

JAPAN HARVEST

The Magazine For Today's Japan Missionary



FEATURE: JEMA PLENARY SESSION



1949年創立
Since 1949

June 28, 1982

お茶の水学生キリスト教会館

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Ochanomizu
Student
Christian
Center

Dear Prayer Partner:

Exciting things are happening at OSCC!

The long awaited and much prayed for building project has begun. April 2 was a day of rejoicing as the OSCC Board, staff and tenants gathered for a simple but very meaningful ground breaking ceremony.

Now the Center is adjusting to 13 months of construction with the extra noise and other temporary inconveniences. Pray for safety as the nine-story building, adjacent to our present facilities, joins the Tokyo skyline. OSCC will continue its various evangelistic ministries during the construction period.

Now for some details about the new building which is pictured to the left:

Total cost: ¥950 million (\$4.25 million)

First floor: parking for 18 cars

Second floor: CLC Book Store & OSCC LANGUAGE MINISTRY

Third through sixth floor: Offices of Christian organizations

Seventh floor: Pacific Broadcasting Association office/studio

Eighth & ninth floor: AUDITORIUM (studio)

We rejoice in God's provision for this large project. Approximately ¥850 million have been either pledged or are on hand.

The auditorium on the eighth and ninth (balcony) floor will be a living memorial to our beloved founder, the late IRENE WEBSTER SMITH.

OSCC seldom appeals for funds. The Lord has generously provided over the past 35 years. We would, however, be most thankful for your participation in the construction of the SMITH MEMORIAL HALL. Already designated gifts have come in from friends outside Japan. It is a unique opportunity to invest in a ministry that will reach Japan's students for Christ. Nothing was dearer to SENSEI SMITH's heart than to see OSCC move forward in an expanded ministry that would fully utilize the choice piece of land God miraculously provided after WW II. Please help us make a dream come true.

Thank you and may God bless you.

Sincerely yours in Christ,

Koji Honda

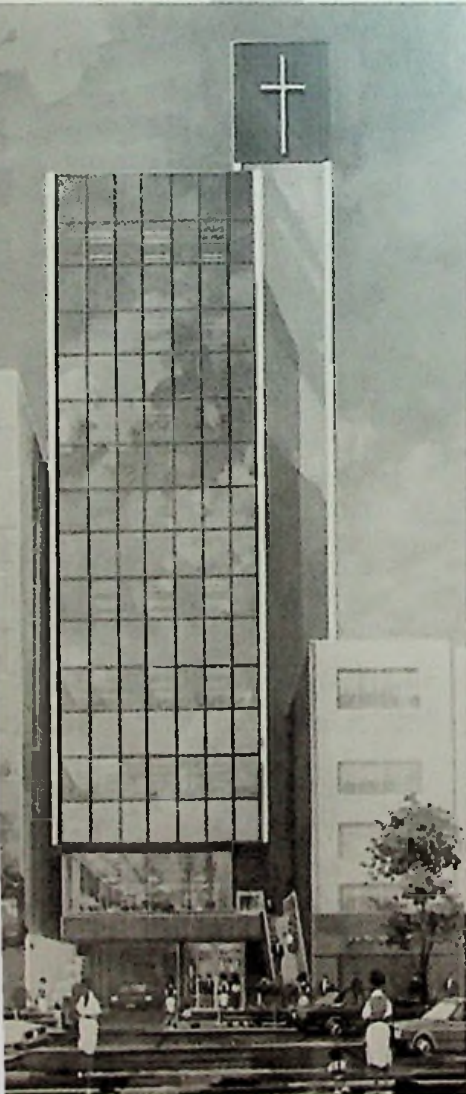
Koji Honda

Board Chairman

1983年春完成予定

Target Date: Spring of '83

OSCC Board: Chairman: Rev. Koji Honda Vice-chairman: Dr. Kenneth McVety
Dr. Akira Hatori, Rev. Haruo Mitsumori, Rev. John Maauda, Rev. Kaoru Kishida, Dr. Siegfried Buss



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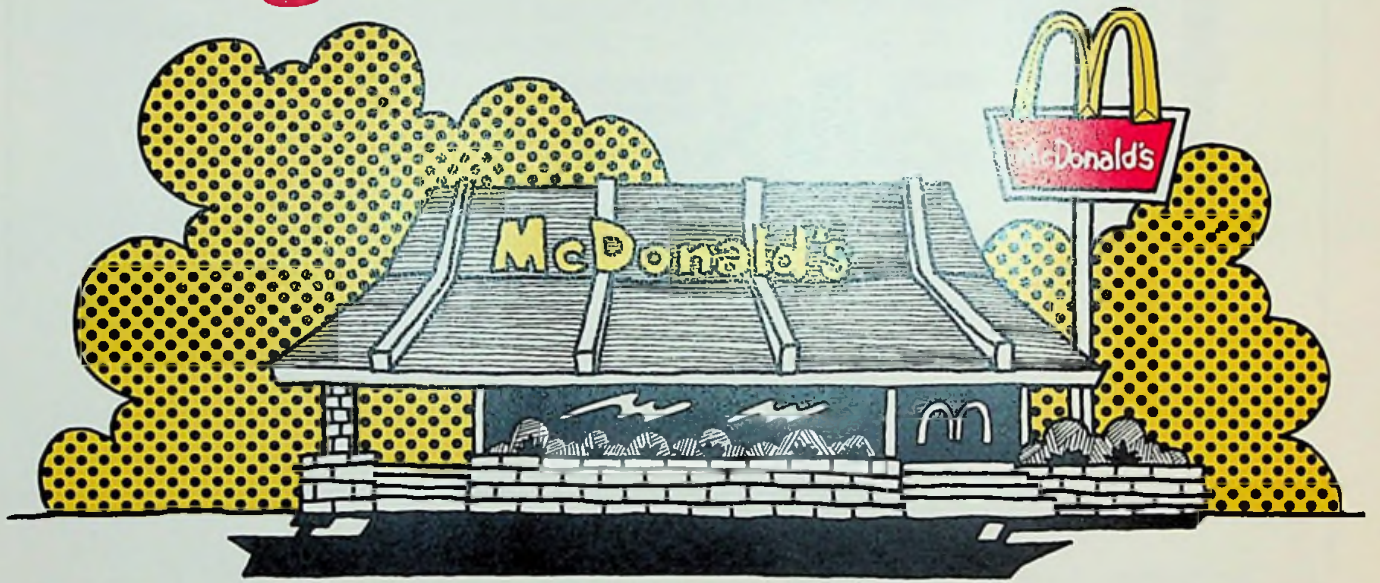
Christian Literature Crusade



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

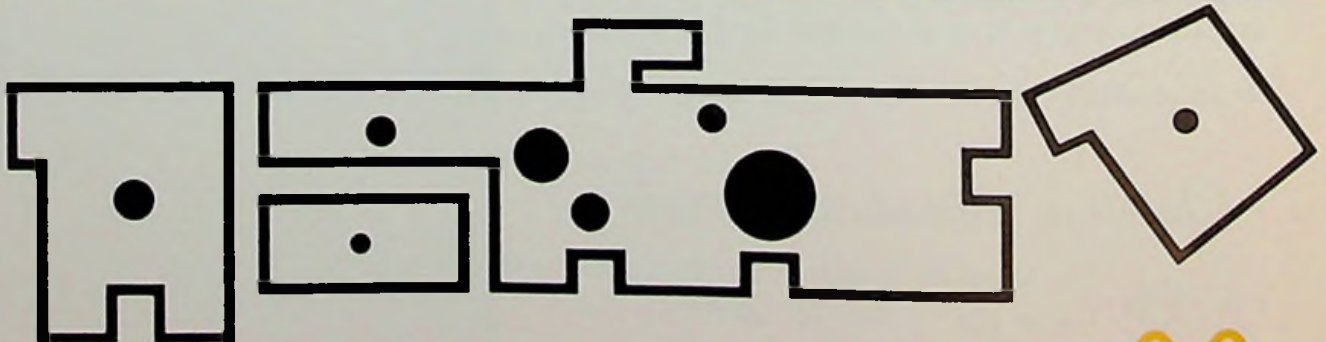


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JAPAN HARVEST

The Magazine For Today's Japan Missionary

1982, Volume 32, Number 1

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"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.

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1982-1983

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Serving The Lord within the Limits of our Commission

FRANK BICKERTON

Rev. Frank Bickerton, Pastor of the Kurume Bible Fellowship, opened the 1982 JEMA Plenary Session with the devotional message that follows. It was a good start and set the tone for the first day of the Plenary Session.

Within the context of 2 Corinthians 10:12-18, the Apostle Paul seems to lay down some definite guiding principles, which, if employed in our own missionary work, will be certain to earn the blessing and commendation of God.

DON'T COMPARE MINISTRIES

Cooperation, not competition, is the prevailing spirit of the Lord's true Vineyard. Look at the confusion, tragic wastage of lives and loss of precious time accruing in times of war, when competition between various branches of the armed forces is taken to an extreme. And, unless watched, this same spirit can wreak havoc in the Lord's Work.

A well-meaning but unthinking friend wrote us from home on one occasion, advising "Sharpen up the presentation of your newsletters. If you don't, you'll lose support to the slick presentations now circulating here." We thought seriously about this for a time, but finally concluded,

that if the only way our support could be maintained or increased, was by **COMPETING** with our brethren for it, we would rather leave our letters as they were, trusting God to simply burden friends of His choosing to stand behind us as we labored here.

I recall on another occasion some sound advice a brother gave when I had compiled a brochure introducing a new ministry we were about to start and had given it to him to read. Feeling quite proud of it, particularly because I had taken such pains to point out that what we planned to do was "in precise accord with the biblical pattern," I was quite surprised when my friend handed the brochure back saying, "Do you realise the *implications* of what you have written here?" "What do you mean?" I replied. "You *infer*" he said, "that your brethren who do the same kind of work a *different* way, are *NOT* doing it to *THE* biblical pattern." Soon, I got his point, thanked him for his advice, incorporated his suggested changes in the reworded brochure, and have always tried to abide by the principle ever since.

An earlier president of our Missionary Body, Rev. George Laug under whom I served as secretary for a time, was a great blessing to many in this regard. He never failed to voice his appreciation time and time again, for all the ministries and nationalities represented in The Body, thus encouraging the most insignificant and honoring what they sought to do. And, judging by what he consistently writes, I think our present Japan Harvest editor, Dr. Sieg Buss, is another cast in the same mold.

STAY WITH YOUR OWN MINISTRY

Most of us, in the early stages of our careers, go through the stage of feeling we must examine all phases of missionary work in light of the Bible. But, in the final analysis, certain guidelines emerge crystal clear. We are all under the command of the one Divine Husbandman to labor faithfully in our appointed section of the Vineyard, until He either transfers us, comes for us, or calls us to Himself. And two major criteria should be sufficient to settle us down within our field. 1. Am I sure of my *GUIDANCE*? 2. Is my *MOTIVATION* strictly for God's glory? Let the rest go by! A brother said to me just the other day, "I've given up wondering why other missionaries do things the way they do." Good advice! In the end, "It is to our own Master we all stand or fall." Romans 14:4.

WITHIN THESE LIMITS, WE MUST SEE A PARTICULAR RESPONSIBILITY FOR THE GROWTH OF THOSE WE FIRST INFLUENCED TOWARD THE LORD

Paul was the one who first took the Gospel to these Corinthians. Through him they had believed. Now he is concerned that they go on to maturity. And is it not equally incumbent upon *us*, where we have had the privilege of seeing the lost come to Christ under our ministries, to make the same provision? In Galatians 4:19, Paul calls it "accepting the burden of the *second* travail." As the Apostle saw all of these conversions as a *travail* he had entered into in order to bring such to the spiritual rebirth, so he saw an equal responsibility to now enter a



“second” travail for them, so that Christ be fashioned in their lives. We must ask ourselves if we bear the same concern.

TO BE FAIR, WE SHOULD GIVE CREDIT TO THE INSTIGATORS OF MINISTRIES IN WHICH WE NOW HAVE A PART

In cases like this, God's Word simply tells us that we “have entered into another's labours.” John 4:38 Speaking to the same point in 1 Corinthians 3:6, Paul says, “I have planted, Apollos watered; but God gave the increase.”

The other day, I read an article about a new large missionary project just starting. The clear impression was that this was to be a “first planting.” Yet, the history of the particular area shows that churches had been established long ago which are still functioning to this day. While in India some years ago, doing evangelism with Youth for Christ, I noticed tablets on many church walls, erected to the memory of missionaries who had died there years before, in many cases only after 2-3 years service. In fact, these tablets became so frequent, I felt led to ask a local missionary one day, “How was it, that so many of these early missionaries only lasted such a short time, then died?” To which the missionary replied, “Haven't you heard that the average life expectancy of those earlier missionaries who came out with the Church Missionary Society, was only two years? This was because of prevalent deadly diseases, and no modern drugs to combat them. Yet, knowing this, they willingly came and laid down their lives for Christ's sake.” Sobering, isn't it? Dare we “who follow in their train”, not credit fairly, those who “bore the burden and heat of day” so long ago? Missionaries went into an overgrown area just a few years ago, honestly thinking they would be preaching the Gospel in the region for the first time. What a surprise, when a spade knocked over a large stone, to find the crude inscription to the memory of a missionary who had died and been buried there, years before, in a lonely grave, unheralded and unsung.

AS ONE'S CONVERTS' FAITH INCREASES, REACH BEYOND THEM THROUGH THEM

It pays dividends to invest in promising lives from among those we have had the privilege of influencing for Christ. Paul did. Key workers in his own band of “helpers” were his own spiritual sons, Timothy, Titus and Onesimus. In skeletal form at least, we see the same pattern likely to emerge at Corinth. He will probably take some of these believers with him to reach on further out, once reasonable levels of stability, growth and ability are evident. There's also a hint of satellite preaching points being established here, reaching out from one vibrant center a principle we would do well to follow.

WHATEVER OUR MINISTRY, GOD MUST GET ALL THE GLORY

In the end, it is not the man, or denomination, or Mission which is all-important. We are called upon to rejoice when the true kingdom of God is extended as a whole. This way, the Lord of the whole church gets the glory. And this is what JEMA is all about, isn't it? Over the years, God has welded a sincere appreciation amongst us, for all that the member missions and individual missionaries are doing to extend Christ's kingdom in Japan. We need each other, our united voice is increasingly being heard, and the Head is truly glorified when all members in the body are recognized and made to work efficiently together.

TO SERVE WITHIN THESE LIMITS EARNS THE ULTIMATE COMMENDATION

To be led of God, and be found faithful unto Him, irrespective of what men say or how they judge us, is the biblical stance which earns the ultimate commendation of God Himself.

As a young missionary when Billy Graham paid his first visit to Japan, I too was burdened by the seeming lack of results in my own ministry. Like many others I feel sure, I went along to those meetings, praying earnestly that, if there were spiritual principles being used by Dr. Graham leading to his success in evangelism, and which I needed to know here,

God would be pleased to show them to me. In my heart, I found myself also saying, “Perhaps he won't meet with the same success here which he does in other places. Everyone knows that Japan is the *exceptionally* hard field.”

