

JAPAN HARVEST

The Magazine For Today's Japan Missionary



DOUBLE ISSUE FEATURE: SECOND JAPAN CONGRESS ON EVANGELISM

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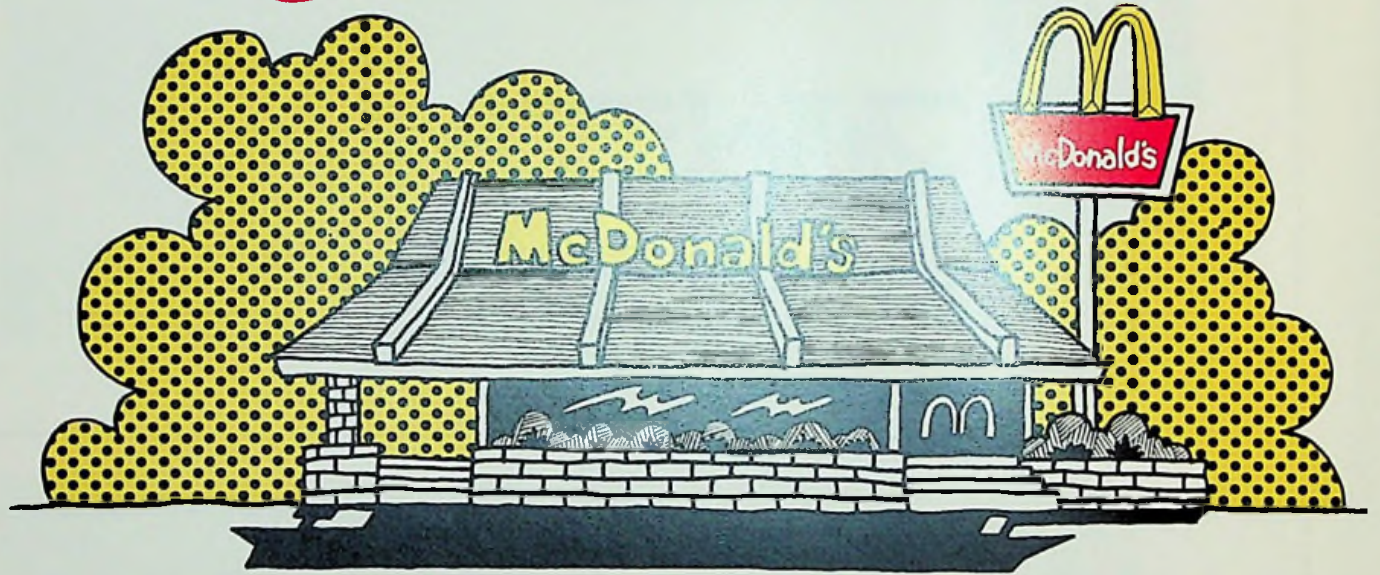
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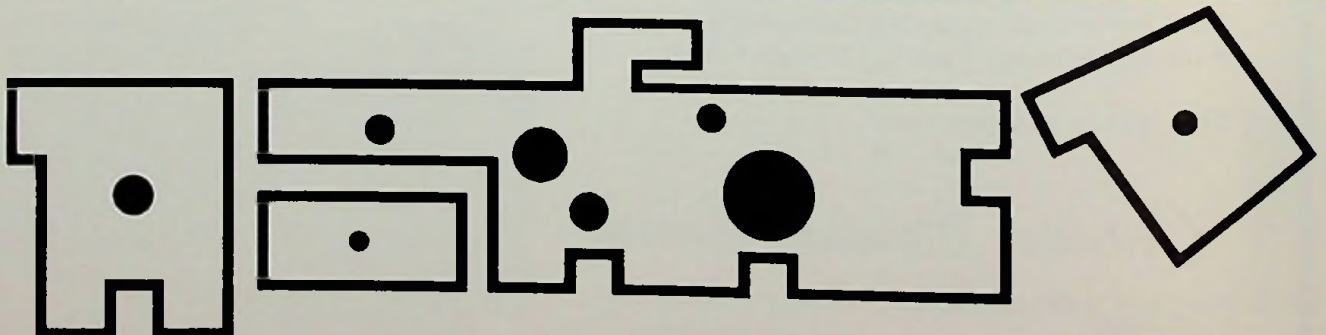


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JAPAN HARVEST

The Magazine For Today's Japan Missionary

1982, Volume 32, Number 2 & 3

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東京都千代田区神田駿河台2丁目1 郵便番号 101

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

JAPAN HARVEST STAFF

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

JEMA EXECUTIVE COMMITTEE

1982-1983
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Editorial

From Kyoto — JCE HIGHLIGHTS

The 2nd JAPAN CONGRESS ON EVANGELISM (JCE), under JEA sponsorship, met at Kyoto from June 7 to June 10, 1982. Rev. Nakaichi Ando served as Congress Chairman. God mightily moved among the 2,300 delegates who with a new zeal and dedication returned to their respective places of service.

The Congress theme "JAPAN FOR CHRIST" was unchanged from the 1974 congress, but the sub-title "The Last Days and World Evangelization," based on Matthew 24:14, the Congress theme verse, pointed to the urgency of the hour and the significance of this congress.

An important departure from the 1974 congress was the strong laymen representation. One Congress night was set aside for rallies for young people, women, Christian workers, and men of working age. These meetings stimulated delegates towards a greater dedication and commitment in the task of reaching JAPAN FOR CHRIST.

A highlight of each morning was the expository message by Dr. Philip Teng of Hong Kong. It was noted with some satisfaction that Dr. Teng was an Asian. His studies in the Book of Philippians were both practical and rich in spiritual insights. Dr. Teng's personal experience as a missionary, pastor, Bible expositor and educator found expression in his comments and added a dimension of experience and authority. There was optimism in what Dr. Teng said but there was also a deep concern about the lateness of the hour and the multitude who has not yet been confronted with the claims of Christ. One could sense especially the deep burden for the billion people of China, a concern that struck a responsive chord with his audience. In reference to world evangelization Dr. Teng commented: "The Great Commission is meant for all Christians in all ages, in all places, including you and me. It is our responsibility." Dr. Teng further observed: "We have the authority of the Lord, the Lord of the universe, behind us. And then we have the power of the Holy Spirit in us." Dr. Teng noted that Japan has made great strides in exporting its technology and products to all parts of the world and he challenged his listeners also to carry the Good News of Salvation to all corners of the earth. It is significant that already 150 missionaries from Japan have answered the call of the Great Commission. It is anticipated that many more will follow.

The Kyoto Declaration addressed itself to this challenge when it declared: "We stand on the biblical faith and are Christ's witness as we proclaim the gospel. We rededicate ourselves to this challenge today, in the presence of God. We express our determination to pray for and cooperate in the advancement of the cause of our Lord and shall gladly make sacrifices as we take part in world evangelization." The Kyoto Declaration also stressed unity and cooperation in reaching Japan for Christ: "Unity is essential in evangelization. The gospel of reconciliation that we proclaim becomes a powerful testimony when there is unity." The Kyoto Declaration also reconfirmed the inerrancy of the Bible, emphasized the centrality of the church in evangelization, expressed strong opposition to neo-universalism and reiterated the positive role of Christians in facing social or moral issues, including war by stating positively, "We herewith declare our renewed efforts towards peace."

