition, enabling us to see both the riches that are ours in Christ, and the irrelevance – even blasphemy – of all would-be improvements on what God has done.

My Servant Job, by Morris A. Inch. Baker Book House, Grand Rapids, Michigan.

The wisdom of Job is the theme of this discussion guide. Much has been written about the suffering of Job but this author says wisdom is the more persisting subject. “Job had not left his cathedral for the jungle. Jungle or cathedral, these are the alternative views of life. Shall it be survival of the fittest or service to God and to one’s fellow man? We must choose between them in this day when jungle mentality seems to triumph.”

This easy-to-follow study guide will help Christians face life more realistically – with a heightened devotion to God, an increased concern for others, an appreciation for themselves, and a wiser regard for the circumstances of life.

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

BOOK REVIEW

BOOK REVIEW

BOOK REVIEW

CHRISTIAN CENTER BOOKSTORE Box 14 Kanoya, Kagoshima 893

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

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

1. YOUR GOOD WORDS ABC BOOK - ¥1000. Very large pages, words & letters. Primary.
2. BASIC COURSE - ¥300. Simple Bible stories & exercises based on the alphabet.
3. JESUS - 26 Lessons in Life of Christ - ¥600. With practice on each letter of the alphabet. Each lesson based on one picture in the *Standard Life of Christ Picture Roll*. Soon available as a set of 26 color photo enlargements.
4. 12 WEEK COURSE - ¥200. Basics of the faith. Practice on difficult words each p.
5. 50 LESSONS IN LUKE - ¥600. Based on Luke's Gospel. Easy & difficult sections.
6. 24 WEEK COURSE - ¥800. A general introduction to the Bible & Christian faith.
7. GUIDE TO CHRIST, THE CHURCH AND THE CHRISTIAN LIFE - ¥500. English and Japanese in parallel columns. Other texts have Japanese under each line.
8. THE CHURCH BEGINS - 35 Lessons in Acts - ¥1200. Longer lessons. Challenging vocabulary. A 1 year course for advanced students. Biblical & historical.

FOR YOUR MINISTRY IN JAPAN - by Mark Maxey

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

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

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

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

HOLIDAY YAMS shipped Nov.16 & Dec.14. Write us now for prices & ordering info.
1982 WATCH BAND CALENDARS now ready. Set of 12. Christian message on each. Give to your friends, ministers & supporters. ¥300 ea. 10 or more - ¥200 ea. + postage.

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

JAPAN GOSPEL LITERATURE

REACH MORE PEOPLE PER DOLLAR SPENT!

Let's face it. . .you can't really reach someone with a gospel tract unless they read it. Today, getting the most for the Lord's money is more important than ever.

Here is what Christians everywhere are saying:
"These are the only tracts I get asked for!"

". . .they pass around like Hot Cakes. I have to admit I'm thrilled with the actual mileage these little soul winners travel."

". . .people keep the books to re-read them and show them to others."

"The kids as well as the adults really read them."

". . .most people will read these, even if they have refused to look at all other gospel tracts."

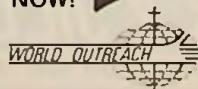
". . . they were an aid to me coming to Christ."

Exciting, isn't it? Oh, sure, we could produce cheaper tracts, but what good are cheaper tracts if no one reads them? A ¥10 tract that gets read is a better use of the Lord's money than a ¥3 tract that ends up in the trash.

That's the ministry of Chick tracts. . .the same old-fashioned gospel message, but more readers per dollar spent. We think that's what good stewardship is all about.



ORDER NOW! ▶



P.O. Box 18, Toyonaka 560

Tel. 06-841-0504

大阪府豊中郵便局私書箱18号 〒 560

YOUR DRUGSTORE IN JAPAN

COMPLETE LINE OF STATESIDE

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

MISSIONARY DISCOUNT

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



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

Shinsei Undo

SERVING THOSE WHO SERVE —

THROUGH PRINTING AND PUBLISHING

- * Asia's largest Christian printing plant with modern equipment and facilities.
- * Publishers of life changing literature.
- * Worldwide export of Christian books and tracts.

We are also here to serve your printing need - whether small or large, and to supply your need for evangelistic materials through the publishing of tracts and books.