That night I watched intently as the appeal was given at the close of the message. The results were the same as in any other country, with hundreds of Japanese soon streaming to the front. Again I prayed to the Lord, “O, God what is it I need to know?” The answer was two-fold:

1. *Simply declare the Word of God as His TRUTH*, as Dr. Graham has done. I realized then that the mistake I had been making was that I had begun trying to make the Message more palatable. I had been skirting the key points, explaining around things, trying to make essential things more “acceptable.” From now on I knew I must simply *declare* the truth of the Word, without apology or favor.

2. The second thing God showed me was that I must preach the Truth of The Word *WITH A HEART OF LOVE*. One could sense this in Billy Graham's message that night. By contrast, I could see that my own preaching had become professional and distant, with a little hardness because of lack of results. I asked the Lord to help me to change.

And do you know, He did! As I really tried to do these things from then on, there was a change. I had the joy of seeing more visible results over the next 18 months than I had seen for years! And I try to keep to these same two basic points even today. Why? Because when we simply declare God's Word as His *TRUTH*, and speak it out of *A HEART OF LOVE*, “remembering the pit out of which we ourselves were dug,” God gets all the glory, and we *will* thus receive His ultimate commendation, as we serve within this, and the other limits mentioned, which He places upon the commission of all who go out to truly serve Him.



JEMA SUMMER CONFERENCE

KARUIZAWA

THEME: "LIGHT ON MY WAY",
Psalm 119:105

| SUNDAY AUG. 1st | DAILY | MONDAY AUG. 2nd | TUESDAY AUG. 3rd | WEDNESDAY AUG. 4th |
|--|--|---------------------------------|---------------------------------|---------------------------------|
| 9:15 - 10:15 Sunday School age 4 and up | 7:00 - 7:45 DEVOTIONAL HOUR | DEVOTIONAL HOUR | DEVOTIONAL HOUR | DEVOTIONAL HOUR |
| 10:30 - 11:50 Worship Service Dr. Betz | 9:00 - 10:30 BIBLE HOUR | Dr. Betz | Dr. Betz | Dr. Betz |
| | 10:30 - 10:50 Fellowship Time Tea & Coffee | Fellowship Time Tea & Coffee | Fellowship Time Tea & Coffee | Fellowship Time Tea & Coffee |
| | 10:50 - 11:50 SEMINAR HOUR | SESSION I | SESSION II | SESSION III |
| | 2:00 - 4:00 p.m. | | LADIES' TEA Mrs. Betz | |
| 7:00 - 8:30 MUSIC & MESSAGE Dr. Betz | 7:00 - 8:30 INSPIRATION HOUR | Dr. Betz | FILM | Dr. Betz |



Note: Dr. Betz will speak on "The Message of the Old Testament in Missionary Preaching."

1982

JEMA

President's Page



Fifteen Years of JEMA

The 15th Annual Plenary Session of February 15-16th, reminded us that fifteen years have passed since the Japan Council of Evangelical Missions (JCEM) and the Evangelical Missionary Association of Japan (EMAJ) merged to form the Japan Evangelical Missionary Association (JEMA). During these years, JEMA has worked at implementing the goals of its founders by providing various services and promoting fellowship among its constituency. With a "united voice", the evangelical missionaries have proclaimed the "Good News" of the gospel of Christ as only Lord and Saviour. In fact, JEMA members have long been practicing what Pope John Paul II recently told the Jesuits that "our service is always more clearly and more specifically a spiritual service."

Many JEMA members have been blessed by the fellowship enjoyed at the Karuizawa Summer Conference, the Annual Banquet, and at the Plenary. A good number of missionaries have benefited by attending or using the materials prepared by the Japan Missionary Language Institute (JMLI). On March 1st, 1310 ladies attended the Osaka Womens' Luncheon. JEMA was instrumental in getting such luncheons started. The Pioneer Evangelism Seminars and Church Information Service have given impetus and coordination to new evangelistic outreach. The JEMA publications - JAPAN HARVEST and the JEMA DIRECTORY serve to keep the membership informed of the total missionary activity and where to contact them. Further, as a charter member of the Japan Evangelical Association, JEMA maintains liaison and fellowship with almost the entire Japanese evangelical community. The up-coming Congress on Evangelism (June 7-10) is possible because of this type of cooperation.

Do we still need JEMA? Over a thousand evangelical missionaries who are members seem to think so. JEMA is sustained by the annual dues paid by missions and individuals on its membership roll. The recent JEMA Plenary Session voted to raise the membership fees. This is the first raise in seven years. Because of inflation, even with the increase, JEMA will be hard pressed to maintain the present level of services. Your new Executive Committee will appreciate your prayerful support as they seek to discharge the trust you have committed to them - so that JEMA can continue to serve you.

Harry Friesen

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In...

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STRONG CHRISTIANS
FOR
GREATER HEIGHTS
OF
SPIRITUAL GROWTH

* * * * *

With...

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TEACH, INSPIRE,
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PLENARY SESSION ROLL (A-missionaries in Japan; () -on furlough/B-number of votes)

| MEMBER MISSIONS | A | B | DELEGATE & Observers |
|-------------------------------------|----------|---|--|
| Assemblies of God | 25 (4) | 3 | ROBERT HYMES |
| Baptist General Conference | 9 (4) | 1 | ELAINE NORDSTROM, Don Wright, Ken Bender |
| Brethren In Christ Missions | 13 (0) | 2 | JOHN GRAYBILL |
| Christian Literature Crusade | 4 (0) | 1 | PETER HORNE |
| Christian & Missionary Alliance | 12 (3) | 2 | JACK DAVIDSON |
| Church of God in Christ | 4 (0) | 1 | ARCHIE BUCHANAN |
| Church of the Nazarene | 17 (1) | 2 | FRED FORSTER, June Forster |
| Evangelical Covenant Church | 6 (4) | 1 | GRACE PETERSON (Mon. only) |
| Evangelical Orient Mission | 5 (10) | 1 | ANNIKEN STEINEGER, Elisabeth Flaten |
| Free Christian Mission | 14 (2) | 2 | None |
| Fel. of Evang. Bapt. Chr. in Canada | 7 (2) | 1 | None |
| Far Eastern Gospel Crusade | 54 (6) | 5 | ROLLIN REASONER, Howard Blair, M. Morehouse, Martha Classen, Dave Loewen, Bernhard Triebel |
| Fukuin Koyu Kai (Jap. Gospel Fel.) | 3 (1) | 1 | None |
| Finnish Lutheran Mission | 11 (2) | 2 | JUKKA KALLIOINEN |
| German Alliance Mission | 17 (3) | 2 | HELMUT METZGER, Emmi Mueller |
| General Conf. Mennonite Mission | 17 (0) | 2 | BERNARD THIESSEN |
| Japan Advent Christian Mission | 5 (0) | 1 | AUSTIN WARRINER |
| Japan Conservative Baptist Mis. | 41 (5) | 4 | JACK McDANIEL, Lynn Swenson, Jim Penner |
| Japan Evangelistic Ass'n., Inc. | 2 (0) | 1 | JOE GOODEN |
| Japan Evangelistic Band | 13 (1) | 2 | ROBERT TONER |
| Japan Evangelical Chr. of Christ | 6 (3) | 1 | RON SAWKA |
| Japan Evangelical Free Chr. Mis. | 20 (4) | 2 | STAN CONRAD, Dale Halstrom |
| Japan Evangelical Mission | 23 (8) | 3 | WILLIAM FRIESEN |
| Japan Fellowship Deaconry Mis. | 9 (0) | 1 | GERHARD HUGET, Chariotte Huget |
| Japan Free Methodist Mission | 13 (2) | 2 | None |
| Japan Mission | 5 (0) | 1 | None |
| Japan Presbyterian Mission | 7 (2) | 1 | JOHN M. L. YOUNG |
| Japan Rural Mission | 5 (2) | 1 | None |
| Lutheran Brethren Mission | 4 (4) | 1 | JAMES OLSON |
| Lutheran Free Church of Norway | 7 (0) | 1 | HELGE HOLLERUD |
| Language Inst. For Evangelism | 28 (2) | 3 | DEE WIRZ, Marv Eyley, B. Fuhrman, R. Abraham |
| Liebenzeller Mission | 31 (7) | 4 | ARTHUR KUNZ, Traugott Ockert |
| Mennonite Brethren Mission | 13 (0) | 2 | JONATHAN BARTEL |
| N. Am. Baptist General Mission | 11 (6) | 2 | DOUGLAS WOYKE, Florence Miller, Sharon Woyke |
| The Navigators | 14 (4) | 2 | ROBERT BOARDMAN, Wayne Meyer |
| New Life League | 11 (0) | 2 | ROALD LIDAL |
| Norwegian Lutheran Mission | 48 (10) | 4 | GUTTORM RAEN, Jan Sandvik |
| Norwegian Missionary Society | 29 (11) | 3 | THOMAS RANDULFF |
| Officers Christian Fellowship | 6 (0) | 1 | None |
| Overseas Chr. Servicemen's Ctr. | 12 (2) | 2 | None |
| Overseas Missionary Fellowship | 82 (21) | 6 | ALAN MITCHELL, B. Fearnough, S. Metcalf, R. Milligan, Barry Potter, John Taylor |
| OMS International, Inc. | 22 (3) | 3 | ARTHUR SHELTON, John Merwin, Stan Dyer |
| Swiss Alliance Mission | 8 (1) | 1 | SAMUEL STUTZ |
| Swedish Alliance Mis. in Japan | 11 (3) | 2 | None |
| Swedish Evangelical Mis. in Jap. | 4 (3) | 1 | None |
| The Evangelical Alliance Mis. | 144 (21) | 7 | ART SEELY, DeWitt Lyon, John Reid, S. Buss, Donn Goss, Vic Springer, Joe Parker |
| World Gospel Mis.-Wesleyan Mis. | 7 (2) | 1 | DENNIS PROBST, Harold Johnson |
| World Opportunities in Japan | 8 (0) | 1 | None |
| INDIVIDUAL MEMBERS | | | |
| Hokkaido Area | 13 | 2 | CHARLES SHENK |
| Tohoku Area | 10 | 1 | DAVID MOORE |
| Kanto Area | 56 | 5 | LIONEL THOMSON |
| Tokyo Area | 45 | 4 | HAROLD SIMS |
| Chubu Area | 28 | 3 | BO DELLMING |
| Kinki Area | 43 | 4 | ABE FRIESEN |
| Chugoku Area | 15 | 2 | LEE JONES |
| Shikoku Area | 4 | 1 | KENNETH PAUL REDDINGTON |
| Kyushu Area | 21 | 3 | ALAN HIATT |
| Okinawa Area | 6 | 1 | EDWARD BOLLINGER |

TOTAL: 1108 (172) 123 votes 47 DELEGATES 36 Observers

1982

J

Dear JAPAN HARVEST Reader:

This issue of the magazine has been dedicated to a better understanding of JEMA and its various involvements.

The 1982 Plenary Session which was held at the Ochanomizu Student Christian Center on February 15 and 16, has been singled out as a good example of JEMA activities. Since attendance at the Plenary Session was limited to delegates and observers, it is hoped that these pages will serve to provide wide dissemination of information relating to JEMA's year-round program.

E

JEMA is indeed unique in the annals of missions. Where else can one find a fellowship that encompasses over 1,000 missionaries on the field? We are reminded of God's goodness to all of us during these post-war years. Ours is a heritage that we should cherish and uphold. May these pages contribute towards a better understanding of JEMA and what it stands for and may we be encouraged to uphold each other in the task of winning JAPAN FOR CHRIST.

Cordially yours in Christ,

M

Siegfried A. Buss
Siegfried A. Buss
Editor

JEMA EXECUTIVE COMMITTEE

1982-1983

| | |
|----------------------|---------------------|
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| Member-at-large..... | Arthur Shelton |
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| Ex-officio |Siegfried Buss |

PRESIDENT'S REPORT

It is a pleasure to welcome you as delegates and observers to the 15th Plenary Session of the Japan Evangelical Missionary Association. The support which you as member missions and individual members have given during the past year has been appreciated. I'm sure all of us look forward to this occasion when we can deepen our fellowship and work and plan together for another year under the JEMA "umbrella".

This has been a year of change for the officers of JEMA. Hugh Trevor (OMF) left for a year on furlough in August which made it necessary for me as vice president to take over the president's duties. Arthur Kunz (LM), a member at large, was then designated as vice president. Don Wright (BGC) was asked to join the Executive Committee and took Arthur's place. The secretary, Bob Hosmer (LBM), had to take an unscheduled furlough so David Rupp (FEGC) came into the Executive Committee in his place. Jake Friesen (TEAM) is completing his two year term as a member at large. Gordon Johnson (ECCA), who went to be with the Lord on January 24, 1982 as a result of a heart attack, was serving out Mel Metcalf's (ECCA) term as member at large. The only position not needing to be voted on at this Plenary is that of the treasurer, and

A



ANNUAL PLENARY SESSION

Donn Goss (TEAM) will continue in this office for another year. Sieg Buss, the editor of JAPAN HARVEST is the other member of the Executive Committee and serves in an ex officio capacity.

During this past year, JEMA has put a great amount of effort into preparations for THE SECOND JAPAN CONGRESS ON EVANGELISM which is scheduled to take place June 7-10 in Kyoto. Other vital functions of JEMA have continued as usual. JAPAN HARVEST serves our constituency here and abroad. The annual JEMA DIRECTORY, edited by Florence Karlson, has just come off the press. The Commission of Pioneer Evangelism with DeWitt Lyon as chairman, has been very active and seminars have been conducted as far away as Hokkaido. The Commission on Relief with Ferd Ediger as its chairman continued to assist people in need. Church Information Service (CIS) as its name indicates, has continued to provide information to the broader JEA constituency and is also involved in preparing information for the Evangelism Congress (JCE). The Commission on Fellowship and Conference again sponsored the Summer Karuizawa Conference. Dr. Charles Lee Feinberg ably developed the Conference theme, "By My Spirit". Mrs. Feinberg spoke at the Ladies' Tea. A new feature was a tea and coffee break between the morning sessions. Another treat is in store for the '82 Karuizawa Conference when Dr. Betz from Germany will be the speaker. Arthur Kunz, the chairman of this commission, has also planned this year's Plenary Banquet program at the Sanno Hotel. Dr. J.M.L. Young will be the featured speaker and Harold Johnson is responsible for the music. JEMA has also strengthened its ties with the Japan Missionary Language Institute (JMLI) by designating one of the Executive Committee members to attend their board meetings.

Harold Johnson is serving as part-time dean but is requesting the JEMA constituency for a replacement at an early date.

JEMA is one of the three founding groups of the Japan Evangelical Association (JEA). The SECOND JAPAN CONGRESS ON EVANGELISM is being sponsored by JEA and therefore JEMA's support is

very important. Our prayers and offerings are vital for the success of the Congress. JEMA's assessment is ¥2,000,000. The JEMA Executive Committee suggested that a ¥2,000 yen contribution from each JEMA member would be the best way to meet this responsibility. The motto for the Evangelism Congress is "Japan for Christ". We believe that by the grace of God, the JEMA missionary community share will play an important part in working towards this goal.