Keynote addresses were delivered on topics pertinent to the church in Japan such as: The Church and the Bible, The Church and Evangelism, The Church and Japan - The Church and the World. Seventy workshops further explored these topics with each group bringing back specific recommendations.

The tapes of the Congress proceedings have found wide acceptance and will serve to bring the congress to all parts of Japan. JCE highlights will be published in book form this fall.

Siegfried Buss

JEMA

President's Page



“Kyoto Kara Chikyu no Kyoku made” —From Kyoto to the Ends of the Earth

The JCE theme verse (Matthew 24:14) clearly sets forth the purpose of the Kyōto Congress – evangelism. The seminars are also geared to this theme: The WORD (*Seisho*), the WORLD (*Nihon to Sekai*), and WITNESS (Evangelism). A closing WARNING is given indicating a time limit (*owari... ga kimasu*).

THE WORD

So much of the news on TV, radio, and the newspapers, is bad. The various local wars threaten to involve the major world powers in a conflict of nuclear destruction of our present civilization. The context of Matthew 24 indicates that in times like these there will be many false prophets who will deceive many with their message. We can be thankful for JEA which holds to the inerrancy of the Bible which is the GOOD NEWS that God through His Son Jesus has shown us His love and that the way to God is now open to all who will receive His message of forgiveness through Christ.

THE WORLD

There are many localized religions in the world but the “Good News” of the gospel can never be limited or localized. God is one, mankind is one, our world is one, and the message of salvation is that there is one Saviour, God’s only Son – Jesus Christ. The Protestant missionary efforts begun a little over a hundred years ago have not seen overwhelming results. After World War II several thousand evangelical missionaries came to help the small, struggling evangelical community. The church has grown but the results are still meager. The Congress will wrestle with this problem and seek for ways to improve the picture.

We become keenly aware of the fact that isolationism is almost impossible for a country like Japan which depends so much on world trade for its economic well-being. An encouraging fact is that many Japanese Christian missionaries have gone to other parts of the world. This indicates an awareness of the fact that the challenge of getting the gospel out is also given to the Japanese Church.

THE WITNESS

Our theme verse uses two words to express this truth. Evangelism is both *doing* and *being*. The first word “nobetsutaeru” refers to the responsibility of the church to proclaim the “Good News” far and near to all people. This is the primary task of the church and it must not be sidetracked into using up its energies in political, social, or other worthy causes.

Witnessing (*akashi suru*) is a much more personal aspect. God has not asked angels but rather those of us who have experienced the power of the gospel in our own lives to “show and tell” our neighbors of what God has done for us personally and what He can also do for them if they permit Him. The Congress on Evangelism will help us in this area too.

THE WARNING

God has determined the day and the hour when all evangelism must stop. We recall that during Noah’s days there was a time when Noah had to stop preaching, get in the ark and then God closed the door. Matthew 25 speaks of those who came late to the marriage and could not enter because the door was shut. We know not the day nor the hour when the last gospel sermon will have been preached and the last testimony given and God Himself will shut the door of salvation. We do believe, though, that there is an urgency and the *end* can happen any moment. May God use the Congress on Evangelism to encourage and equip us for this serious task – it is a “life” or “death” matter!

Harry Friesen

THE GREAT COMMISSION

PHILIP TENG

On the second evening of the Japan Congress on Evangelism four rallies were held concurrently, using four large halls in different parts of Kyoto. Much blessing was reported by those who attended the Youth Rally, the Women's Rally and the Christian Worker's Rally. The editor joined "Soonen Taikai" the Rally for Working men. The interpreted message given by Dr. Philip Teng spoke to the heart of the listeners. It was the kind of message they seldom hear, the kind of challenge they rarely face up to. May the words of God's servant also speak to our readers.



Philip Teng

It is a joy for me to share the precious Word of God with brothers in Christ. We pray that the Lord will be speaking to our hearts. We are concerned about the will of God for our churches, as well as for our individual lives. So we want to continually feed on the Word of God for our strength.

About two months ago I received a letter from the Planning Committee of this Congress inviting me to speak at this rally. And the subject given to me was to encourage Christian men to get interested in the great commission and to fulfill their part in the great commission.

So my subject tonight is "The Great Commission." And for our text will you please turn to Matthew 28:16-20. My first point tonight is:

1. *The supreme importance of the great commission.* Let us go back to our first verse again, verse 16.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

Please note the word, "appointed." This appointment had been made three times, once before the resurrection of Christ, and twice afterward. The first time is found in chapter 26, verse 32. The Lord says here,

But after I am risen again, I will go before you into Galilee.

The second time was made by an angel. Chapter 28, verse 7:

And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

Please note the words, "behold" and "lo". These are emphatic words, calling for special attention. You disciples of Christ are to go to Galilee where the Lord has appointed you. Lo, I have told you; don't forget it; don't neglect it.

Then the third time is found in verse 10.

Then said Jesus unto them, Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me.

This repetition surely indicates something. As a matter of fact, it indicates the supreme importance of the great commission in the mind of the Lord. By these repetitions, the Lord wanted to create expectancy in the minds and hearts of the disciples in regard to the great commission. So the disciples were wondering what, after all, the Lord was going to say. And when they went to the mount in Galilee, they discovered that the Lord spoke to them about the great commission.

We should stress the things that the Lord stresses. We should esteem the things that the Lord Himself esteems. The great commission is the burden of the heart of the Lord. And therefore, it should be the burden of our hearts, too. None of us should belittle the matter which is the burden of the heart of the Lord. The great commission should be the supreme task of the church of Christ today. Today let us place the great commission in the first place of our priorities.

We should stress the things that the Lord stresses. We should esteem the things that the Lord Himself esteems.

2. *The attitude that we should have toward the great commission.* We find this in verse 17:

And when they saw him, they worshiped him.

The disciples showed their obedience by worshiping the Lord. Worshiping the Lord means they acknowledge His lordship over them. In worshiping the Lord, they were saying to Him, "You are my Lord, I obey You. It is Yours to command, and mine to obey." As they worshiped the Lord, He gave them His great commission in the attitude of worship. "Yes, Lord. Yes, Lord.

Thy will be done. Lord, we owe Thee absolute surrender and obedience. Lord, we want to live for the fulfillment of Thy great commission."

There are Chinese pastors in some places who have put forth a number of arguments against applying missions to the Chinese churches. Some of their arguments seem to be quite reasonable. But one word settles the whole question. That is the word, "obedience." If it is the Lord's commandment for us to fulfill the great commission, then it settles the question. There is nothing left over for us to argue about. The word of the Lord settles everything for His servant. "Lord, speak, and Thy servant listens." So there is only one possibility for us to take: to obey the great commission.

When I understood this truth, everything became clear for me personally. I said to myself in my heart, "From now on, my task is the great commission." And ever since I have done my best to rouse my own church to be engaged in missionary outreach. And my heart rejoices when I see that they respond more and more to the challenge of God. Let us always keep our attitude of obedience to our Lord.

There is an important difference between authority and power.