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



セイドー外国語研究所
seido language institute



THE SYSTEM
THAT GETS
PEOPLE TALKING

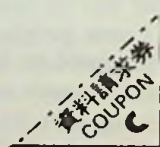
Why use materials that are uninteresting or incomplete?

Seido offers a full range of courses of proven effectiveness, from *English with Jack and Jill* for primary school students, to *ACE—Active Course in English* for late beginners or junior & senior high school students, to *Modern English: an oral approach* for adults.

Each course contains tapes (for lab and home study) and other supplementary materials, such as the *Pronunciation Manual* (which comes with practice tapes); *Conversations Corrected* (which also includes tapes), for further practice with dialogue material; and *Everyday English*, a complete short course (2 books and 12 cassettes) in conversational English for people about to travel abroad.

The recorded materials for *ACE* and *Modern English* contain not only the textbook exercises, but also abundant passages for Listening Comprehension.

For further information about any of the series of the New Seido Materials, send this coupon to the publisher.



MODERN ENGLISH
ACTIVE COURSE IN ENGLISH
ENGLISH WITH JACK & JILL

〒659 兵庫県芦屋市船戸町12-6 ☎0797(31)3452 ■ 12-6 FUNADO-CHO, ASHIYA-SHI 659, JAPAN



MOVIES FOR EVANGELISM



— ALL 16mm COLOR —

TITLE			RENTAL COST	PURCHASE COST
NEW THE LITTLE VICTIMS (Chiisana giseisha tachi)	30 min.	Parents' ambition for their son drive him to utter despair until Christ changes his life.	¥5,000	
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, finds his way to the Gospel.	¥4,000	¥90,000
A RACE IN THE SNOW (Kitaguni ni kakeru ai)	30 min.	The life-story of a physically handicapped 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 a neon cross on a church in 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

JAPAN MISSION FILM SECTION

2-9, Miyuki Cho 2-chome
Miyakojima Ku, Osaka Shi
JAPAN 〒534

Tel: 06-923-2212

"TOKYO KIRISUTOKYO GAKUEN"

BOARD OF DIRECTORS: Nakaichi Ando, Chairman

Evangelical – Multidenominational – Practical Theology
Education of "whole person" – World Mission Training

** TOKYO CHRISTIAN COLLEGE – Coed

4-year theological school (3-year course accredited by Japanese Ministry of Education; 4th year specialized training)

Entrance requirement – high school graduate

Majors in Theology, Christian Education, and Church Music

** TOKYO CHRISTIAN THEOLOGICAL SEMINARY – Coed

3-year theological seminary

Entrance requirement – graduation from college or university

** KYORITSU CHRISTIAN INSTITUTE – Coed

Graduate department for theological studies and world mission

Graduate program (1 or 2 years)

Continuing education for pastors, missionaries, and evangelists

Short-term Bible training for laypersons Summer school and open lectures

For details and catalogue, call to: Tel. (0425) 72-2131

write to: TOKYO KIRISTOKYO GAKUEN 8453 Yaho, Kunitachi Shi, Tokyo 186

NOW...

The **NJB** Complete **Reference Bible**

A Study Bible for Everyone who wants to Know and
Understand the Scriptures!



THE NEW JAPANESE BIBLE

°Introduction to Old and New Testament books

°Extensive explanatory notes

°8 pages of colored maps and pictures

°Topical index of Scriptures

°Table of weights, coins and measures, etc.

¥ 5,800



WORD OF LIFE PRESS

6 Shinanomachi, Shinjuku Ku, Tokyo 160

Tel. (03-353-9345)

TANAKA AUTO Co.

HELPS STRETCH YOUR YEN
and MILAGE

- * New Show-Room
(All types and makes available)
- * Automobile repair
- * Automobile inspection
(SHAKEN)

For the past 30 years it has been our privilege to be of service and assistance to missionaries and missions (fleet service).

- * Reasonable prices
- * Satisfaction guaranteed
- * Pick-up and delivery service
(at your home or office)

YOUR CAR IS IN GOOD HANDS

AT

TANAKA AUTO Co.
6-6-9 Nishi Nippori, Arakawa Ku
Tokyo 116

Ask for: Mr. Tanaka (03)893-9467/8



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

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



MISSIONS TRANSPORT CENTER

1, KANDA SURUGADAI 2-CHOME, CHIYODA-KU,
TOKYO 101, JAPAN

(Travel Agency License No. 432)