Harry Friesen,
JEMA President

COMMISSION ON LIAISON AND MEMBERSHIP

I have to apologize for the poor performance of the duties of this commission. It is understood that the vice-president be the chairman of the commission on Liaison and Membership. During the year there has been some shifting of the responsi-

| | 1968 | 1973 | 1978 | 1980 | 1981 | 1982 |
|--------------------|------|------|------|------|------|------|
| Member Missions | 35 | 41 | 46 | 49 | 49 | 49 |
| Individuals | 748 | 671 | 827 | 851 | 886 | 867 |
| Individual Members | 219 | 312 | 274 | 247 | 253 | 241 |
| Total Membership | 967 | 983 | 1101 | 1098 | 1139 | 1108 |

bilities among the Executive Committee members. Due to drop-out (early furlough) others had to fill the gap. Before one got acquainted with the new field of responsibility another change occurred.

However, part of the work of this commission has been well accomplished by the publication of the "Japan Harvest". Thanks to Dr. Siegfried Buss, the editor. The Japan Harvest which circulates also among members of other organizations has become a bridge between them and us. It also assists the members of JEMA in the correlation of mission work. In it we find much valuable information relating to the activities of mission organizations. By this it is promoting JEMA to the missionary community, possibly resulting in an increase of its membership. Being placed in charge of this commission I realize the necessity of assisting the Harvest editor.

As to the Japanese law and legal procedures we of this commission may have to do more careful study and to keep members better informed.

The chart shows that since last year the JEMA membership did not change much in total numbers. We cannot see however what amount of change took place by new missionaries coming to Japan and by older missionaries leaving the field. An encouraging fact is the increasing number of second generation missionaries coming to Japan.

Arthur Kunz

DISASTER-RELIEF COMMISSION

Commission Chairman Ferdinand Ediger reported of aid extended in 1981 to victims of severe flooding in Hokkaido. JEMA provided ¥50,000, matched by OMF, to purchase blankets for people at an old people's home affected by the flood.

JEMA PUBLICATIONS COMMISSION

JEMA DIRECTORY - 31st Edition

The assistance of many has made possible the 1982 JEMA DIRECTORY. Our sincere thanks go to Miss Florence Karlson, Editor, Mrs. Shuko Watanabe, Associate Editor and Mr. Donn Goss, Advertising Manager.

JAPAN HARVEST

The editor wishes to express his deep appreciation to Mrs. Edna Johnson and Mrs. Edith Buss of the Production Department and Mrs. Shuko Watanabe of the JEMA Office. Proof reading was meticulously carried out by Mrs. Eldora Schwab, Mrs. Edna Johnson, Mrs. Edith Buss, Mr. Roy Jensen and Mr. Victor Springer. My thanks go also to members of the Publications Committee, Dr. Lavern Snider, Mr. Henry Ayabe, Mr. Hugh Trevor and Dr. Harry Friesen.

Typesetting operations again have been shifted to Hong Kong, primarily for financial considerations. The editor has learned to live with delays and other frustrations. New Life League is to be commended for their excellent printing job.

Because of a summer furlough in 1981, several adjustments had to be made. Mr. Roy Jensen kindly assisted in the final stages of the Summer Issue. This was a big help.

While postage as well as printing



BUDGETARY PROBLEMS

costs have again increased, it was possible to make up much of that difference through a vigorous advertising effort. Another factor in our favor has been the fact that subscriptions have remained constant. From time to time I have been asked about the purpose of Japan Harvest Magazine. JEMA some years ago adopted the following policy for the magazine: "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." The editor has attempted to operate within this framework. I trust that during the past year our readers have found the magazine stimulating with something for the head as well as for the heart.

Thank you for your words of encouragement, suggestions and advice which have helped make the sixth year as Japan Harvest editor a pleasant one. It has been a privilege and joy to be of service to JEMA and the Japan Harvest readers worldwide.

Siegfried A. Buss
JAPAN HARVEST Editor



ALL SMILES



POINTED QUESTION

PIONEER EVANGELISM COMMISSION

Some excellent Japanese church planters feel it possible to start a new church and bring it to self-support in 3 to 4 years. A veteran missionary church planter declares that the missionary should be with the same work from the beginning for 5 to 10 years. On another point, one insists that the best church planting comes from work as a team, while another says it is best to initiate a new work as a lone missionary unit. In a comment shared by one ethnic group about itself, if you get 4 of their people together you will find 5 opinions. Could this be true in the missionary body?

One purpose of the Pioneer Evangelism Commission has been to sponsor seminars on Pioneer Evangelism. This helps bring together interested parties with 1. helpful information, 2. ideas, and 3. experience, not to mention questions. It is Christ building the church, but each of us desires to be a more useable tool in His hands.



LOVELY EVENING



FRANK ANSWER



HAPPY ENDING

On October 19, 1981, a seminar on "Planting and Multiplying Churches" was held at Tokyo Baptist Church and attended by 50. Kanto area Japanese pastors were included in the invitation. This was the 10th Kanto seminar sponsored by JEMA. Pastor Akira Horiuchi, who pioneered the Yao Jiyuu Kyookai with its 5 congregations, was the speaker. The seminar was well received and considered helpful.

An area seminar planned by Hokkaido people and scheduled for Feb. 18, 1982 will have Pastor Ojiro of the Ev. Free church in Hamamatsu and Stan Barthold of TEAM in Osaka as speakers, with assists in arrangements and finances through JEMA. The JEMA Board has graciously set a policy of funding one-half the transportation costs for up to 2 speakers to assist and encourage area seminars.

The next one-day seminar for the Kanto is booked for March 15, 1982 at the Tokyo Baptist Church. Scheduled speakers are Stan Barthold of TEAM from the Kansai and Bennie Benson of CBFMS from the Tohoku, giving "Experiences and Insights on Church Planting." You are encouraged both to attend and also to write or phone in suggestions for ways in which the Pioneer Evangelism Commission can further serve you effectively. The present thinking is to have 2 seminars a year in Tokyo plus area seminars.

Together with many others we deeply miss the fellowship and experienced service of our brother Gordon Johnson who was one of the Commission members and whom the Lord took on January 24th to be with Him. Former JEMA President Hugh Trevor, now on furlough, was also one of the Commission members. Don Wright, also of the JEMA Executive Committee along with Trevor, Johnson, and DeWitt Lyon are Commission members.

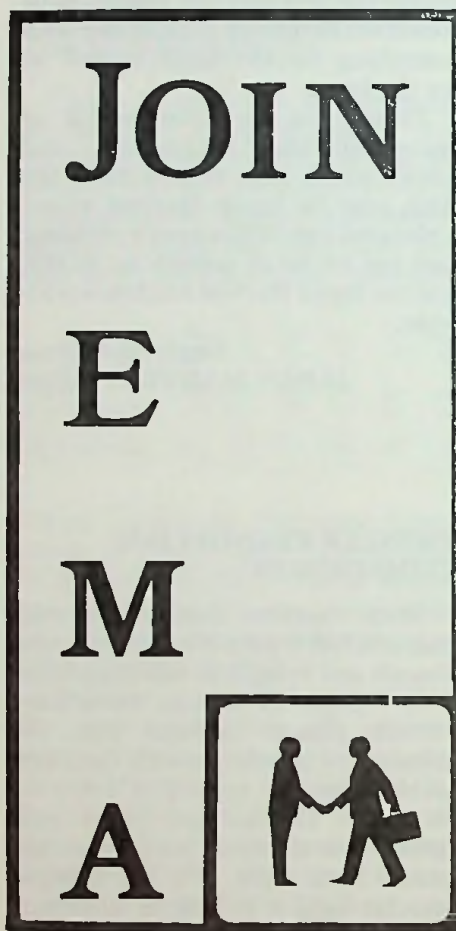
W. DeWitt Lyon, Chairman

CHURCH INFORMATION SERVICE

Church Information Service has just begun its third year of service to the evangelical community in Japan. CIS was launched largely through the efforts of JEMA's Pioneer Evangelism Commission, and missionaries who wanted further surveys for Japan Harvest. Although

the CIS committee is international and the service bilingual, it has been JEMA's cooperation and encouragement that have played the major role in the growth of CIS so far.

In addition to our regular research and referral service, during 1981 much time has been spent on a Survey of Postwar Church Development in Japan. This major study will be presented at the Japan Congress on Evangelism in June. Drawing ideas from previous Japan Harvest surveys we are tabulating churches in cities and counties of Japan from 1950 on.



Our monthly expenses in 1980 were ¥61,160 and in 1981 this rose to ¥86,528 with office help as the major expenditure. In addition to sales, fees and gifts (such as JEMA's contribution) a membership system was begun in 1981. In this effort to move toward financial independence, missions and church groups can prepay for office time that they can utilize as they choose. Further efforts are needed to expand on this beginning, and we hope to see membership increase year by year.

During 1982 we anticipate both extra expenses and extra income from the publication of our Postwar Survey. Prospects of access to another room part time at OSCC are being investigated. This would require an additional monthly expense of from ¥20,000 to ¥40,000 depending on terms we can arrange. In addition to the matter of office space, another major expense will come as we look forward to getting CIS information on a computer, which will enhance our ability to serve you.

Through CIS News and other exposure, such as we anticipate through JCE, we seek to build a broad base of awareness of CIS ministry, which we hope to nurture into a stable and independent source of income in the future. JEMA's role as patron and encourager will continue to be a critical factor in this process.

The CIS committee and staff deeply appreciate JEMA's practical commitment and help, and we pray God's continued direction and blessing on your ministry.

Art Seely

JCE UP-DATE

Rev. Izuta, Rev. Ando and Rev. Oyama joined JEMA President Friesen and Editor Buss in a panel discussion about the Second Japan Congress on Evangelism. Rev. Ando thanked JEMA members for their support and encouraged missionary participation in Kyoto. JCE offers another unique opportunity for cooperation with our Japanese brethren. Let us unite in prayer for the success of this very significant event.





Japan Evangelical Missionary Association

JEMA – What it is

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

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

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

JEMA – What it does

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

JEMA – How it operates

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

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

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

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



**JAPAN MISSIONARY
LANGUAGE INSTITUTE
1981 ANNUAL REPORT**

This has been a good year for JMLI in spite of the fact there have been numerous changes in our staff.

The number of students for each term in 1981 was as follows:

Winter - 62; Spring - 47;
Summer - 40; Fall - 55

The Winter Term, 1982, has 45 students in 8 full-time morning classes, 4 part-time morning classes and 15 part-time afternoon classes. We now have 15 teachers, five of whom are tenured instructors. The others have been hired on a part-time basis. From time to time we do need new teachers and we sincerely ask you to introduce us to qualified Christians who might be interested in a ministry at our school. At our September, 1981 board meeting, a new policy was instituted that we would from that date, hire only Christians.

We want to thank JEMA for your continued interest in us as your school, by sending us a representative from the Executive Committee to the JMLI Board and introducing us to your new missionaries as a good place to start learning the Japanese language.

Gordon Johnson of the Evangelical Covenant Mission was the JEMA representative on our board when the Lord recently called him home to his eternal reward. Whatever Gordon did, he did with purpose and vision. We will sincerely miss his presence with us. Gordon led our devotions during the last board meeting he attended. In it he shared with us the thought that "We may make our plans, but God has the last word." None of us knew how prophetic his words were to become.

Rudi Hostettler of the Swiss Alliance Mission gave JMLI four years of devoted service as dean. He went home to Switzerland in March, 1981, for an extended furlough because of family circumstances. We are praying that the Lord will lead him back to Japan and JMLI in the near future.

Since a new dean could not soon be found, Miss Frances Horton, of the Southern Baptist Mission, Publication Secretary, filled in after Dean

Hostettler left and did an efficient job of carrying the responsibilities of the dean's office through the beginning of the fall term. In September, Miss Horton said she could not continue the heavy responsibility of the dean's work. She also needed to get back to her pressing duties in preparing the Basic Master Index and Books 4 & 5 for publication and reprinting of Books 1, 2 & 3. Having just returned from a year's furlough, I was prevailed upon at the Sept. 22, 1981, board meeting to accept the position of dean, as well as director, the latter of which I had had since 1976.

The dean's work is a great challenge, although I feel very inadequate for the demands of the job. Please pray that God will continue to send our way the personnel we need from time to time to fill vacancies caused by furlough, retirement and family responsibilities.

Our text, *Japanese By The Total Method*, authored by Dr. Noah Brannen, is receiving worldwide acclaim. Several U.S. universities are using our materials and because of better-than-expected sales we are having to issue the second edition of Volume II in a few weeks and Volume I, within the year. Kansai Missionary Language Institute uses our materials. Karuizawa Language School has started using some of our materials.

Shelton Allen of SEND INT. came to us in April, 1981, and has been of invaluable assistance as Linguistic Advisor and Counselor.

We realize our school is not perfect, nor is it for everyone, but we urge you to first try us for your new missionaries. We humbly feel that our course, when diligently followed, produces some of the best preachers and workers in the Japanese language. We are rightfully proud of our graduates.

**COMMISSION ON
FELLOWSHIP
AND CONFERENCES**

Fellowship of the missionaries on the field is of great importance. Since we live in a country of a different race and culture we appreciate the fellow-

ship with other soldiers of the cross far more than in our home country. This commission of JEMA is to provide opportunities of fellowship of its members for spiritual refreshment and encouragement. The central occasion of meeting a great number of missionary friends is the annual summer conference at Karuizawa. There we have the privilege of hearing a speaker "from home." It is the preaching of the Word of God which attracts the missionaries and their families. The inspired Word is the basis of the blessed fellowship which means so much to us.

It was agreed that the '81 summer conference should be prepared by a team from the Kansai region. The brethren, Dr. H. Friesen, S. Barthold, G. Huget and L. Snider drew up an attractive program and chose gifted men to share their experiences in various aspects of missionary work.

First on the program Dr. Charles Lee Feinberg presented eight messages on the theme: "By my Spirit." Dr. Feinberg seemed to tap unlimited resources of biblical wisdom so much that many of us wished to listen to the messages once more to grasp more of the precious contents. His messages are available on tapes.

For the first time this year the break between Bible hour and seminar hour was spent as a fellowship time with tea and coffee in front of the church.

Rev. Kiichi Ariga at the beginning of his seminar lecture warmed our hearts with his personal testimony and consequently stirred our minds to more fervent work for the evangelization of the Japanese people in fellowship with the national leaders. S. Barthold, L. Snider and J. Schwab gave us much valuable help in areas directly related to our missionary work.

The present board members are as follows:

Harold Sims, Chairman,
Church of Christ

Dennis Probst, World Gospel
Mission

Bill Emanuel, Southern
Baptist

Viola Ediger, Mennonite
Mission (General
Conference)

Jerry Livingston, Japan
Lutheran Missionaries Assoc.

Harold I. Johnson
Dean/Director

The sense of joyful fellowship united the missionary community at the evening inspirational hour with music and message. Prior to the evening meetings Brother J. Schwab showed new films which can be useful in our evangelistic and educational ministry.