3. *Assurance for the fulfillment of the great commission.* It finds us in verse 18,

And Jesus came and spake unto them, saying, "All power is given unto me in heaven and in earth."

All power is in the hand of the Lord, all power in heaven and on earth. This power in the hand of the Lord has two ideas in it, the idea of authority and the idea of power. Both are in the hand of the Lord.

There is an important difference between authority and power. May I use an illustration: A policeman stands at the crossroads to direct the traffic. He might be very small in stature, but all drivers have to obey him because he represents the authority of the government. There are powerful men who are drivers in the

cars. They could beat up the small policeman very easily. But all of them have to obey the direction of the small policeman, because he has authority in his hands.

We have the authority of the Lord, the Lord of the universe, behind us. And then we have the power of the Holy Spirit in us. The Holy Spirit is the spirit of Jesus. So the power of the Holy Spirit is the power of Jesus. We have authority behind us and power in us. And these two things put together create a sense of assurance in us.

The power of the Holy Spirit is so precious to all of us. The Lord had no confidence in the disciples. But He had all confidence in the Holy Spirit. So the Lord virtually forbade the disciples to start work without having received the power of the Holy Spirit. He asked them to wait until they were endued with power from on high.

We have the authority of the Lord, the Lord of the universe, behind us. And then we have the power of the Holy Spirit in us.

Then the Lord says in Acts 1:8, After the Holy Spirit is come upon you, you will have power and you will become my witnesses both in Jerusalem, and right to the ends of the earth.

The disciples were filled by the Holy Spirit and they flowed in power. The Holy Spirit filled them in order to flow out from them.

Again, the Lord says of the Holy Spirit in John 7:38,

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

And these words referred to the fulness of the Holy Spirit in the lives of His disciples.

The direction of the Holy Spirit is always outward. In Rev. 5:6 we find that the Holy Spirit is called the Spirit of Christ which was sent to the ends of the earth. The Holy Spirit is always moving out. It is never ingrown. Whenever we are filled with the Holy Spirit, we start to look out, away from ourselves. We begin to be concerned with the

needs of others. We become thoughtful of the furtherance of the gospel. We want to give our lives for the salvation of souls around us, and we lift up our eyes and look unto the ends of the earth. Then our hearts begin to cry out to God, "May Thy will be done, may the great commission be fulfilled." Then we forget our small selves, our hearts and our minds and our lives become enlarged and extended. That is the result of the fulfillment of the Holy Spirit in our lives.

If someone says he is filled with the Holy Spirit, yet is only concerned about himself, it is hard for us to believe his statement. If a church says it is filled by the Holy Spirit, yet it is concerned about its own good, then we refuse to believe what it says about itself.

The great commission enlarges the church of God. That is the only way to enlarge it.

There are two other kinds of power which I want to mention also. They are found in John 20:19-21. This also concerns the Lord's giving the great commission to His disciples.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: *as my Father hath sent me, even so send I you.*

The Lord said, "I am sent by the Father . . . I am sent by the Father . . . I am sent by the Father." And that was repeated 39 times.

Here we have the supreme example of our Lord Himself in mission. The Lord Himself was sent down by the Father to become a missionary into the world. Then the Lord said, "In the same way, I send you out." Whenever we think of the supreme example of the Lord in this matter,

our hearts are constrained and encouraged. Dear brothers, as servants of the Lord, our hearts desire to follow Him in His footsteps. The Lord cried out to His disciples, "Follow me. . . Follow me." We are to walk on in the steps of the Lord Himself. The Lord Himself had a strong sense of mission in His heart. The word "sent" was used by the Lord Himself in His own regard 39 times, as we find in the Book of John. The Lord said, "I am sent by the Father. . . I am sent by the Father. . . I am sent by the Father." And that was repeated 39 times. How strong a sense of mission we find in the heart of Jesus! And we pray that we will have a little more of the sense of mission in our own hearts.

I remember coming down the slope of Mount Olives and coming to a small chapel where the Lord was supposed to have prayed over the City of Jerusalem. As I entered into that chapel, I looked out from the window at the City of Jerusalem. Suddenly I discovered myself unable to stand. I fell on my knees and tears came out of my eyes. There I could

The Great Commission is meant for all Christians in all ages, in all places, including you and me. It is our responsibility.

hardly pray. Silently I said to the Lord in my heart, "Lord, grant me a little more of Thy heart." Lord, grant us a little more of Thy own heart.

"As the Father hath sent me, so send I you." This is the power of good example, the power of the example of Jesus Christ Himself. And there is the power of good examples around us in church history, the power of the glorious witnesses around us. They are always crying out to us, "Move on! Move on! Take heart!"

And there is the power of love. We find in these verses that when the Lord showed His hands and side to His disciples, and when they saw the marks of suffering there, in a new way they understood and remembered the great suffering of the Lord on the cross. And later on when they recalled that experience again

in their task of evangelism, their hearts would be renewed again, constrained by the love of Christ, they would take heart, move on, and carry on again.

I will never forget the story of a group of pastors in Vietnam. It was shortly before the takeover of Vietnam by the communists. This group of Christian pastors went to Saigon from the tribal land. They walked for days in order to get to Saigon with the view of being transported to the United States for safety. When they arrived in Saigon, they had a prayer meeting together. As they knelt before the Lord and prayed, their hearts were filled with the love of Christ. And then they stood up from their knees to make a totally different decision. They decided to go back to their own people, because they realized that they needed them. They walked for many days to get back to their own flocks. That is true dedication. I am sure their hearts were really moved by the love of Christ.

The authority of Christ, the power of the Holy Spirit, the power of the example of the Lord Himself, and the power of love. And these four kinds of power are for us. And we will be able to finish the task of the great commission when we are in possession of these powers.

4. *The recipients of the great commission.* Vs. 19. "Go ye therefore. . ." To whom does the word, "you" refer? Who are the "ye"? Some people say the word "ye" referred to the disciples only. Obviously, this answer couldn't be true. The disciples themselves could never have finished the job. They could never preach the gospel to all nations.

We are commanded by the Word of the Lord both to baptize and to train. We have failed if we baptize only and do not train.

Others say this word "you" refers to the first generation of Christians. Again, it was impossible for the first generation of Christians to complete this task. There is only one logical answer to this question. It is the only possible answer. The great commission is meant for all Christians

in all ages, in all places, including you and me, including the Japanese Christians, the Chinese Christians, and all the Christians in the third world. It is OUR responsibility.

5. *The action of the great commission.* The first word of verse 19, "Go." "Go ye therefore." The word "go" means action. The great commission is a commission of action. We are commissioned by the Lord to act in obedience and in dedication. We do not just consent mentally to the idea of missions. We are commissioned by the Lord to go - for missions. When the Apostle Paul heard the Macedonian Call, he moved on, he crossed the channel, he went over to Europe in obedience. He acted upon the will of God.

That was the first step of worldwide evangelism. And that started the conquest of the European continent for the gospel of Christ.

Today we have to act. Churches of Japan, ACT! Chinese churches, ACT!

The secret of the presence of the Lord is evangelism.

My heart was deeply impressed and moved when I listened to the testimony of an American missionary to the Chinese people. He said that when he was in his teens, he used to attend missionary meetings. Gradually he became interested in missions. And then he began to pray for missions. But he never prayed that God would send him as a missionary. One day he had a dream. He dreamed that he lost his small brother. So he started seeking for him. He went every place to seek for him. Suddenly he saw his small brother, and he ran to him. He held him in his arms tightly, and then he looked hard on him. To his great amazement, he discovered that it was not his brother. It was a Chinese boy. Then he awoke. The Lord was saying something to his heart. He understood that the Lord wanted him to take the Chinese people as his beloved brothers. Finally, he acted; he became a missionary. We thank God for missionaries. We thank God for missionaries in every

land. They have come with love. We must love them. They have loved us as brothers and sisters. The heart of Christ is found in them.

And now it is our turn to become missionaries. It has become our responsibility to send out our missionaries. Missionaries who do act on obedience.

6. *The content of the great commission.* It is two-fold, or has two aspects: the confessional aspect, and the training aspect. The Lord says,

Go, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.

Baptizing, leading people to believe in Jesus Christ, confessing their faith in Him. Then, the teaching aspect, verse 20,

Teaching them to observe all things whatsoever I have commanded you.

Both of these aspects are important. We must not do the one at the expense of the other. We are not free to choose. There is the greatest wisdom in the Word of the Lord. And our wisdom lies in the fact that we seek out the wisdom in the Word of God. We do not regard ourselves as wise; our true wisdom lies in our desire to find out the wisdom in the Word of God. When we are really desirous of wisdom, then we study, study, study the Word of God with all our hearts. We are commanded by the Word of the Lord both to baptize and to train. We have failed if we baptize only and do not train. Then we are disobedient servants of the Lord. Full obedience is demanded of us, and not half-hearted obedience. So true obedience involves knowledge of the mind of the Lord, of the Master. We study and find out the mind of the Lord, then act.

The church of God in many countries has been lame simply because of the lack of true obedience. And a great deal of the weaknesses of the Christian churches all over the world are accounted for by this lack.

7. *The great promise from the lips of the Lord.*

Lo, I am with you always.

Lo, receive the great commission. And then, Lo, I will be with you after you carry out the great commission.

More and more Japanese churches are receiving this commission. And

therefore, as they receive, they are enjoying the presence of the Lord. As the Lord is powerful, He is faithful. He sees to it that His promise is fulfilled.

The missionary-minded churches are the ones that enjoy to a large extent the presence of the Lord more than other churches. The time we engage ourselves in evangelism is the time the Lord is with us. The secret of the presence of the Lord is evangelism. There are churches which are only concerned about deeper life conferences. Deeper life conferences are good; they are needed. But they are only a preparation for the real goal, which is evangelism. We are prepared to move on. Our spiritual lives are cultivated to take possession of more land. Sanctification is a means to an end. It is a means for love. We are sanctified in order to do the will of God. We are cleansed in order to be filled. Let us take care that we never stop at the mere negative aspect of our faith. We are emptied of all things that are unworthy of Christ; then we become filled with the good things of Christ.

David Livingston had these verses as his life motto, his life text: "Lo, I am with you always." On his last birthday before his death in Africa, he wrote in his diary, "Jesus Christ, my Lord, my King, my Master, today again I dedicate my life to You." Then, a short time later he was found dead on his knees; he was taken to be with the Lord while he was praying. He made an important contribution of missionary service in the great continent of Africa. He held to this good promise. Let us today also hold to this promise.

And finally, the last sentence of the last verse.

Even unto the end of the world.
Amen.

The word, "Amen" is in the original text. This is a great amen. I am sure when the writer wrote these words, his heart was filled with divine presence. And then this word just burst out from his soul, "Amen." The Lord will be with us right to the end of all time. This refers to the second coming of Jesus Christ.

Immediately we are reminded of the precious verse in Matthew 24 : 14 where the Lord says,

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

These words looked absolutely impossible at the time they were spoken. If I had been there listening to these words, my natural reaction would have been, "What big words! What an impossibility! No, this will never be done! Your gospel will be preached in all the world? You are dreaming!" But, praise God! This dream has come true. These wonderful words have materialized. Today we see with our own eyes that the gospel has been preached in the whole world.

But there are still vacant places. The framework is done, but the content has to be filled again and again, more and more. And it is our task to fill the whole thing up, to have the numbers filled.

Jesus Christ Who said these words is the Lord of history. The whole course of history has been moving under the direction of the Lord of history. And it is a high privilege for all of us to have a part in this great commission.

May I conclude by saying - or by repeating - the great commission is the burden of the heart of God, and it should be the burden of our hearts.



Dr. and Mrs. Teng

A Study of Evangelism and Missions in Philippians

PHILIP TENG

The expository messages of Dr. Teng were looked forward to with much anticipation. Japanese Christians rarely are treated to this approach to the Bible and Kyoto offered the opportunity to hear one of the world's outstanding expositors. There was also a sense of satisfaction that Dr. Teng is an Asian. His frank observations were based on years of experience as seminary president and a leader of the Christian and Missionary Alliance work in Hong Kong. Dr. Teng also from personal experience knows the joys and heartaches of a missionary. May this study in the Book of Philippians serve to encourage us to approach evangelism with new dedication and fervor.

It is a great privilege and honour for me to have fellowship with you and minister the Word of God at the second Japan Congress on Evangelism here in Kyoto. I am deeply aware of my unworthiness for this great responsibility and I cast myself entirely on the mercies and the enabling grace of God. Your prayer for me during these days will be greatly valued and coveted. Together we look up to God for His presence and blessings with us throughout the Congress.

The book of Philippians is a rich source for the understanding of evangelism and missions. For these three mornings we are going to take up a brief study of this book, trying our best, under the grace of God, to find out the inspiring message that the Apostle Paul has stored up for us in this Epistle.

My messages are divided into four major sections: Evangelism and missions through work, through believing and prayer, through giving, and through life.

I. Evangelism and Missions through work.

The Apostle Paul went through a radical spiritual revolution when he met the risen Lord. A bomb was dropped into his life and his whole concept of life was drastically changed. He became the servant, or bond-slave of Jesus Christ, whose love had captivated him. This servanthood of Paul consists in three factors: the lordship of Christ over his life, his dedication to Christ and his service for Christ. This servanthood is the basic position of the life of Paul, and it is from this position that Paul was engaged in the task of evangelism and mission. This basic standpoint is made perfectly clear right at the beginning of this Epistle – “Paul, servant of Christ.” (1:1) This should be the basic position of the lives of all of us here today. Let us begin our Bible Hour by a reaffirmation of Christ's lordship over our lives, a rededication of our lives to Him and a rekindling of a strong desire in us, to serve Him. In one word, let us consolidate this spirit of servanthood in our life and ministry.

The Apostle Paul laboured for evangelism and missions. And from his experiences of work, he gives us a number of very important and valuable points in regard to evangelism and missions.

1. Recognition of God's past work as source of encouragement for the present.

Paul says in 1:3, “I thank God upon every remembrance of you.” Paul thanked God for the Philippian Christians because of God's work of grace which had manifested itself in many ways in the church at Philippi. They had grown spiritually, they had demonstrated the exercise of their spiritual gifts, they had sent out their own missionaries, they had expressed a generosity of love for Paul, etc.