Prayer fellowship at 7 a.m. was a time of blessing, and those who took part would have liked many more to come and be blessed equally.

The women enjoyed a special fellowship meeting of their own, the Ladies' Tea, with the testimony of Mrs. Anne Feinberg and a farewell celebration for the German sister B. Fleischman.

Thanks to all who contributed to a blessed time of fellowship in the presence of the Lord.

Besides the summer conference JEMA arranged one other occasion of meeting with fellow missionaries. That was the annual banquet at the Sanno Hotel during the 1981 JEMA plenary session. This fellowship dinner was not only to enjoy delicious food but also to have musical numbers and a message on a subject we are all involved in. Del & Kae Corbin provided the music while Rev. Howard Blair, FEGC, delivered the banquet address on the theme "Be not Weary in Well Doing".

The speaker at the '82 fellowship dinner will be Dr. John M.L. Young, and at the summer conference Aug. 1-4 we will have a speaker from Germany, Dr. U. Betz, Hamburg. The Lord has more blessings in store for us.

Arthur Kunz
Commission Chairman

AREA REPORTS

HOKKAIDO REPORT

Being referred to as "Hokkaido Representative" to this meeting, I was frightened into sending out a batch of letters and phone calls to representatives of other missions to try to find out what is going on in Hokkaido outside the small circle of our Mennonite Church.

Replies from these dear friends indicate that we have a great deal in common in our work. They shared exciting stories of new believers and baptisms and seeker groups developing here and there. They reported new churches established and buildings built during the past year. But

they also shared candidly about the division here, the conflict there and no growth in certain other churches. Still, the overall impression is that there is excitement and anticipation in what God is obviously doing and what He is about to do.

One conspicuous theme that ran through all the reporting was that of the need for more Japanese leaders. The sheer amount of work to be done calls for more leaders. The strategy of transferring responsibility and initiative into Japanese hands calls for more leaders. And the obvious aging condition of many missionaries calls for more leaders. The important question is, are we getting our replacements from Seattle or Sapporo, from Omaha or Obihiro?



Rather than details about baptisms and buildings, one of my Hokkaido missionary friends shared very deeply from his convictions about our approach to mission work. His question is, are we not still caught in the foreign pattern of evangelism imported by our esteemed pioneer missionary forerunners - a pattern which is clergy-centered, building-centered and Sunday-morning-worship centered? Problems fostered by this approach include an over-dependence on funds from the outside and an under-use of local lay resources, financial and otherwise. How is the church to become truly autonomous and geared to its own national and local situation?

Closer home for me, our particular group is placing high priority on work with young people, leadership training and the establishing of small groups or *katei shukai*. There is enthusiasm among this growing body of youth, especially as they begin to discover their own worth and potential in the life of the church. The budding leaders in training may become full-time pastors or they may become lay leaders. The small groups may largely serve to supplement the Sunday worship service, meeting the deeper needs for fellowship and sharing, or in some cases, they may develop into new congregations.

And finally, to get even more personal, my wife and I find ourselves increasingly involved in marriage seminars and counseling. Marriages are in trouble, not only in the world, but in the church. People are coming for help. Young people, longing for a better way in marriage, are coming for pre-marriage teaching and counsel. It is amazing the appeal that Christian marriage has for people both within and without the church! We are convinced that marriage and family problems may be one of the greatest felt needs in this society to which the gospel can speak and be readily received. Just now, two late middle-aged couples are at church every Sunday since being turned on by the Christian Marriage Seminar, and they are asking for a continuing Bible study as soon as the seminar is over. What a gift we have in Ephesians 5 for these times and this place! We can't teach Christian marriage without teaching Christ and his wondrous love for us, or turning it around, when we teach Christ and his love for the Church, we're teaching Christian marriage. This communicates. The appeal is tremendous. People are waiting for the message.

Hokkaido is cold and it's not very crowded. Otherwise, our experiences may not be so different from yours. But it is good to have this chance to compare notes and encourage one another.

Charles Shenk

KANTO AREA

With around 35 million people in the Kanto area, there is plenty of scope for every missionary, pastor and Christian, to share Jesus Christ with those who form nearly a third of the population of this nation.

I am not in a position to speak of the work of others in the area, as only three days existed between the time I heard of my appointment to this position and this meeting, so it has not been possible to contact others in the area.

Looking at the 1980 Bureau statistics, the population over the area consists of:

Tokyo-11,615,069,
Kanagawa Ken-6,924,258,
Saitama Ken-5,420,340,
Chiba Ken-4,735,437,
Ibaraki Ken-2,557,903,
Gumma Ken-1,848,566,
Tochigi Ken-1,792,205.

This vast population of people for whom Christ died presents us with a tremendous challenge.

We all I am sure continually ask ourselves, "How are these to be reached."

One unique opportunity, when it is possible, is to use T.V. personalities, who are Christian and popular in their field, in outreaches in the area we work.

We had a pleasing experience some time ago, when we invited Steve Fox of the then famous Go-Dai-Go, to share his testimony in a public meeting in the city hall. Crowds of young people came and 130 decisions for Christ were registered that night.

Another wonderful breakthrough in recent months which we all can take advantage of, is the increased number of Christian television programs that more or less cover all of the Kanto area. Every week now we have several T.V. channels beaming the Word of God in some degree across this area.

The animated series by Life Productions, is sowing seeds of knowledge of Bible background, etc.

Other programs are by P.B.A. Rex Humbard, Yongi Cho, and the P.T.L. Club. All have a pleasing contribution to our evangelism. At best they are but handmaidens to the church, and we will be the richer spiritually and numerically if we can in beside these programs and at advertise them in our churches and areas. By so doing, we can help turn on a light in the darkness that they are in.

Coming up in the summer during July and August there is the "Youth with a Mission - Japan for Jesus" NATIONWIDE crusade, with some 200 young people coming from various countries to join forces with the churches in Japan to evangelize.

Also on August 18th-20th there is the Tokyo Crusade with Dr. Yongi Cho from Korea, at the Hibiya Kookaidoo.

These, like the recent Billy Graham crusades, are opportunities for us to take our people and contacts. They will get blessed, inspired, saved, and receive whatever else they might need.

These men and women who come in to the area, come to help us do what we are here for. Let us not give them the cold shoulder, but a warm hand of fellowship. Even if you don't agree with them in all things, there

is still room for fellowship in Christ.

As Paul said, (Gal 6:10) "So then, while we have the opportunity, let us do good to all men, and especially to those who are of the household of the faith."

Lionel H. Thompson



SOME OBSERVATIONS ON CHURCH GROWTH IN THE TOKYO AREA

I am an expert neither on "Church Growth" nor data accumulation and analysis, and I would probably not make such a report as the following on my own initiative; but I was asked last month to do two things out of my usual range of assignments - 1. Be the representative at this year's Plenary Session of the independent member missionaries in the Tokyo Area, 2. Give a short report on the general church situation in the area.

At first this second assignment brought me to realize how limited in scope and vision, how localized and self-centered my work and prayers are. Then I felt overwhelmed by the difficulties of gathering any general information that would be edifying to this group. The answer to this second problem was found at the Church Information Service in our JEMA office. They have a lot of information up there on punch cards, and it is being verified, supplemented, corrected and used every week. The information I am going to give you is from statistics I received from Miss Millie Morehouse there, and the *Japan Harvest* survey issue in 1980.

Let us look briefly at some facts in three areas:

I. THE TOTAL NUMBER OF PROTESTANT CHURCHES IN TOKYO AND JAPAN

For many years I have heard it said that one-fourth of all Christians and churches in Japan were in Tokyo. This is no longer true, if it ever was. At this time there are 5,600 (plus) Protestant churches listed in

the CIS files. About one-seventh of these (806 in the *Japan Harvest* survey, 832 according to CIS files for January) are in Tokyo. For comparison the three surrounding prefectures (Chiba, Saitama and Kanagawa) have 745 churches at the latest report.

II. THE RATIO OF CHURCHES TO POPULATION

For 10 years or so the population of the Tokyo-to has remained rather stable at about 11 million plus. The three surrounding prefectures are growing, and total about 17 million. This means that approximately one-fourth of the Japanese race lives around Tokyo Bay. Now let us look at the ratio of churches to inhabitants:

Tokyo has one church for every 14,000 inhabitants.

Chiba-ken has one church for every 24,000 inhabitants.

Saitama-ken has one church for every 23,500 inhabitants.

Kanagawa-ken has one church for every 20,000 inhabitants.

The general impression seems to be that the downtown churches are declining and those in the suburbs are growing by leaps and bounds, following the donut phenomenon noted by the population experts. I decided to test this by taking six wards and cities of the area that could be considered representative of the various situations, and compiling the most accurate figures that could be obtained on the number of churches and the population. Please look at the chart on the next page.

Note the decline in population in Chiyoda-ku. But there is a very small decline in the number of churches. Note the stability in both population and number of churches in Nakano. Then note the growth in all the other cities. But the number of churches has hardly kept up with the percentage of population growth.

I am working with one of the newer churches in Hachioji, but I know at least 10 people in our neighborhood who travel over an hour to attend their church in downtown Tokyo regularly.

Two other points that do not show on this chart should be noted: 1. The total number of churches in the 23-ward area of Tokyo grew at 1 per cent per year or less between the 1969 and

1980 *Japan Harvest* surveys. The population in that area was not growing either. But the number of churches in the suburban cities grew by roughly 40 percent during the same 10 years. And the population was also growing at that time. 2. Approximately one-half of the churches in the 23 wards of Tokyo are Kyodan and Anglican. But in the Tokyo-To, and the surrounding prefectural cities they number one-third at most and are often less than one-fourth of the total.

Now let us turn to another factor I am sure some of you have been wondering about -

III. THE AVERAGE MEMBERSHIP OF THESE CHURCHES

It is often said in Japan and abroad that the average Japanese church has 30 members, and that when this size is reached it is a sort of barrier difficult to cross. This is no longer a true picture of the situation as a whole, though it well describes the local church I am working with now.

The Church Information Service people told me that accurate membership statistics are the most difficult to receive and to judge. But they gave me the following figures from three different Protestant churches that are thought to keep accurate records.

The latest *Kirisuto Kyo Nenkan* gives the figure 799,000 as the total number of Protestants in Japan. But this includes some groups claiming large memberships that are considered cults by some. But even if we shave that figure by 30 percent we would still come up with about 100 members for each church listed by CIS. The *Christian Shimbun* has had a number of articles featuring local churches that average over 100 in regular attendance at Sunday morning worship. Several churches in Japan reported over 50 baptisms during 1981.

CONCLUSION

Because of the price of real estate these days any large increase in the numbers of churches in our area cannot be expected. But we should not spare efforts to make the existing churches bigger and use the good locations to the fullest extent by having dual Sunday morning services, etc.

| Name of City | Number of Churches | | | | Population (in thousands) | | | |
|---------------|--------------------|-----|-----|-----|---------------------------|-----|-----|------|
| | '50 | '60 | '70 | '80 | '50 | '60 | '70 | '80 |
| Chiyoda-ku | 14 | 12 | 13 | 12 | 110 | 117 | 74 | 61 |
| Nakano-ku | 19 | 29 | 28 | 28 | 213 | 351 | 379 | 373 |
| Hachioji-shi | 6 | 8 | 11 | 19 | 83 | 158 | 254 | 323 |
| Funabashi-shi | 4 | 7 | 13 | 18 | 83 | 135 | 325 | 423 |
| Kawagoe-shi | 4 | 7 | 8 | 13 | 53 | 108 | 171 | 225 |
| Kawasaki-shi | 10 | 18 | 34 | 43 | 319 | 634 | 973 | 1015 |

| Group Name | | | Tokyo ku | | Tokyo Shi | |
|---|------|------|----------|------|-----------|-----|
| | | | '70 | '80 | '70 | '80 |
| Domei Kirisuto Kyodan Churches Members Average Membership | 3823 | 3599 | 13 | 14 | 3 | 6 |
| | | | 1269 | 1359 | 124 | 266 |
| | | | 98 | 97 | 41 | 44 |
| Fukuin Lutheran Churches Members Average Membership | 6487 | 6360 | 16 | 16 | 2 | 3 |
| | | | 2896 | 3761 | 210 | 300 |
| | | | 181 | 325 | 105 | 100 |
| Japan Holiness Churches Members Average Membership | 3755 | 5578 | 13 | 18 | 6 | 11 |
| | | | 994 | 1512 | 181 | 516 |
| | | | 76 | 84 | 30 | 47 |

On the back windows of about half of the vehicles in Tokyo you can see a slogan that we might well adopt. *Yasashiku Hashiroo* (Run gently, Tokyo).

Harold Sims



CHUBU AREA Dear fellow workers in Christ

First I want to thank you for the responsibility I have to represent the Chubu area although I feel myself very inadequate to fulfill this task. My knowledge about the church in my area as a whole is very limited. After our first term (4½ years) I have the last 10 years been serving as pastor of a local church in Mishima City, Shizuoka Prefecture.

When I think of the future of the Christian church in Japan I am very optimistic. I have received faith to claim at least 10% of Japan's population for Christ. In big letters it is written on the wall in our church in Mishima, a city of about 100,000 people: "10,000 saved in Mishima through the power of the Holy Spirit." This is not impossible. Many are seeking for true peace and joy and purpose in life. We see newcomers almost every Sunday. As I look upon the situation today I see that the great obstacle to a nationwide revival is within the church itself. The first obstacle is the compromising habit that many Christians have such a hard time to get rid of. "It's Japanese custom to do so and so, you know." I fear that even from the pulpit there are many adjustments made so as not to hurt anybody. A compromising Christian and a vague gospel is powerless and useless. Japan today needs men and women that preach and practise the Word of God with boldness.

Another obstacle to revival in Japan is the neglect of the work of the Holy Spirit in the life of every Christian. I have noticed that there is very little spiritual training in many Bible schools and theological schools. Maybe this is an influence from the secular way of education in Japan where everything is concentrated upon assimilation of knowledge. But in the Kingdom of God what is all knowledge if there is no love? It is a sad thing to see pastors quit their task after many years of solid training just because of human relation problems. If the pastor's personality and life is not controlled by the Holy Spirit, he cannot expect the congregation to respond in a more mature spiritual way. But when the Holy Spirit is allowed to do its work in our lives I'm confident that many will be drawn to Christ.

Last I also have to mention that there is a lack of vision still in many churches. When I came from Sweden the first time I said to myself "If I only can win one soul for Christ, my life has not been in vain." That sounds pretty humble but later I realized that it was rather an expression of unbelief. Many Japanese seem to love *mondai*. If there is not one they'll create one. So easily we completely occupied with prob- within the church. Let us pray God for grace to leave our unbelief and *mondai* behind to go out to preach the gospel to the whole creation with the love of God poured out in our hearts through the Holy Spirit.

Bo Dellming

KINKI AREA Report

Greetings in the wonderful name of Jesus. His word to make disciples of all nations and to teach them to observe what He commanded still holds for 1982. Further His promise is to be with us to the very end.