Then Paul says in 1:5, “I thank God for your fellowship in the Gospel from the first day until now.” Please note the words “the first day.” Evidently they refer to the time when Paul and Silas first arrived at the city of Philippi. On the day when they

were thrown into prison due to persecution, they prayed, sang hymns and praised God, indicating an expression of faith and dedication! No wonder that an earthquake happened under such power of faith and joy! God always responds to faith – this time with a miracle. I believe that two miracles happened on that “first day”, one physical and the other spiritual. The praying, singing and praising at midnight was as much a miracle as the earthquake. The New Testament records five earthquakes, each of which was a sign of victory in the carrying out of God’s plan. An earthquake took place at the death of Christ; at the resurrection of Christ; at the fullness of the Holy Spirit (Acts 4:31); at the first step of worldwide evangelism when the Gospel reached Philippi, the first city of Europe through Paul and Silas (Acts 16:25–26); and finally at the second coming of Christ. Today we pray that God will grant us a great faith and a great spirit of dedication in our task of making Christ known. And may God respond again with modern miracles unto His own giving.

When the earth quaked at Philippi, Paul took the opportunity to preach the Gospel to the prisoners and the jailor, which resulted in their conversion. And consequently a church was established in that city.

As Paul recalled this first page of the history of the Philippian church, his heart was filled with thanksgiving and encouragement, realizing that what God did in the past, He is able to do again at the present. And then Paul shouted a glorious conclusion in 1:6, “I am confident that God who has begun a good work in you will complete it until the day of Jesus Christ.” Today let all of us shout in our hearts: “Christ is the author and finisher of our faith as well as of our task!”

The Christian and Missionary Alliance, with which I serve, started their work in Hong Kong thirty-five years ago in a garage, but now there are forty Alliance churches in that city with a combined active membership of 6,000 baptized Christians.

2. Evangelism and missions as the task of the whole congregation.

The Apostle Paul exhorted the whole congregation of the church at Philippi to “be in one spirit with one mind, striving together for the faith of the Gospel.” (1:27) Paul also

thanked God for the fellowship of the Philippian congregation in the spreading of the Gospel. (1:5)

The preaching of the Gospel, or evangelism, is the responsibility of the whole congregation. Our motto today is: “The whole Gospel, for the whole man, proclaimed by the whole church to the whole world. The whole Gospel – not just any one part of the Gospel; for the whole man – not just for his emotional life or his intellectual life or his religious life but for his whole life; proclaimed by the whole church – not just by the clergy or the elders and deacons, or any one group of the congregation, but by the whole church; to the whole world, not just to our country but to every person in every nation. This means total mobilization for the total task of the Gospel. Discipleship training is the only key to this sacred program.

Christians were called disciples in the Apostolic churches as we find in the Book of Acts. The title “disciple” is used 40 times in Acts, “brethren” 25 times, “saint” 4 times, “Christian” 2 times and “believer” only once.

The predominant use of the word “disciple” indicates that the early church under the leadership of the apostles laid special emphasis on discipleship. This is most significant for us today. Today is the time for a thorough and methodical implementation of this truth in all our churches. This effort itself will start a great revival.

3. Importance of good leadership in evangelism and missions.

Paul says in 3:17, “Brethren, be followers of me.” Paul’s faith, zeal and courage in evangelism on “the first day” of the history of the Philippian church must have always re-

mained a great inspiration for the whole congregation. Again Paul says in 4:8–9, “Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things. Those things which ye have both learned and received and heard and seen in me, do!” The great example of Paul in Christian living and in evangelism was a tremendous moving force for the Philippian church. An evangelistically-minded pastor always produces an evangelistically-minded congregation.

The first promotor of the Chinese foreign missionary movement was Dr. R.A. Jaffery. He pioneered simultaneously in both Kwangsi Province, South China and Vietnam. He was the first Protestant missionary to labour in Vietnam. He had a great missionary spirit which was contagious. It was through his inspiration and leadership that the first Chinese missionary society was organized which sent a number of Chinese missionaries to Indonesia and Vietnam fifty-four years ago. He was the son of a rich proprietor of a large newspaper in Toronto, but he gave up his fortune in order to become a missionary. He suffered from a weak heart and diabetes from his youth, but he did three people’s jobs – as editor of the Bible magazine in Chinese, as the president of the Alliance Bible Institute and as the chairman of the Alliance Mission in South China. He got up at about 4 o’clock every morning, and started writing articles for the magazine



right after devotional time. In order to conserve his strength, he designed a special desk which could be pulled over his bed so that he could write while reclining in bed. Then after 30 years of pioneering service, he obeyed God's call and went to Indonesia to labour in Sulawesi. The work he started in Indonesia has grown to a baptized membership of 140,000, the largest Alliance missionary field. His great example has been a constant source of inspiration for many Chinese Christians today.

God has given many great leaders to the churches in Japan and we pray that God will continue to bless the Japanese churches by giving you more and more leaders who are mighty vessels in the hand of God. There is a well-known proverb in Chinese which says: Heroes are products of the times who, in turn, are makers of new eras. May God raise up many spiritual heroes in Japan who will create a more prosperous church in this country.

We find in 1:16 that Paul was called and set apart by God for the furtherance of the Gospel. Only God can raise up labourers, so we are reminded of the Lord's own words: "Pray ye therefore, the Lord of the harvest, that He will send forth labourers into His harvest" (Matt. 9:38) As we earnestly pray for a new generation of leaders as well as for the strengthening of the leaders today, including ourselves, God will do His part and raise up His effective instrument for His purposes and plans.

4. Faith in evangelism and missions.

Paul says in 1:5 that he was "confident" that God was able to carry out all His plans. Some times Paul uses the word "persuaded" to describe his faith in God. (II Tim. 1:12) This word means that his faith had been built up through the testimonies of his actual experiences. Paul's attitude of faith is best summed up in one sentence which we find in 4:13, "I can do all things through Christ who strengthens me." This is a wonderful statement or declaration of trust in the all-sufficiency of Christ. And the life story of Paul was a marvelous testimony to the truth of this statement. Paul exhorts the Philippian Christians in this Epistle to have a faith which stands strong in face of adversities and persecution and overcomes hindrances

in evangelism. (1:28) All the people God uses are those, without any exception, who have faith. We simply must pray for more faith if we want to be used more by God.

The situation of the Christian church in mainland China is a tremendous stimulus for faith. Millions and millions of Christians all over the world have been praying for the church in China. I think it is accurate to say that China is the most prayed-for country in the whole world. What has God done in answer to this huge volume of prayer from His people? The authority of the three-self church, or the official church in China has announced that there are 200 churches open in China, with an average attendance of 2,000 people in each church. The figure of the total number of Christians goes up to 400,000 but it is a fact well known to all that there are far more Christians who meet in homes, the so-called household churches, all over China. Recently an article appeared in a popular, secular magazine in Hong Kong, written by a non-Christian writer which estimated that the number of Christians in China must be over 10 million. The director of a Christian Research Center in Hong Kong has concluded recently that there are over 30 million Christians in China. If we take the lower figure, that is, 10 million, then the number of Christians has increased 10 times during the past 30 some years of Communist regime. And that is a growth rate faster than that of the churches in South Korea, which have enjoyed a growth rate of 116 percent during the 7 years between 1973 and 1980. Is it believable to you that China is the country where the Christian churches have had the

fastest growth in the whole world? It sounds absolutely impossible, but God has evidently done it! Yes, the Gospel is the power of God in all circumstances! Yes, Christ has built His church upon a rock and the power of hell shall not prevail against it! Yes, God is able!