The Osaka Christian Fellowship had their annual potluck picnic and social of sports and games at the Kansai Christian School grounds on a beautiful summer day in May. For the second time the Christmas celebration dinner and program was held at the Osaka Korean Church, on Dec. 4. Joe and Janice Krause directed the program and the young people from the Kansai Christian school participated with musical numbers and testimony. About 125

shared the lovely event.

In February it is time to think of the Keswick Convention. The Osaka Keswick Convention had its 16th convention in 1981. Total attendance for the three days ran to 5,599. The number registered was 1,970. At the last service 74 cards were turned in of those dedicating their lives for service. The 17th 1982 convention runs from February 22-24 at the Osaka Nakanoshima Chuo Kaido.

The Osaka Women's Luncheon will convene for the 26th time on March 1st. This is a bi-annual event for which the Royal Hotel affords the use of their grand Banquet Hall. It is a wonderful opportunity both for first-time people as well as follow-up. There have been some wonderful changed lives as a result. Now in its 13th year the ladies continue to come in increasing numbers. Last year there were 1079 in the spring and 1145 in the fall. Of these 67 asked for the offered correspondence course, 55 said they "wanted to believe" and another 75 indicated that they believed that day. Dr. A. Hatori is to speak at the next gathering.



The Japan Mission with co-operating churches sponsor the Osaka Christmas festival. This service held at the Kōsei Nenkin Hall on Dec. 11, 1981 marked the eleventh such event. Dr. Maekawa directed a full choir of 150 members and The Internationals sang and gave testimony. Mr. Ariga, principal of the Kansai Bible Seminary, preached. Also this past year was their first Easter gathering at the Osaka Jogakuin Chapel. For music the Kansai Salvation Army Band was added as an extra besides the choir and other special numbers. Evangelist Honda gave the message. A similar event is planned for April 11 with Mr. Takimoto preaching.

KINPODEN is short for Kinki Fukuin Hōsō Dendo Kyoryoku Kai. Its objective is to sponsor the "Yo no Hikari" broadcasts in the Kinki region. It aims to tie-in the cooperating churches in such a way as to make

each own the broadcast as its own. There are now 381 churches included. Until last April the daily 5 minute broadcast was on Kansai Hoso 5 times a week at 6:05 a.m. Circumstances necessitated a change to an earlier hour (5:20 a.m.) on the Mainichi Hoso. Still this station reaches a wider area and responses have come in even as far east of Tokyo as Fukushima Ken and down to Kyushu as well as mainland China. It was feared that less response and only older people would listen at that time in the morning, but instead they have received not only a wider and greater response but that from a host of young people, high school and *juken benkyo* students. The broadcast goes out six days a week and on Sunday a 15 minute broadcast comes on at 6:05. So they broadcast *mainichi* on the Mainichi Hoso. Mr. Shigeru Masaki continued broadcasting on Kansai Hoso but an hour earlier at 5:10 a.m. with the "*Kokoro ni Hikari O*" broadcast. Their year was not without its difficulties but they carry on! Kinpoden also cooperates in other efforts such as their teaching seminar on Sept. 31 and Oct. 1 when Mr. and Mrs. Christiansen from Bethel Seminary gave helpful lectures.

1982 marks the 50th anniversary since one of our members, Miss Florence Penny, came to serve in Japan. She says they have been wonderful years and the Lord has been good. Congratulations' Miss Penny! She relates her mother is well at 96. So keep young and courageous like Caleb of old.

Mr. Molenkamp, our representative last year, is sorry to miss the plenary session this year. He will be on a tour to New Zealand with seminars on Moslem missions in the Middle East. He is now the Assistant International Director for World Outreach and will be moving to Hong Kong next year. God bless you, Bill, and every other member of our Kinki team.

A.F. Friesen
Kinki Area Representative

KYUSHU AREA REPORT

We are not many and we are spread around the island quite well. Although Fukuoka City area has a regular gathering of Christian workers on a monthly basis, we very seldom have the opportunity to meet

with those from other parts.

From my letter of inquiry, the missionaries are involved in a variety of works, from the normal church activities to English classes and youth-related work. Camps in some form are in process in the summer and winter camps and week-end activities also are held.

The oldest church is eighty years old and has an attendance of one hundred ten. Most others are ten to fifteen years old with a Sunday attendance in the twenties. Of course, through other activities contact level is higher.

One missionary over the last fifteen years has loved a couple of rowdy, young girls into mature Christian ladies and this has greatly enhanced the views in her city toward Christianity. Orphanage work is going on in one area and through TV interviews the gospel has been presented to the city. Requests have been received for more information. Tract distribution and film evangelism have been major types of outreach. But the island where it all started is still far from being reached.

Alan Hiatt

EVANGELISM REPORT, OKINAWA

The evangelical churches of Okinawa were busy during 1981 with the follow-up for the Okinawa Billy Graham International Crusade of October, 1980. The total attendance at the crusade was 33,112 persons during three days of meetings, the first day being one of preparation, and the final two days evangelistic thrust. There were a total of 4,410 decisions, or 13.6% of those attending, a high figure for any crusade. There were 650 foreigners among those making decisions, mainly Americans from nearby military installations. The largest number of new believers added to a local church from which I have a report is 25, though there may be congregations receiving larger numbers of which I have not heard. Reports are not complete as of this writing.

A church growth seminar was held May 22 and 23, attended by 53 pastors and laymen and led by Dr. and Mrs. David Bailey of the Garden Grove Community Church in California. "Pastoral Activities by Laymen" and "Principles of Church

Growth" were discussed.

A Christian Retreat for all evangelical churches on Okinawa was sponsored in March, led by the Chairman of the Japan Cumberland Presbyterian Church, Ikushima Mitsuno. The theme was "By Our Own Hands". This conference was attended by about 100 people from a number of churches. Such conferences have become a regular feature of Okinawan Christian life, held either once or twice each year. The conference was followed by an evangelistic rally held at the Naha Baptist Church on March 22 and 23. About 250 people were in attendance each evening.

Evangelical cooperation is excellent on Okinawa, with two pastors' groups meeting regularly, one in the southern part of the island around Naha, and one in the central area around Okinawa City. They plan study themes, Bible and Christian life conferences and efforts in evangelism.

Edward E. Bollinger



JAPAN EVANGELICAL ASSOCIATION (JEA)

This year the Japan Evangelical Association will sponsor the SECOND JAPAN CONGRESS ON EVANGELISM from Jun. 7-10, in Kyoto. JEMA is one of the three charter members of JEA and has therefore been deeply involved in these preparations. The five JEMA representatives who served on the 15-member JEA Executive Committee this past year were: Harry Friesen, Arthur Kunz, Siegfried Buss, Don Wright, and Gordon Johnson (passed away Jan. 24, 1982). Since last March the JEA Executive Committee has been meeting almost monthly.

Considerable time was spent at the June '81 JEA annual meeting in obtaining the understanding and cooperation of the entire Japan-wide JEA constituency. In order to remove the concerns that the Tokyo

area was dominating the planning, a fresh start was subsequently made in an effort to get the full cooperation of the Kansai people in whose area the Congress will be held. We are happy that this issue has been taken care of.

Practically speaking, the JEA Executive Committee has become a part of the JCE (Japan Congress on Evangelism) Executive Committee till the Congress-related matters are over. All other matters of a non-urgent nature have had to wait as Congress preparations are being given priority.

Rev. Nakaichi Ando has been made the Congress Chairman with four others serving as vice chairmen: Harry Friesen (JEMA), Reiji Oyama (JPC), Yukio Nagashima (JEF), and Akira Hatori. Ten JEMA representatives attended a meeting of the Chuo Iinkai. There is also JEMA representation on the Finance, Publicity, Records, Attendance and the Program Committees. As a member of the Congress Program Committee, I have attended 11 committee meetings so far.

The number of delegates to the Japan Congress on Evangelism is limited. JEMA has been allotted 200 delegates. The number of delegates that each member mission may have, will be determined by the JEMA Ex. Com. on a prorated basis according to the number of votes each mission has at this year's Plenary Session. The process of selecting delegates from the individual membership of JEMA will be determined by the JEMA Ex. Com. Those missions who wish to send either more, or fewer delegates than allotted, should notify the JEMA office. Additional representatives will be selected on a "first-come, first-served" basis with priority given to JEMA individual members.

The cost for registration will be ¥5,000 regardless of the number of days attended. There will be three classes of lodging facilities: (a) ¥9,000 per day, (b) ¥7,500 per day, (c) ¥5,000 per day. These are approximate costs and each includes breakfast.

The Congress on Evangelism will be a time for rich fellowship and challenging study. Dr. Philip Teng will speak each morning and Rev. Honda will give the message at the closing evening meeting. During the Congress 66 different Seminar topics

will be taken up. Each delegate can choose three different seminars he wishes to attend during the Congress.

JCE needs our prayerful support. The original budget of 59,000,000 yen has been revised to 76,000,000 yen. JPC's and JEF's assessment has been doubled to 4,000,000 yen each. JEMA's share remains at the original 2,000,000 yen. Let's trust God to help us meet our "share" in the Evangelism Congress.

Harry Friesen

A COMPUTER SERVICE TO MISSIONS AND THE CHURCH IN JAPAN A PROPOSAL

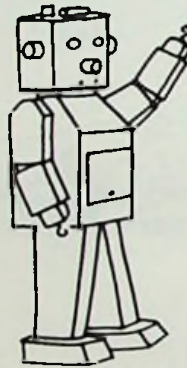
I. Introduction

In order to fulfill the Great Commission the Church must seek to employ every tool available to further its mission. Every media of communications has been applied to this task including the electronic means of radio, television and more recently cassette tapes. The latest stride in electronics technology has been the introduction of very low cost computers in large volume production. While strictly not a communications medium, the computer can be of value in assisting the communicators by removing much of the tedious repetitive labor that missionaries and pastors must perform and; hence, speed the communications process. The computer can also store, codify, catalog and sort vast amounts of information which are useful to the communicator. In addition, the computer may be applied to perform the clerical functions associated with the management of an enterprise using fewer people than is possible by traditional methods. It is also possible for creative artists to produce graphic art.

Until recently, use of computers by missions and churches has been restricted to relatively large organizations with constituencies in the thousands due to the very high initial cost, operating expense and the required technical expertise to successfully operate a computer system. In general, small groups, individual churches and missionaries do not use these systems due to difficulty of access, cost of the service and the fact that their training as evangelists and teachers does not usually orient them toward the high

technology methods.

It is now possible to develop a computer service center that would be accessible to any individual or group having an application. The center would act initially as a service bureau providing individual assistance in record keeping, letter and article preparation, mailing services, and information retrieval as required. The center would be operated by a few personnel with a background in computer programming. Hence, individual users would not be required to become programmers, but rather the supplier of data and users of the results. Costs would be kept to the minimum by virtue of the fact that the capital equipment would be purchased by a central organization. Service charges would be based on a prorata share of operating costs, consumption of expendable materials and energy usage with consideration given to the users ability



to pay. At a later time the service could be expanded to provide television-like data terminals located in the offices of volume users and linked to the center by ordinary telephone service.

II. Services Envisioned

In the following sections several typical applications are described. These examples are not exhaustive but indicate a number of possible applications. It should be clearly understood that while some of these functions could be made available very soon after the establishment of a computer service center, others would require significant amounts of program development effort to realize, as well as the purchase of additional equipment where required.

A. Word Processing - Production of finished textes-error free printing on a high speed computer driven

typewriter in a variety of fonts and flexible page layout.

For:

Prayer Letters
Letters to constituents
Form Letters
Notices and Flyers
Magazine Articles and Pamphlets
Books

Formats:

Individual letters or documents
Printer ready masters
Customized form letters
High speed printed text for further editing (eliminates time-consuming retyping)

Language:

English - a wide variety of print styles are possible
Japanese - Katakana, Hiragana and Kanji

Note:

Kanji printing requires some development and additional investment. At present a low cost Kanji printer is available with legible character quality suitable for printed notices, mailing labels, etc. However, the characters are not suitable for use in books, magazines or other published materials.

To Be Supplied by User: Rough typescript or neatly written copy of original text with formatting instructions.

To Be Supplied by Computer Service:

1. Intermediate approval copy for final editing or changes in layout.
2. Final copy(ies)
3. Printing through subcontracted printer if desired.

B. Mailing List - Maintenance of mailing list files to include demographic data as desired- Production of stick-on mailing labels on a high speed printer and hard copy listing for manual reference. Language:

English and Japanese
(Same footnote as above applies)

To Be Supplied by User:

1. Original list plus periodical updates (additions, corrections, deletions)
2. Any demographic sorting data to be used in selecting sub lists.

To Be Supplied by Service:

1. Printed labels – per order
2. Hard copy lists for user reference

C. Library Service – Maintenance of Book, Magazine, Cassette or other document catalogs to include master catalogs, printing of advertising flyers, card catalog cards, borrower records, overdue files and notices, orders, invoices and other related accounting data.

Language:

English and Japanese

To Be Supplied by User:

1. Original library data and updates
2. Record of transactions

To Be Supplied by Service:

1. Status reports
2. Printed notices
3. Catalogs
4. Auditing of accounts

D. Information Retrieval – A means of searching a large collection of data (such as, libraries, magazine files, sermon files, statistical data, population data) for specific information relating to a given topic. Data is extracted by giving a list of key words or phrases which describe the topic. The computer will list all data items in its file that are identified by similar key words.

Language:

English or Japanese

To Be Supplied by User:

1. The owner of the data provides a catalog of the information available (Example: listing by title or topic) along with descriptive key words for each item in a formatted form.
2. The user who wishes access to the data supplies a list of key words describing the topic desired.

To Be Supplied by Service: A list of data item (e.g. magazine articles) that relate to the topic as defined by the key words.

E. Payroll and Accounting – for organizations having bookkeeping requirements and/or salaried employees.

Language:

English or Japanese Katakana

To Be Supplied by User:

1. Required start up information
2. Transaction records

3. Payroll data – time and attendance

Note:

Most programs are restricted to General Ledger, Accounts Receivable/Payable, Billings and Invoicing. Complex book-keeping systems would require further development and modification of procedure.

To Be Supplied by Service:

1. Periodical Statements – Monthly, Quarterly, Annually.
2. Payroll Statements – Individual statements, Tax and Insurance deductions.
3. Bills, Invoices, Requisitions.

III. Potential Future Development

Depending upon utilization of the proposed service and demonstration of need, a number of more advanced services could be developed.

A. Remote Terminal Access – Provides users who require frequent real time access to their data a low cost video terminal that can access the computer by means of a commercial telephone call. The user “calls” the computer, then places the phone receiver in an acoustic adaptor on the terminal. The terminal then has access directly to the computer. Terminal usage would require a somewhat higher degree of sophistication on the part of the user. Direct exchange of data with a computer system maintained in a mission headquarters in the user’s home country is also possible using this method. It is also possible to encode data so that it cannot be read by other unintended “listeners” during transmission to the distant location.

It should be noted that technical or tariff restrictions that NTTPC may apply to this type of service have not been investigated.