5. Evangelism and missions in the light of the second coming of Christ.

"The Day of Jesus Christ" is mentioned four times in this Epistle (1:6, 10, 2:16, 3-20) referring to the second coming of the Lord which is the point of reference for all Christian living and work in the mind of Paul.

a) The second coming of the Lord is the day of consummation of all God's plans even as Paul says in 1:6. God who has begun a good work in you will complete it until the day of Jesus Christ." God is the God of completion. He does not stop half way. He is Alpha and Omega. He is the creator and finisher of all things. This constitutes a glorious assurance for all Christians. Nothing will be lost if it is done according to the will of God. "The world will pass away and the lust thereof, but he that does the will of God will abide forever." (1 John 2:17) This is exactly the message of the Book of Revelation: everything in history is seen in the light of the sovereignty of God who sits on the throne of the universe. The word "throne" is used 39 times in Revelation, which constitutes the central theme of the book. The throne of God is revealed over against and over above the throne of Rome in Revelation. The latter seemed to be challenging the former but the throne of God will remain the only throne forever in the universe as we find in Rev. 21:6.

The throne of God goes through



Rev. and Mrs. Ando

three stages in the Book of Revelation: the hidden stage, the semi-revealed stage and fully-revealed stage. The first stage is found in 1:4. The throne here was revealed to John in a vision, but it was hidden completely to the eyes of the people of the Roman Empire which held the sway of the day. The second stage is found in 16:17. The throne here is seen in the temple of God by the people of God. In other words, the throne of God is revealed only to the people in the church who acknowledge the sovereignty and lordship of God. The third stage is recorded in 21:5-6, where the throne of God is completely manifested to all human beings as the center of the whole universe.

You have noticed that the cry "it is done" is found in the last two references. (16:17, 21:5-6) You will immediately recall that the same cry was heard on the cross of Calvary. It is a shout of the proclamation of the sovereignty of God which also goes through the same three stages: the hidden, the semi-revealed and the fully-revealed. When Christ cried "It is done" on the cross, nobody could understand the meaning of it. When it is shouted from the throne of the temple (Rev. 16:17), only Christians can grasp its significance, but when it is finally proclaimed from the throne of the universe (21:16), the whole creation of God echoes "Amen"!

b) The second coming of the Lord is the Day of Judgment. (1:10) All our life and work will appear before the throne of Christ. The inner quality of our life and service will be revealed by the test of fire and we shall receive our verdict accordingly. That will be a most solemn time, the time of giving an account for all that we are or do before the throne of judgment. It will be a time of either joy or remorse.

We are also reminded by 2:15-16 that it is not numbers or quantity that will count before Christ's seat of judgment but true quality. It is one thing to bring people to believe in Christ, it is another to build up the quality of the lives of those whom we bring to believe in Christ so that they can "hold forth the Word of life" in a world of darkness. Paul tells us in these two verses that he would have "laboured in vain" if quality were not produced.

c) The second coming of the Lord

is the day of glorious transformation. (3:20-21) Our "vile body" will be transformed into the likeness of the Lord's "glorious body." We shall be changed into His image both in body and in spirit. His power will be completely manifested and we shall reign with Him. Paul says here that our life here and now is a preparation for the glory that we are going to inherit in the future when the Lord comes back.

6. Congregations and their missionaries are mutual partakers of God's grace.

The apostle Paul was, in a sense, a missionary of the Philippian Church, because they supported him and prayed for him, as we find in 2:25, 4:15-16. Then Paul says to the Philippian church in 1:7, "Inasmuch as both in my bonds and in the defense and confirmation of the Gospel, you all are partakers of my grace." This verse teaches us a very important truth: The congregation and their missionaries are one in receiving grace from God. The congregation has a share in the labour and fruits of their missionaries while the missionaries share the blessings of the congregation through intercession, and fellowship, and support. When the congregation grows spiritually, the missionaries will naturally grow with them. When the missionaries are suffering from trials or difficulties or persecution, the congregation shares the burden, and encouragement is passed on to the missionaries. This mutual sharing and participation is the secret of the success of missions.

Missions is a most important channel for the outlet of blessings from every church. We learn an

important lesson in this regard from the vision that God gave to the prophet Ezekiel as recorded in Ezek. 47. We find in this vision that God gave to the prophet, that there is a river flowing out from the door of the Temple. It flows down the mountain and reaches the valley and waters the whole area. This river is the river of blessing and it is the point of contact between the House of God and the world. The House of God is built on top of a high mountain over above the world, but it is not irrelevant to the need of the world. It is the will of God that every house or church of God should have a river or channel of blessing flowing into the world bearing the love and truth and salvation of God for all people around it.

Missions is exactly this channel of blessing for every church to have. A church without some kind of mission is ingrown and self-centered and is removed from the will of God. God's will for His church is that it should reach out with the Gospel and the love of God.

We find a very interesting contrast in Ezekiel's vision. On the one hand, the House of God is circled by a high and thick wall which is symbolic of separation or sanctification. On the other hand, there is a river flowing out of the House of God reaching into the heart of the world. In one word, we find both separation and involvement in this vision. Separation from worldliness and involvement in the need of the world. We must be strong on both ends before we can build up a strong church—strong on the doctrine of sanctification and strong on outreach in evangelism and service.



7. Assurance of the furtherance of the Gospel under all circumstances.

This precious point is made so clear by Paul in 1:12-18. He says here, "The things that happened to me have fallen out rather unto the furtherance of the Gospel. My bonds in Christ are manifest in all the palace and in all other places." Something marvelous had happened which was contrary to all human reasoning, as Paul points out in 1:14, "many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." Logically, persecution weakens faith, yet, under the work of the Holy Spirit, many Christians became strengthened and inspired by Paul's sufferings for the Lord, and they preached the Gospel with boldness. Yes, this is gloriously true throughout all church history.

I remember hearing Dr. John Sung of China preach when I was 12 years old. I have forgotten all that he preached, but one thing I remember very clearly. He used a ball in his preaching as an illustration. The harder he hit the ball on the floor, the higher it jumped up. In this way he drove home the truth in the hearts of the audience that the Church of Christ grew faster under persecution and trial. The fast growth and the prayerfulness of the churches in South Korea can be traced to the persecution of Christians in North Korea. We can say the same thing of the growth of the Christian Church in Mainland China. Again, the same thing has happened in Russia. I remember reading an article in *The Washington Post* written by a well-known Canadian journalist in 1978. The writer spent three months in Russia to study the situation of churches in that country and he came out with this report: There are 30 to 60 million Christians in Russia! If we take the lower figure, it means that one sixth of the total population of Russia are Christians.