B. Graphic Arts: Anything from simple line drawings to complex multi-color “paintings” can be created on the computer by a suitably trained artist. These drawings can then be photographed and reproduced for use in teaching or other graphic applications.

IV. Conclusion

This proposal outlines the potential of a computer service that could be offered to churches, missions and individuals in order to lighten their administrative burden and increase their capability for ministry to the body of Christ. At present this proposal outlines only the potential for service and support. In order for it to be a reality the need for such a service and its practicality in the life of the church must be confirmed. Your prayerful consideration of this proposal and your candid comments are desired and would be greatly appreciated.

Paul Patton



REV. GORDON JOHNSON CALLED HOME

Rev. Gordon Johnson, missionary of the Evangelical Covenant Church of America, was born July 19, 1924, in Foley, Minnesota, and died of a heart attack, January 24, 1982 in Odawara Shi, Kanagawa Ken, Japan. He was a graduate of North Park Junior College and Seminary, and Seattle Pacific College. He came to Japan with his wife Lucille in September, 1951, and has worked in church planting in Nagaoka Shi, Niigata Ken; Takasaki, Gumma Ken; Chigasaki, Samukawa, Sakawa and Odawara, Kanagawa Ken. The Odawara Christian Center was started by the Johnsons in 1976 and they moved to the Center in 1979 to continue carrying on the work. Plans for erecting a new building were being finalized by Gordon and this will be carried out. His wife and son Tim will continue the ministry there. He is survived by his wife Lucille, daughter Karen of Seattle, WA, sons Richard and Tim of Japan, and Kristine of London, England. He was preceded in death by a daughter Kathleen, 6½ months old, in 1965. At the time of his death he was a member of the JEMA Executive Committee.

What Time is it in Japan?



JOHN M.L. YOUNG

Dr. John M.L. Young who serves in Japan with the World Presbyterian Mission, challenged his audience at the JEMA Banquet on the 15th of February to take a new look at the opportunities for evangelism in Japan today. Dr. Young offered some suggestions that deserve further study at a time when the church in Japan faces new challenges as well as opportunities.

In the Scriptures the factor of God's timing appears as one of extreme importance. God is presented not only as having His plan and purpose for all things, but also His timing schedule for their accomplishment. In Genesis 15:13 and 16, for instance, we read of God saying to Abraham: "Your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed for four hundred years. . . Then in the fourth generation they will return here, for the iniquity of the Amorite is not yet complete." God's timing called for a wait of four centuries for life and repentance of the Amorites before His wrath would fall on them through the delivered Israelites.

In Ecclesiastes 3:1 and 17 there is another interesting affirmation of this principle: "There is an appointed time for everything. And there is a time for every event under heaven. . . God will judge both the righteous man and the wicked man, for a time for every matter and every deed is there."

The Psalmist wrote, "I say, Thou art my God. My times are in Thy Hand." (Ps. 31:14-15) The sons of Issachar we are told were "men who understood the times, with knowledge of what Israel should do," (I Chron. 12:32) Paul tells us that "in the fulness of time" God sent His Son. (Gal. 4:4) Our Lord was very conscious of this principle and on one occasion, when His doubting brothers tried to push Him into going out to the public to show His works, He replied, "My time is not yet at hand." (John 7:6)

But it is in the story of the resurrection of Lazarus that we see a striking example of Jesus' use of time and His statement concerning the

right time and the wrong time. After hearing that Lazarus was very sick He deliberately waited two more days until Lazarus was dead and then told the disciples He was going back to Judea where Lazarus had died. The disciples took a very dim view of this on the grounds that the Jews had just tried to kill Him there. But Jesus made it clear to them that it was the right time to go back to save life. It was daylight, the right time to work. But Thomas didn't read it that way. Lugubriously he said, "Let us go back with Him and die too." Thomas was not one of the men who understood the times, let alone who had knowledge of what should be done! But are we? What time is it in Japan?

THE TIME IS FAR ADVANCED FROM THE FIRST PROTESTANT CENTURY

Let me say first that the time is far advanced from the first century of missions in Japan. We might almost call that the Century of Conflict, while we live in great peace. Except for a couple of brief periods, during the first Protestant century, government officials were constantly resisting the spread of the Christian message.

Two of the first missionaries to arrive in 1859, Dr. and Mrs. Hepburn, were quickly made aware of the opposition to Christianity by the government. They were given a place in which to live, but Japanese were forbidden to visit his dispensary. For the good doctor, however, it was a time of preparation. He was allowed a language teacher and he proceeded not only to learn the language, but to work out the system of Romanization still known by his name, *Hebonji*, to write the first English-Japanese

dictionary, to translate tracts, to translate the gospels, have them carved on wooden plates which he sent to Shanghai by American traders where they were printed and then returned for the time he knew was coming when he could use them.

It would take time. His wife later recalled that on one occasion a government inspection committee came to see what he was doing. He had hung a number of Bible verses in the *genkan* and one of them turning to them said, "These are excellent, all but the name of Jesus, for that is very disgusting to a Japanese." Following the Meiji Restoration of 1868 an Imperial edict was issued declaring, "The worship of the gods and regard for (Shinto) ceremonies are. . . the fundamental principles of national polity and education." Although the new Constitution guaranteed freedom of religion, it made it very clear that the freedom was limited to those not opposing this "national structure". Thus there was no freedom to reject the Shinto concept of the divine emperor, divine people and divine land nor the ceremonies stemming from these beliefs and supporting them.

THE 1880's A TIME OF RAPID GROWTH

In spite of this formal government stance for Shinto as the official religion and polity of the nation, Christianity began an amazing growth during the next fifteen years. Probably no factor played a more important part in this rapid acceptance than the fact of the establishment of Christian schools from Kyushu to Hokkaido. From 1885 to 1890 missionaries were writing home in glowing terms of the expansion of the

gospel. In 1886 one wrote: "The people, hungry for the gospel, crowd even the theaters to hear the preachers, and the whole aspect of missionary work in Japan is as fascinating as a romance." Christianity had become identified with the means of advancing civilization and bringing modernization to Japan.

Even as such, the government saw Christianity as a threat to the national polity and in 1890 pronounced a most drastic measure to counteract the Christian learning. A Rescript on Education was promulgated by the Ministry of Education. Once or twice a year every student in Japan, including all those in Christian schools, had to recite the Rescript together in their school and bow to the emperor's portrait. The Rescript was an affirmation of faith in the nation's divine ancestors and divine polity and destiny. Some Christians at first objected to these practices, but before long they were accepted as expressions of Japanese patriotism. Two generations later this school system had completely committed the nation to the Shinto ideology and the Shinto militarist ambition, the devastation of World War II being the tragic aftermath.

After the war the remaining years of the first Protestant century still continued to be ones of conflict. Postwar Education Ministry officials made every effort to reintroduce the Shinto ethics into the education system. It was mainly due to the strange combination of the opposition of postwar evangelical Christians, along with that of the communists and socialists, that prevented changing the new Fundamental Law of Education's provisions for religious freedom or changing the fundamental law of the land, the new Constitution, part of whose Article XX reads, "No person shall be compelled to take part in any religious act, celebration, rite or practice . . . the State and its organs shall refrain from religious education or any religious activity."

STARTLINGLY DIFFERENT SECOND MISSIONS CENTURY

So what time is it in Japan now? The startlingly new change in the country is the affluence and materialism of the past two decades of this

second Protestant century. I would suggest that the decade we are now entering represents the time of the greatest opportunity and challenge Christians have yet faced in this country. Why do I make such a statement? Since the war two generations of those steeped in the old Shinto ideology have died off. Two new generations who have not been taught this ideology have taken their place. Yet the church is still not growing well. There is a new religion: materialism; a new deity: prosperity; and the Ministry of Education, busily promoting both, is the new temple.

Materialism alone, however, cannot hold man. As Jesus said, "Man cannot live by bread alone." Man is made in God's image. He is a religious being. He cannot live in a spiritual vacuum; he must turn to some spiritual interest, which fact accounts for the many new religions, but also represents the challenge to the Christian church. Underneath there is some concern for a spiritual base. A major factor in the church's slow growth must be the secular school system's promotion of materialism and the consequent drain-off from the church of a high percentage of the children of believers. This treasure of the church is being lost to the church through the powerful manipulation of the Ministry of Education as it continues to use its influence to direct Japan's future. The prewar Christian schools failed because they did not maintain their evangelical level. Now it is doubtful that there is a single Christian high school maintained on an evangelical level for Japanese students in the whole Kanto Plains area, an area comprising over fifty million people and much of the Japanese church. The constant atmosphere of the secular schools is to work hard in primary school to get into a better junior high, to get into a better high school, for a better college, for a better job to acquire more things. As the bank advertised, "Happiness is money in the bank." This becomes reality; church and Christianity are on the periphery. School pressure, peer pressure, often even family example, all point to materialism as the way.

TIME TO CONSERVE CHURCH YOUTH THROUGH CHRISTIAN DAY SCHOOL EDUCATION

How are Japanese church youth to be freed from this atmosphere and this perspective? The answer is something that they presently have no opportunity for, education in Christian schools where real Christian education is taking place. A Christian school does not necessarily mean Christian education. In my own experience of the first seventeen years of my education, fifteen were in Christian schools, but none of it was real Christian education. What young Japanese Christians need to see and experience is that Christianity is holistic, for all of life - academic life, business life, family life.

"All of life is religion," it is said. What does that mean? That it should be religion? No! It is religion, for everyone. What then is religion? The worship of deity? Not necessarily. The founder of Buddhism taught that there was no god, no place for prayer, no human spirit and no heaven or hell, but no one has denied that initial Buddhism was religion. Religion can be defined, in terms of its Latin meaning, "to tie back", as the beliefs and practices which tie one to his ultimate principle of interpretation. In this sense all of life's basic values and decisions stem from religious presuppositions. The problem with many is that they don't want to recognize this but adopt a humanistic perspective in which life is dichotomized. The sacred and the secular should be kept separate, they say; religious faith does not have to govern life so church faith must be divorced from school faith; faith and learning must be separate. Christian students quickly pick up the fact that if Christian faith is not needed in the classroom for school learning it is not needed at recess on the playground either; nor is it needed in the competition of ball games or races. In fact, Christian faith is then not for the realities of life in the world, but is relegated to the credulity of individuals who think they need such things for certain special days and occasions. At that point the secular school system has stolen the youth from the church and from the cause of Christ.

True Christian education calls not for materialism nor humanism as the ultimate principle of interpretation, but for the God of creation, providence and redemption to be the basis of all values and meaning. All of life for the Christian is sacred and must be viewed through the perspective of God's revelation in Scripture. There is only one life and all of it, to be truly Christian, must be perceived as having to be lived for God's glory. Therefore the outlook for the whole of life must be through the spectacles of Scripture. Christian education calls for teachers who have this holistic perspective and who can motivate students to have it.

In the Sermon on the Mount Jesus said, "Blessed are the pure in heart, for they shall see God." I suggest that it is of this holistic view He is speaking. The word he uses for pure is *katharoi* from which we get our word, catharsis, purged. Purged of self-righteous humanism; purged of self-centered materialism; purged of all but the desire to serve God with one vision of heart, mind and soul – blessed are they for they shall see God!

Is this not a time of challenge to the evangelical missionary and pastor in Japan, to try to conserve the church's precious youth through Christian school education? The time to work, said our Lord, is when the daylight of opportunity is present. We have that now. Twice in history, a century ago in the 1880's, and thirty years ago, what seemed like golden opportunities faded away, heavily influenced by the nation's education policies. Little wonder that the rate of church growth remains so low, about 2%, while the dropout of teenagers born to Christian parents remains so high, some estimate 60 to 70%. Christian education for Japanese teenagers can change this. We say we believe it is essential for our children. Isn't it time we recognized its essentiality for the Japanese church? Isn't it the time for JEMA to offer its cooperative effort with JEA to achieve a high school for Christian education to conserve the church's youth? God grant it.

TIME TO PRESERVE HARD-WON FREEDOMS

I am going to speak very briefly of another matter of which I believe it is also now timely to speak. One does not have to be a prophet to recognize that there hangs over this country an event that may likely be a very shattering experience. The emperor is a man of many years and he cannot be expected to have a great many more on the scene of history. Thirty-one years ago when the Empress Dowager passed away some of us will remember how many school principals took the students outside and ordered them to bow to the palace (*kyūjō yōhai*) and perform *mokutō*, silent prayer to or for the spirit of the deceased. Christians carried protests in the newspapers and to the Minister of Education, who claimed that he had not given any orders for such *mokutō*. But that



fall, when the Peace Treaty was signed in San Francisco, many school principals again had their students perform these rites. This time some three hundred evangelical missionaries signed a statement of protest which was published and also sent to the *Monbushō* (Ministry of Education). As a result that practice has been fairly well contained since then. But in the event of the death of which I have spoken, what can we expect? Is it not time for Christian leaders to prepare students for this eventuality and especially to inform them of their right and duty to refuse to participate in non-Christian religious rites, and of the Constitution's guarantee of freedom from any compulsion to do so? Maybe churches need to print the germane parts of the Constitution's statement and make them available to Christian students. We need to preserve the hard-won freedoms and not lose them by default.

TIME TO MULTIPLY CHURCH MEMBERS' ACTIVITY TO REACH NON-CHRISTIANS

Finally, it is time in Japan to multiply the witness of the church members and to stimulate them to bring non-Christians into the church meetings. There are many small churches in Japan where there is very good preaching on Sundays, but so little of it reaches non-Christians. At a missionary meeting last month I asked a young missionary who is working with what is considered to be the largest Protestant church in the Tokyo area, with two Sunday morning services averaging about 400 each, how this all came about. He replied, "The pastor got sick." He then went on to explain that the doctor told the pastor he could preach, but he had to give up much of his work. The pastor then called in the elders and told them that they had to do the visitation and lead prayer groups. They agreed, but later came back to say they didn't know how. So he held classes to teach them. Little by little people began to come to church in increasing numbers. The church grew. There is no one way of evangelism. At the same conference I heard of *onabedendō*, a very personal way of inviting non-Christian acquaintances to supper, and also, of course, mass evangelism. But in this decade of freedom and opportunity, and of spiritual poverty, surely we must look for every means to bring the non-Christians under the hearing of the gospel.

Yes, it is time in Japan to conserve the church's youth through Christian education in Christian day schools; and it is time to preserve the freedoms we have for the gospel and from compulsion to participate in other religious practices; and it is time to seek to multiply the witness of church members and their effort to reach out to non-Christians. In his letter to the Galatians, a difficult letter for Paul to write because of the controversies involved and his criticism of his fellow apostle, Peter, Paul nonetheless closed with a note of victory. "And let us not lose heart in doing good, for in due time we shall reap if we do not grow weary. If it was true for his times, how much more so should it be for our decade! In due time in Japan we shall reap if we do not grow weary!

Striving or Thriving?

BOB HOULIHAN

The following message was given at the 1982 Hayama Seminar. Rev. Houlihan is a contributing editor of JAPAN HARVEST.

Striving or Thriving?

Several years ago, I was deeply disturbed by Endo's novel *Silence*. Endo carefully describes the soil of Japan and demonstrates the early Catholic difficulty in planting the Gospel in this country. The reader is taken to the heart of the issue that we have been discussing for these days: Can the Gospel thrive in Japanese soil?

Rodrigues, a priest from Portugal who was Endo's main character, was forced to confront this same question. The answer he heard from one Japanese was: "A tree which flourishes in one kind of soil may wither if the soil is changed. As for the tree of Christianity, in a foreign country its leaves may grow thick and the buds may be rich, while in Japan the leaves wither and no bud appears. Father, have you never thought of the difference in the soil. The difference in the water?"¹

This answer didn't devastate Rodrigues so much as the one he heard from a former priest who had recanted and given up trying to plant Christianity in Japan:

"The country (Japan) is a swamp. In time you will come to see that for yourself. This country is a more terrible swamp than you can imagine. Whenever you plant a sapling in this swamp the roots begin to rot; the leaves grow yellow and wither. And we have planted the sapling of Christianity in this swamp."²

Is Japan a spiritual swamp? Or is there some soil that is receptive to the Gospel of Christ? We who are laboring in this country would opt for the latter position, yet is our understanding of Japan, her culture and language tied indirectly to this "swamp-like" image? Are we bound to a deficient understanding of Japan's soil because of our lacks, failures and isolation.

The question for us to consider is not so much: "Can the Gospel thrive . . . ?" but, "Am I planting the Gospel in Japan?" To refresh our thinking, I believe we need to reconsider two truths: God becoming Man and man becoming like God.

THE MODEL

John, the gospel writer, opens his book with one of the most profound statements of communication: "In the beginning was the Word and the Word was with God and the Word was God." This Word is God's communication. The Second Person of the trinity, the living Word of God, is God's voice speaking to humans in a form and content they can comprehend. "God after He spoke long ago to the fathers in the prophets in many portions and in many ways in these last days has spoken to us in His Son . . ." (Heb 1:1-2)

From Israel's history, we know that the preincarnate communication of Jehovah even though it was

given in "many ways" was not always comprehensible to man. Man confused the fire of Sinai, the pillar of cloud, the thunder in the desert with the full communication of God. Even God's gracious provision in the brazen serpent was misunderstood and worshipped for seven hundred years.

Crossing this communication barrier from the Kingdom of God to the realm of man is not easy, even for God. God could have easily labeled man's world a swamp not fit for the entrance of God's Communication. Man, who was created in the image of God as the administrator of the creation, chose to live in a swamp rather than a palace. Because of the context of man's existential situation, he:

- Didn't understand God's voice . . . thought it was thunder.
- Didn't understand God's law . . . thought it was control.
- Didn't understand God's liberation . . . thought it was license.
- Didn't understand God's presence . . . thought it was judgment.
- Didn't understand God's prophets . . . thought they were eccentrics.
- Didn't understand God's Son . . . thought He was a devil.

Even though man was estranged and separated from God by sin, God the Father sent His Communication and this Word became flesh and dwelt among us (Jn 1:14). God's model for solving the "cultural" barrier was to become the "logos" and live in man's world.

Man not only misunderstood God's communication before the incarnation, but he also confused God's message. The message of God is the Light of men. (Jn 1:4) The pervasive power of light was demonstrated in the incarnation as well as the creation. The contrasts are obvious. The incarnation moves man from:

- darkness to light
- illusion to truth
- fantasy to reality
- deception to knowledge
- sin to righteousness
- rebellion to belief
- hatred to love
- anxiety to peace
- loneliness to fellowship
- separation to unity
- isolation to community
- chaos to cosmos.

This message, the Gospel, is the hope of man. Through it man is transformed to live in a new kingdom with new life as new people in a new community with new freedom and new meaning)

After the "Word" and the "Light", John speaks of "His Glory". (Jn 1:14) Not only did God communicate and send His message, He also demonstrated the communication and the message in the cultural context of man's world. Man, bound as he was by the prison of his own "world", finally began to understand the message when it was spoken from a Man with whom he could identify. John of his own experience shared: "What was from the beginning, what we have heard, what we have seen with our eyes, what we beheld and our hands handled... we proclaim to you also..." (I John 1:1-3)

John watched Jesus minister to man: on the mount teaching, at the wedding rejoicing, on the hill sharing, in the villages healing. He also witnessed Jesus' ministry to the Father: in the river obeying, in the Temple cleansing, on the mount worshipping, in the garden praying. The God-Man from another "culture", yet fully involved in the cultural matrix of man's world.

The ramifications of the incarnational model are obvious for missions. God has called us to become His communication in "flesh", to live out Kingdom life in the midst of an alien culture which is estranged from His Truth, Life and Way. We are both to live among, yet speak



from above that lost man may hear, see, behold and handle the Word of truth. In John's great commission, he records the words of Jesus that give the ongoing effect of missions: "As the Father has sent me, so send I you." (Jn 20:21) Just as the Father sent the Son to be the Word, communicating the Gospel in a real and understandable form and content, so has the Son commissioned us to be His living communication, to live and speak His Word in the midst of the Japanese cultural matrix.

How then can we live and speak effectively in Japan if this land is a swamp? One problem we might have is the tendency to have a fixation on the difficulty of the problem rather than looking to the Model for strength. Christ experienced the same loneliness and rejection that we have for "He came to His own and those who were His own did not receive Him." (Jn 1:11) Yet, Christ fully understood the power of the Gospel (Jn 1:12) and how it can change soil from swampland to bedrock. In the midst of the diversity of hellenistic humanism and judaistic ceremonialism, Christ called out men that were bogged down in both swamps.

What heart could have been more like a swamp than Peter's, yet, upon hearing this disciple's confession of His identity, the Lord proclaimed that upon this rock He would build His Church. The power of the Gospel is to exact change, and this change can take place in the quality of the soil as well as the life which sprouts forth from it. Who could deny that God's "environmental control" could dry up a soggy swampland in preparation for the planting of a stronger Church on the rock of the true confession of Christ?

STEPS IN FOLLOWING THE MODEL

To follow the Model of God, we should consider again the radical nature of the Gospel. Christ's call is to repentance and change, a whole new life. Our Lord fully understood how revolutionary His message was. As A.W. Tozer has written, we must be aware of the "shift" as well as the "gift" of the Gospel.³ The Gospel will bring change which may be rejected by many. "I came not to bring peace, but a sword" were just as much the words of the Lord as "My peace give I unto you."

To contextualize the Gospel doesn't mean that we accept as much as we can of the Japanese culture to make the Gospel as "Japanese" as possible. Wilfred Cantwell Smith states that a "missionary is that person who deliberately sets out to participate in the history of another community."⁴ To him the model for us would be a person like Martin Buber, a Jew, who without preaching or trying to convert, helps Christians learn something about God.

To the contrary, we must preach a radical Gospel of repentance and liberation. In preaching the Gospel we must endeavor to understand how it is to be contextualized in this culture, that is, how the Gospel takes on the form (in the flesh) of Japan yet maintains a critical stance and seeks to transform it.

It is impossible to preach the Gospel in Asia without disturbing the oriental cultural structures and philosophical systems. Lit-sen Chang has said in his *Strategy of Missions in the Orient*, "Unless we are able to meet this challenge and make a theological penetration into their cultural structures... (which) is the stronghold of pagan religions... our world evangelism will always remain a dream."⁵

We have received a cultural mandate (Gen 1:26-28) as well as an evangelistic one (Matt. 28:18-20). God has a plan for all of creation for all things will unite in Jesus Christ through the Church (Eph. 1:10; 20-23; 3:10). Carl Henry summarizes this for us in these words: "The Bible envisages nothing less than a new man, a new society, a veritable new heaven and earth in which universal righteousness prevails... both in perspective and practice, the Christian is to bear witness to the

divine spiritual and moral dimension in work and leisure, in learning and the arts, in family and public life."⁶

Another step in following the incarnational model is by our commitment to communicating or preaching the truth. Undoubtedly, there are certain risks inherent in communicating. Yet, God placed great importance upon communication, words and messages. It was not enough for the Son of God just to live among us, He preached "the Kingdom of God is at hand" (Mark 1:15). Being sent by the Son means that we also are committed to communicating the Gospel.

There are many ways of communicating: gestures, visuals, instrumental music and art forms; yet the verbalization of the Gospel is always primary in the Model we are following. Jesus preached wherever He went. The Apostles preached the "kerygma" as they traveled in response to the Great Commission. Our mission is incomplete until we also communicate the content of the Gospel through preaching no matter what form it may take.

Preaching is more than just teaching. As J.I. Packer has stated: "Teaching the Christian faith as an academic discipline is not strictly communicating the Gospel, for although the relevant themes are analyzed the thrust of the application is not present."⁷ The power of Christ's preaching was the authority by which He spoke. This authority had its roots in His character. His preaching was teaching plus application. As has been well stated: Christ didn't practice what He preached, He preached what He practiced. In the same way, we must be committed to the verbal communication of the Gospel out of transformed lives.

The next step we might consider is the reaffirmation of our Christian humility. Paul in describing the incarnation states: "But made himself of no reputation and took upon him the form of a servant and was made in the likeness of man, and being found in fashion as a man, he humbled himself. . ." (Phil 2:7-8). How do we in an affluent, twentieth century society, identify with this humility? Most basically, by having the servant attitude of Christ.

Our humility should acknowledge our limitations in understanding and solving the problems of culture. Cross-cultural communications is

not like a game we play at which we become more adept the longer we play. Rather, it is more like a many-faceted diamond that unfolds its complexity the more it is studied.

Christian humility must also recognize the importance of the work of grace in others in the Body of Christ. "My church" *shugi* has too long permeated the spiritual atmosphere of Japan. God has broken down the middle wall of partition between us, so that in Christ there is no distinction. This is true for race, sex and denominational affiliation. Anyone who recognizes "Jesus is Lord" is part of you and me. God speed the day when we will affirm the work of grace in others rather than criticize it because it isn't a carboncopy of what we think God is doing.

Also, Christ's model of humility helps us understand how dependent we are upon the Holy Spirit. Jesus stated that no man comes to the Father except by the Holy Spirit.

Spirit (Rom. 8:11), and gave commandments by the Spirit (Acts 1:2); how much more should we recognize our utter dependency upon the Spirit in order to plant a thriving church in Japan.

A further step in following our Model is the level of our commitment to identify with people. The mystery of God "in the flesh" is understandable to some degree because of the identification of the Son with man. He who "existed in the form of God" humbled Himself and identified with all men, in all places, in all times to the greatest extent.

The pain of identification was made clear to me on a recent trip to America. I had to fulfill a mission requirement for a medical check-up. During one of the tests, my doctor discovered an intestinal parasite. In order to take more complete tests, I had to make several trips to the Los Angeles County Hospital contagious disease ward.



We are completely dependent upon the Spirit for the Word, the Gospel, and the Truth. He alone is able to call sinners to repentance, transform them and then establish them in the community of the King.

If the Son of glory was begotten of the Spirit (Luke 1:35), baptized by the Spirit (Jn 1:32, 33), led by the Spirit (Luke 4:1), anointed by the Spirit (Luke 4:8), raised by the

Much to my concern, when I went for my first test, I found myself in a waiting room with pimps, prostitutes and derelicts. Here was I, a "holy" man of God in the same room with ten others who were waiting for a VD treatment.

The first question that came to mind was, "What if one of my friends or supporters sees me in here? What would he think?"

As I sat as far away from the others as I possibly could, I suddenly began to understand the depth of Christ's identification. He who knew no sin was made sin for me. He who was truly holy, sat in rooms of this world with the despised, the depressed and the diseased.

Throughout the Gospels, we find Christ crossing barriers in order to identify. He crossed the barrier of society and identified with the poor, outcasts and tax collectors. He crossed the barrier of cultural groups and identified with Jews, Samaritans, and Gentiles. He crossed the barrier of religiosity and identified with Pharisees, Zealots and Romans. He crossed the barrier of geography and identified with all men, all races and all classes.

The test of the degree of this identification is seen in the responses of those to whom He ministered. John, the beloved, articulated his view for the rest of the apostles when he said: "What was from the beginning, what we have heard, what we have seen with our eyes, what we beheld and our hands handled, concerning the Word of Life. . . we proclaim to you . . ." (I Jn 1:1-3) What are the Japanese I know saying about my attempts to identify with them?

Is part of the difficulty of planting the Church in Japan concealed in our personal reluctance in being so vulnerable to this people? Are we afraid of having our lives so closely inspected by sinners that we only present a plastic facade of the "Super-Christian?" Am I so wrapped up in my personal Christian pursuits that I am unwilling to invest the time with my national co-workers so that they can witness and identify with the real me? God help us identify with this people so that we may discover ourselves, our calling and our commitment.

The last step I will mention in following the incarnational model is to recognize anew the victory of Christ. Paul states that because Christ emptied and humbled Himself, "God highly exalted Him and bestowed on Him the name which is above every name, that at the name of Jesus every knee should bow. . . and every tongue confess that Jesus Christ is Lord. . ." (Phil 2:9-11)

We the followers of Christ should not be discouraged to the point of ineffectiveness. Our long history of

endeavoring to plant the church in this culture should not render us negative and pessimistic about the future of the Body of Christ in Japan.

Christ is Lord over culture. He isn't thwarted by the confrontation of authentic Christianity with the aspects of the Japanese culture which have been tainted by the fall of man, sin and the devil. He is now Victor for He has redeemed man by His death, judged sin at the cross and overthrown Satan's power at the tomb.

Recognizing this lordship means that we have changed our allegiance from ego-controlled, with its myopic view of the world, to a Christ-centered view of history and the future. This change which the Bible calls repentance or conversion, affects our own world-view, behavior and relationships. Since conversion means an end of life on our own terms, we are free to give unrestricted obedience to Him who controls all things.



Since Jesus is Lord, final responsibility belongs with him. We are not ultimately responsible for the success or failure of the Church in Japan. We are responsible to be found faithful to the task at hand. Christ said, "I will build my Church." (Matt 16:18) That liberates us to worship the Lord and not the church; the Creator rather than the creation.

The incarnation teaches us that the path to victory is not glorifying humanistic efforts to try to be better or emphasizing the positive aspects of a culture, but rather surrendering ourselves, our ambitions, our programs to the lordship of Him who

upholds all things by the word of His mouth. When we give up "all", then God will raise up His Church in Japan with great power and authority to establish His name among those who walk in darkness.

"Let us lay aside every encumbrance and the sin which so easily entangles us and let us run with endurance the race that is set before us, *fixing our eyes on Jesus*, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame and has sat down at the right hand of the throne of God." (Heb 12:1-2)

In conclusion, I would like to refer you to an experience of missionary Bruce Olson recorded in his book, *For This Cross I'll Kill You*.⁸ Olson, as a very young man, left Minneapolis to work among the Yuko and Motilone tribes of Colombia, South America. He was the first white man to enter, make contact and subsequently live to tell about the experience. After several unsuccessful attempts to make contact with the Motilone people, he was finally received by this primitive tribe and lived among them for five years before he had the opportunity to "preach" the Gospel.