In my study of the book of Revelation, my heart is greatly encouraged by chapter 5, where we find 5 symbols of power which constitute a great source of encouragement and assurance for Christians. First, the throne of God (5:1), which symbolizes God's supreme authority in the whole universe. He is the Lord of history. He is the Lord of all destiny. Second, the right hand of God (5:1) which represents the

mighty doings of God. It says in Habakkuk 3:4, that there are horns in the right hand of God which are symbolic of power. Third, "the Lion of the tribe of Judah" (5:5) which speaks of victory over all enemies. John heard a shout pealing in the sky saying: "Weep not! Behold, the lion of the tribe of Judah, the root of David, has won the victory!" (5:4) Fourth, the Lamb of God that was slain with seven horns and seven eyes on His head." (5:6) The seven horns indicate perfect power, and the seven eyes symbolize perfect wisdom. In one word, the Holy Spirit exercises the power and wisdom of Christ in carrying the Gospel to "all the earth". The Holy Spirit is both the strategist and task force in evangelism and missions. He is the author and finisher of missions. I used to wonder why the disciples spoke with tongues at Pentecost. The coming of the Holy Spirit and speaking with tongues seem to be two different things without any link between them, but later I discovered to my great joy and enlightenment, that the speaking with tongues was a prophetic picture to indicate that the Gospel was going to be sent to all parts of the world where different tongues were spoken, through the power and work of the Holy Spirit. Fifth, the golden vials (5:8) which are symbolic of the power of prayer. Believing prayers are a great weapon in the hands of dedicated Christians in their spiritual warfare.

These five things - the authority and power of God, the conquering Christ, the Holy Spirit, perfect power and wisdom and the weapon of prayer in the hands of dedicated Christians are the absolute assurance for the furtherance of the Gospel

under all circumstances.

8. The spirit of sacrifice in evangelism and missions.

One important factor in the secret of the power of Paul's life and ministry is his spirit of dedication and sacrifice. We find a good example of the demonstration of this spirit in 1:20-26. Paul says in 1:20, "Christ shall be magnified in my body whether it be by life or by death". By life or death, Paul was determined to magnify Christ. Liberty or bonds, he resolved to preach the Gospel. If it is life, then for him "to live is Christ." If it is death, then for him "to die is gain." (1:21) When he came to choose between life and death, he says in 1:23, "to be with Christ is far better than living in this world." But the criterion for his choice was not his personal gain or loss, but other people's interest. (1:24-25)

Again he says in 1:29, "For unto you it is given on behalf of Christ, not only to believe in Him, but also to suffer for His sake, having the same conflict which you have seen in me, and now hear of me." Paul was prepared to pay any price for Christ. He took that as an intrinsic part of his discipleship, and he passed his understanding based on the will of God, to other Christians. He did not suffer for Christ grudgingly, but with rejoicing. He says in 2:17 "If I be offered upon the sacrifice and service of your faith, I rejoice with you all." Then he goes on to exhort the Philippian Christians to rejoice with him in the following verse, "For the same cause also do you joy and rejoice with me." The most wonderful part of Paul's spirit of dedication and sacrifice is that he rejoiced as he paid a real



price for the Gospel. The word "joy" or "rejoice" appears 16 times in this Epistle which was written in a prison. The spirit and the situation of Paul forms a sharp contrast which reveals all the more clearly Paul's spiritual depth and vitality.

The word "offer" in 2:17 is a technical word referring to the final part in making a burnt sacrifice, in ancient times when wine was poured on the burning meat on the altar. In the Chinese Bible, the word "offer" is translated as "pour out". Paul was willing to give his life for the completion of his offering to God.

I am inclined to think that when Paul used the words "pour out", he was thinking of something which the Lord had done for him. It says of the Lord in Isaiah 53:12 that He poured out His life unto death on the cross. In response to the outpouring of love on the cross, Paul was willing to do the same thing for the Lord.

Christ not only poured out His life on the cross. His whole life was a continuous process of outpouring. He lived an outpouring life for others. Paul indeed followed the footsteps of his Lord and master and lived the same kind of life. He used the same words again in II Tim. 4:6, at the end of his life journey.

Paul was willing to sacrifice everything for the sake of Christ, considering all worldly gain as refuse in order to know and follow Christ. We all remember his famous words in 3:7-8, "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord for whom I have suffered the loss of all things and do count them but dung that I may win Christ." Paul was willing to sacrifice for Christ because his concept of value was revolutionized. He no longer took sacrifice as such because sacrifice had become gain for him. He took gain as loss and loss as gain. This is a part of Paul's "madness" for the sake of God. (II Cor. 5:13) In the eyes of the ordinary man, Paul was off

of balance, many Christian workers and lay leaders have chosen the easier way and become mediocre people, having lost the spirit of sacrifice.

In chapter 3 of this Epistle, we find a very meaningful phrase which, I think, was the secret of Paul's spiritual success: "This one thing I do (3:13) "this one thing" created a strong focus in Paul's life and ministry through which the Holy Spirit exercised His power. When light shines through a magnifying glass, a focus is formed which can start a fire. It is the same with our spiritual life. Many Christians have no focus and as a result their whole life and ministry are blurred and they have no effectiveness. There is a sharp contrast between "this one thing" and the "all things" in 3:8. With his back to the many things in his former life, Paul pressed forward for "this one thing". Dear fellow Christian workers, we need a strong concentration today on evangelism and missions. The supreme task is making Christ known near and far. May there be a strong focus or concentration on our own witness for Christ in the life and ministry of every one of us here.

9. *Fellow labourers in the Gospel.*

In this Epistle, the Apostle Paul mentions a number of his fellow labourers. He speaks of Timothy in 2:22, "You know the proof of Timothy, that, as a son with the father, he has served with me in the Gospel." What a glorious pair in the task of evangelism and missions Paul and Timothy form! Father and son - what a team of love! Father and son - what a beautiful image of two generations working harmoni-

ously together for the furtherance of the Gospel! What a model for us today! There is a great need for the senior Christian leaders and the younger generation to work together in unity. There are many differences between them which sometimes cause difficulties. But a spirit of understanding, sympathy, appreciation and respect will solve the problems.

Then Paul speaks of Epaphroditus in 2:25, "I send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger and he that ministers to my wants." and in 2:30, "For the work of Christ he was nigh unto death, not regarding his life to supply lack of service toward me." This is a marvelous picture of a servant of Christ! This is the highest praise for any messenger of the Gospel! What a spirit of total dedication! What a great encouragement to Paul and what a comfort to the heart of Christ!

Paul also mentions other fellow workers in 4:2-3, whom he calls his yokefellows. In these passages we have a number of wonderful terms: Fellow-labourers, fellow-soldiers, yokefellows, plus a father and son team! All these people were out for the Gospel.

Disharmony came to the surface between some fellow workers which tended (4:2) to weaken their service. So Paul tried to help them and asked others to help them. God has prepared many fellow workers so that they can encourage and help one another. We find in the Book of Acts that a good part of the strength of the Early Church lay in their spirit of unity. The words "of one accord"



appear six times in the Book of Acts.

10. Fellowship of suffering for the Gospel.

The Apostle Paul speaks of two kinds of fellowship of suffering for the Gospel: fellowship of suffering between Christians and Christ.

a) Fellowship of suffering between Christians.