One day while walking on a trail, Olson and three Motilone companions heard some loud shouting. Investigating the sound, he found two tribesmen yelling. One was shouting into a hole in the ground in a desperate voice. "God, God, come out of the hole." The other was at the top of a tree stuffing leaves into his mouth and trying to chew them shouting, "God, God, come from the horizon."

Olson was amazed by the incident and learned that the brother of one of the men had died from a snake bite away from his home. According to the Motilone tradition, this meant his "language", which is the same as his spirit, could never go to God. The two men were trying to look for God to get him to bring his brother's language back to life.

After many hours of shouting, the two men came over to Olson and his companions and with a sigh of disappointment said: "It's no point; we've been deceived." According to the Motilone tradition, a false prophet that the Motilones had followed, had deceived them, led them away from God.

At that point, the Spirit of God began to move in Olson's heart. He began to sense that this was the moment for which God had let him live. He was there to tell them how they could find God. But how could he explain things like grace, sacrifice and the incarnation? How could he communicate real spiritual truth.

About that time, one of the men reminded the others of the legend about the prophet who would come carrying banana stalks. According to this legend God would speak out of these stalks. Olson couldn't quite understand the legend until another tribesman cut out a cross section of a banana stalk. Then he accidentally split it in half causing the layers of the stalk to 'unfold' like pages in a book. Suddenly, the word "Book" raced through Olson's mind. He took his Bible out of his pack, opened it and said: "This is God's banana stalk. This is God's message to you."

But how could he explain the Gospel to those men? How could he describe Jesus? All at once, another of the Motilone stories about a man who became an ant came to mind. According to the legend, a Motilone was sitting on the trail and noticed some ants trying to build a house. He

wanted to help the ants build a home like a Motilone home, but he was so big and so unknown that the ants were frightened and ran away.

Then, miraculously, the man became an ant. He thought, looked and spoke like an ant. After the ants had come to trust the new ant, he told them that he was not really an ant, but a Motilone. He had wanted to help them build a better home, but they were scared of him.

At that moment, he was turned back into a Motilone and began to build a Motilone house. Since the ants knew he wouldn't hurt them, they now let him teach how to build a house. According to the Motilones, that's why anthills resemble Motilone homes.

Olson, with some concern, used the word for "becoming like an ant" to explain the incarnation. When the tribesmen heard it used in this manner they were stunned. "When did God become a man? Where did He walk? What trail did He walk?" With his heart pounding, Olson answered, "Jesus Christ is God become man, He can show you God's trail."

At that moment, the man who had been shouting in the hole asked in a

soft whisper, "Show us Christ." From that day, men, things and some of the culture of the Motilone began to change. People who had lived by killing had seen a great Light and began the trek out of the land of darkness. To them, Jesus was a Motilone who had walked their trails and sent a true prophet to speak out of the banana stalk in their day.

May we also, who have committed ourselves to communicate Christ be:

- humble enough to serve
- interested enough to learn
- large enough to give
- big enough to forgive and
- patient enough to wait

until this people also realize that Jesus was a Japanese.

NOTES

1. Shusaku Endo, *Silence* (1969), p. 179.
2. Endo, *op. cit.*, p. 237.
3. A.W. Tozer, *The Divine Conquest* (1950), p. 35.
4. Gerald H. Anderson, et. al., *Mission Trends No. 2* (1975), p. 219.
5. Lit-sen Chang, *Strategy of Missions in the Orient* (1970), p. 188.
6. Carl Henry, *A Plea for Evangelical Demonstration* (1971), p. 107.
7. Robert T. Coote and John Stott, et. al., *Down to Earth* (1980), p. 98.
8. Bruce Olson, *For This Cross I'll Kill You* (1973), pp. 153-161.

CHRISTIAN ACADEMY IN JAPAN

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DESCRIPTION OF WHITE FIELDS, INC., WORK IN SUPPORT OF PASTORS DOING CHURCH PLANTING EVANGELISM

Purpose: To assist Japanese church planters who are laboring under difficult conditions without sufficient financial support.

Origin: Rev. Bert Poole, who was serving the Lord in Japan as a missionary during the 1950's, felt led to support Japanese workers in order to spread the Gospel more effectively. Returning to the US he started ministering in many churches, sharing this appeal. God raised up many Christians to give generously. This work spread not only in the US but in Canada, and God has also spoken to Japanese Christians to cooperate in it.

Results: There are more than 30 churches which have had KDK support in past years and which are now witnessing in various cities and towns all over Japan as self-supporting churches. White Fields (KDK) now shares the support of 17 pastors and hopes to increase this to 25 pastors in the very near future.

Ministry Scope: KDK's call is not to help church building funds or to fully support pastors financially, but to assist with part of the church-planting pastor's monthly needs. KDK does not belong to any other mission body and is not to establish any church organization in Japan.

Working Principles: KDK has the following 3 principles:

1. The applicant must be a pioneer evangelistic worker in agreement with the biblical statement of faith of White Fields.
2. The aim of the pioneer evangelistic work must be to establish a church.
3. The work must be carried on in association with an evangelical body or church.

Support Level: The levels of support covering 3 years work are: ¥50,000 per month for the first year, ¥40,000 per month for the second year, and ¥30,000 per month for the third year (levels as of Jan. '82).

Application: One who has started or is planning to start church planting work may request an application form. The candidate's qualifications and recommendations are

processed periodically through the KDK Committee.

KDK Committee

KANSAI MISSIONARY LANGUAGE INSTITUTE

We are happy to report that KMLI's second full year of operation, 1981, was a good year.

We regret that we have not been able to accept all applications due to lack of space. But as two full classes are graduating in July this year and the cooperating missions expect to have only a few new students we are able to welcome more students from other JEMA missions.

Last year the fall term was completed December 18th with 5 students receiving their diplomas for two years of study. Three of them completed the entire course and received graduation certificates.

In the fall we had 6 ordinary full-time classes with a total of 22 students. And we had 24 part-time students. Total number of students was 46.

We are grateful for the great work of our teaching staff. In the fall we had a total of nine teachers. Four of them were full-time teachers and five part-time teachers. One part-time teacher discontinued her work at KMLI at the end of the year. This year we have employed one full-time teacher, who was a part-time teacher last year and one new part-time teacher. At the moment we have five full-time teachers and four part-time teachers including a teacher for those students who are using the Naganuma course as a refresher course.

Mr. Harald Evjedal (NMS), who served as dean over two years returned to Norway for furlough. We are very grateful to him for his excellent work. Our new dean is Mr. Geir Hoaas from NLM. We appreciate him very much. The relationship between teachers and students, teachers and dean, dean and students has been very open and positive.

We have been happy to welcome Finnish Lutheran Mission as a new cooperating mission.

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

We wish to thank the co-operating missions and others who have made it possible to run the school.

The following missionaries are serving on the board of directors at the present time:

Raymond Gosden (JEB), chairman

Johannes Sameien (NLM), secretary

Dagfinn Solheim (NLM)

Sverre Krutnes (NMS/LFCN)

Hakon Topping (NMS/LFCN)

Robert Sherer (SB)

Jukka Kallioinen (FLM)

Geir Hoaas (NLM), dean, treasurer, non-voting member

Jukka Kallioinen

KARUIZAWA LANGUAGE SCHOOL

Karuizawa Language School is located on the same property as the Karuizawa Union Church. The school is presently cosponsored by the Karuizawa Union Church and the Evangelical Alliance Mission.

At the present time there are 31 students in the school and 7 full time teachers. The Karuizawa Language School specializes in teaching the Jordon Course of conversational Japanese. However, the Brannen Course is also taught for those who have finished the Jordon Course or who want a more advanced course of study.

There are many fine features about the Karuizawa Language School. No one needs to write about the beautiful scenery of Karuizawa. It is also easier for the whole family to study in the school since transportation is no great problem. All of the teachers are Christians and so there is really a family atmosphere on the grounds. A chapel period is held every Friday morning which is inspirational and a spirited volley ball game comes to pass every morning after the coffee break.

Miss Ronaele Swanson teaches in the one room school that is located in the Karuizawa Language School and is conducted for missionary children. A summer school program is also offered for those who are in Karuizawa during the month of July.

For information about the Karuizawa Language School please write to:

Mr. Stanley Barthold
Karuizawa Language School
Karuizawa Machi
Nagano Ken 389-01
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Evangelism as a Lifestyle, by Jim Petersen. NavPress, Colorado Springs, Colorado.

The subtitle is: Reaching into your world with the gospel. The background is Navigator work in Latin America. The author believes that "much more of our society is reachable than we imagine - although these people may not be immediately reachable. It is time to believe God for a larger slice of the dominion of darkness than we are getting. It can be done, but it will demand change."

Bring Forth Justice, by Waldron Scott. Eerdmans Publishing Co., Grand Rapids, Michigan.

This is a study of the triangular relationship of mission, disciple making, and social justice. It is written by a Navigator with years of missionary service in Beirut, Lebanon and Kuala Lumpur, Malaysia. He says, "Both Old and New Testament teaching about the Kingdom of God is of paramount importance. To be a disciple is to be committed to the King and his Kingdom of just relationships. To make disciples is to guide women and men into this lifelong commitment and to undergird them as they attempt to maintain this commitment."

Christian Mission: A Matter of Life, by Everett L. Cattell. Friends United Press, Richmond, Indiana.

This missionary veteran from India writes also from experience as church leader and college president. He gives five key principles of mission:

1. Authority: tension between God and Man.
2. Conversion: tension between initiation and maturity.
3. Communication: tension between Word and Life.
4. Penetration: tension between Setting priorities and the vastness of the Unfinished task.
5. Mobility: Tension between expansion and establishment.

His epilogue is entitled: urgency. "The church must be about its mission or lose its soul. It is striking that Paul did not say to redeem the

time because the time is *short*. Rather we are to make the most of the time because the days are *evil*. Not all the evil is in the world... There is deep evil also in the church."

The Christian Warfare, by D.M. Lloyd-Jones. BakerBook House, Grand Rapids, Michigan.

This exposition of Ephesians 6:10-13 was given as a lecture series. The author says that many do not today believe in a personal devil but "the history of the present century can only be understood in terms of the unusual activity of the devil." It is important to learn how to wrestle with him and his forces and to overcome them by the blood of the Lamb and the word of our testimony. "If we can not discern the chief cause of our ills, how can we hope to cure them?"

Hidden Warfare, by David Watson. Send the Light Trust, Kent, England.

The subtitle is Conquering in the Spiritual Conflict. This is an easy-to-read condensation of the lectures written in the book mentioned above: It was written by a pastor to help his people fight the good fight of faith. Knowledge of the enemy and his tactics is the beginning of victory over him through the Lord Jesus Christ.

TEE in Japan, A Realistic Vision, by W. Frederic Sprunger. William Carey Library, Pasadena, Calif.

This is not a history of TEE in Japan but rather a plea for the start of some kind of training by extension to build a better church. It gives an introduction to the work of the Mennonites in Japan.

God Gave the Increase, The Story of CLC in Japan, by Seiji Kawai. Christian Literature Crusade, Tokyo.

Originally written five years ago in Japanese, this book was brought up-to-date for the 30th anniversary of CLC. During those years work was begun in Brazil and Hawaii. Included are many stories of the conversion and service of dedicated Japanese on the staff.

Till Armageddon, A Perspective on Suffering, by Billy Graham. Word Books, Waco, Texas.

This is not a book about the future great conflict. It answers the question of why Christians must suffer now, or why do we have personal Armageddons. The Scriptures predict suffering in life, and Christians are not exempt. There is advice on how to suffer, promises for those who do suffer and thoughts on how to help those who are hurt.

Images of Salvation in the Fiction of C.S. Lewis, By Clyde S. Kilby. Harold Shaw Publishers, Wheaton, Ill.

The fourteen novels of C.S. Lewis are summarized and an explanation is given of the creative use of images, symbols and illustrations to present biblical truths and the Christian way of life. For example, "As Lucy continued turning the pages and taking note of the content of the great book, she herself unconsciously grew more and more beautiful." Here Lewis presents his belief in the Bible's power to transform one's life from the ugliness of sin to the beauty of the Lord God as the book is continuously and carefully perused.

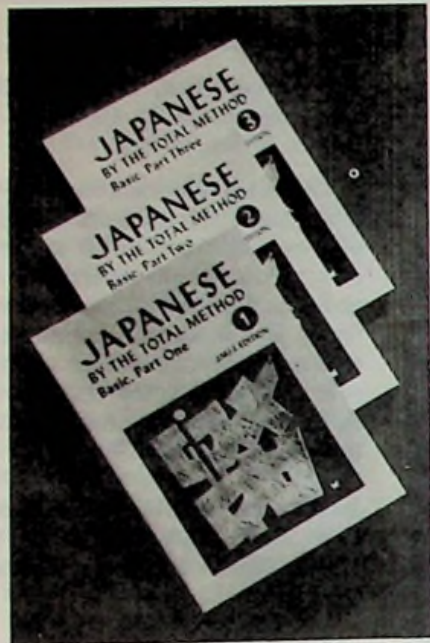
Christian Leaders of the 18th Century, by J.C. Ryle. The Banner of Truth Trust, Carlisle, Penn.

With a chapter for each of the eleven great preachers in England in the 18th Century, the story is told of how England was revived and improved, and the agents in effecting this change were a few isolated and humble clergymen. Preaching was the chief instrument.

An Introduction to Newspaper Japanese, by Osamu and Nobuko Mizutani. The Japan Times, Ltd., Tokyo.

Basic articles from newspapers published recently are arranged in order of difficulty, and comprehensive explanations and exercises in structure and vocabulary are provided. You will not need a dictionary but you will need a magnifying glass.

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



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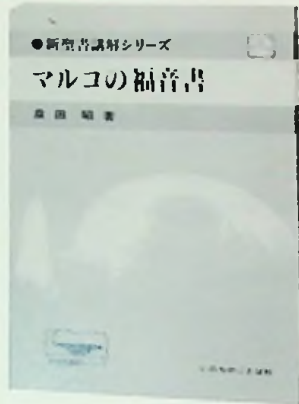
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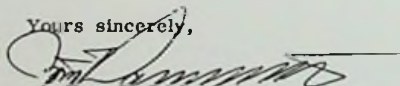
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I am sure that the Ansvar Staff in Japan will give all the necessary information about insurance. Hence my comments on the specific insurance aspects have been brief, but I feel that Ansvar provides a unique challenge to all and to Christians in particular, to prove that non-drinking is a positive thing.

With greetings,

Yours sincerely,



Borge Hammarroth
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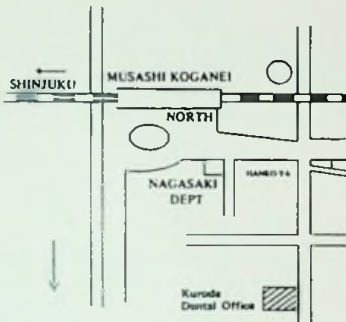
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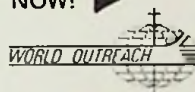
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