Paul says in 4:14, according to the Chinese Bible, "It is a beautiful thing for you to suffer with me for the Gospel." How can you say that suffering is something beautiful? But yes, when suffering is experienced for the sake of the Gospel, its whole significance is changed. It is a beautiful thing that Christ loved us and suffered for us on the cross, and it is also a beautiful thing for us to love Christ and suffer for Him as well as for the salvation of other people.

Paul says in 1:29 that it is the will of Christ that we should believe in Him and suffer for Him. Paul says the same thing in I Thessalonians 3:3. Paul says that we should not be surprised or affected by suffering for Christ, for we are directed by God to go through these experiences. It is part of our faith. It was called a beautiful thing by the Lord when Mary broke the alabaster box and d the precious ointment on . It is also called a beautiful thing by the Lord when we go through the painful experiences in our life and ministry, for Christ today.

b) Fellowship of suffering with Christ.

Paul says in 3:10, "That I may know Him and the power of His resurrection and the fellowship of His sufferings, being made conformable to His death." Paul had a strong desire to be completely identified with Christ – in His death, in His suffering and in His resurrected life. Paul speaks of suffering with Christ in Col. 1:24, "I now rejoice in my sufferings for you and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church." What Paul means here is that he suffers with Christ by suffering for the church which is one with Christ as His body. Today we can have this same fellowship of suffering with Christ by paying a real price for the good and growth of the church which is his body and joy.

11. Reward in evangelism and missions.

Paul says in 4:1, "Therefore, my brethren dearly beloved and longed for, my joy and crown, do stand fast in the Lord, my dearly beloved." The people whom Paul had brought to Christ were his joy and crown, glory and reward. We are reminded of a very precious verse in Daniel: "They that turn to righteousness shall shine as the stars for ever and ever." (Dan 12:32) This is an eternal reward in contrast to all worldly treasures which shall soon pass away. We are also reminded of the Lord's own words: "You have not chosen me but I have chosen you and ordained you, that you should go and bring forth fruit and that your fruit should remain." (John 15:16)

This eternal reward constitutes a great joy for us as it did for Paul. The word "joy" appears 16 times in this Epistle. This joy was brought about for Paul by his foresight of the future eternal reward which was in heaven.

12. A cry for faithfulness in evangelism and missions.

Paul sighed deeply and cried out in great agony and disappointment in 2:2 "All seek their own, and not the things which are Jesus Christ's!" This was a statement of the general condition of Christians in Paul's day. Many Christians were apathetic to the great cause of Christ. They made every effort to please and enjoy themselves, forgetful of the teachings and cause of Christ. With tears, Paul spoke of those who lived as enemies of the cross of Christ. (3:18) Apparently, Paul was not talking about non-Christians who naturally were enemies of the cross, he was referring to Christians, who instead of being bearers of the Gospel, lived

against the principle of the cross of Christ and lived for themselves. Their God was the god of their belly. (3:19), or in modern terms, the god of materialism. Paul talked about these people against the background of the second coming of Christ. (3:20-21) Today, let us check our way of living in the light of the second coming of Christ. Are we living for the message of the cross of Christ? Are we living according to the principle of the cross of Christ? Are we soldiers of the cross? Is the cross really found in our lives? Are we followers or mockers of the cross? Are we after all also enemies of the cross by the way we live?

May this cry of Paul be heard by all Christians in every country and let us cry out with one voice and one heart, "We will mind the things which are Jesus Christ's!"

II. Evangelism and missions through believing prayer.

Paul was a man of prayer and the Philippian church was born of his prayer and praise which caused a miracle that opened the doors of the prison working in the hearts of the jailor and prisoners. So the power of believing prayer was written on the first page of the history of the Philippian church.

Paul mentions prayer several times in this Epistle from which we can gather the following points:

1. Prayer and the conservation of the fruits of missions.

The Philippian church was established by Paul on his mission field. Paul realized that it was one thing to start a church but it was another to conserve it. So Paul kept praying for the conservation of the fruits of his missionary labours at Philippi. He prayed for the Christians at



Philippi that they might reach the stage of spiritual maturity, because he knew that only then they could stand the test of time with all its trials. He mentions his continued prayer for them in 1:4.

Today it is comparatively easy for us to send a missionary and start a church on our mission field, but it takes real prayer on the part of the mother church and the missionary for the new church to stand firm and grow spiritually and numerically.

2. *Prayer and the chain of missionary outreach.*

Paul speaks of the prayer concern on the part of the Philippian Christians for Paul in 1:19. In this we see a precious chain of missionary outreach through prayer. When the leaders of the church at Antioch prayed together with fasting, the Holy Spirit spoke to them, and they sent out Paul as their missionary. And they prayed for Paul, and then Paul, their missionary, started a church at Philippi and prayed continually, and then the Philippian Christians prayed for their missionaries including Epaphroditus (2:25) whom they supported. This is a glorious chain!

We find these precious things in this chain:

a) Prayer started missions. As noted above, the missionary program of the Antioch Church started through the prayer of the leaders of the church. This is a truth that has been proved time and time again throughout church history.

The general secretary of the largest Swedish missionary society has told me a wonderful fact. They have about 500 missionaries raised by God from the home prayer groups. What a testimony!

b) Prayer raised support for missions. As the Philippian Christians caught on the spirit of prayer from Paul and prayed for Paul, they began to support him financially (4:15-16) Yes, facts have proved beyond all doubt that people praying for missions are always people giving for missions.

c) Prayer produced spiritual maturity. As Paul prayed for the Philippian church, they gradually grew in grace, beginning to pray themselves, sending out their own missionaries, raising up their own Christian workers and giving liberally for missions. (1:19, 2:25, 4:1-5, 4:15-16) Finally they be-

came a full-fledged church, standing on their own feet. The Thessalonian Church is another illustration of the same process.

3. *Prayer and victory in adverse situations.*

Paul was in bonds for the sake of the Gospel, but through the praying of the Philippian Christians he was delivered from hurt and in addition, Christ was magnified through his imprisonment in the Roman Palace. (1:19) Disadvantages had been turned into advantages, dangers had been transformed into opportunities. (1:13) Ill intentions had resulted in the furtherance of the Gospel. (1:15-18) Even as "all things work together for good to those who love God", so all things work together for the furtherance of the Gospel through believing prayer.

4. *Prayer and the work of the Holy Spirit.*

Paul says in 1:19, "I know that this shall turn to my salvation through your prayer and the supplication of the Spirit of Jesus Christ" Here, prayer and the work of the Holy Spirit are mentioned in the same sentence. Yes, these two things are so closely linked together that they are often thought of as one thing. This is amply demonstrated in the Book of Acts. This truth is also proved by the churches in South Korea. The number of Christians in that country grew from 3 million to 7 million between 1973 and 1980. The major factor in the growth has been the work of the Holy Spirit through prayer. For 30 years many South Korean churches have practiced holding early morning prayer meetings at four-thirty or five

o'clock. One year prior to that, on New Year's Eve, over 10 Christian leaders went up to a mountain for night prayer and came with layers of blankets around their bodies for the low temperature. They prayed for a church growth conference to be attended by 300,000 Christians who would listen and then reach three million new Christians in five years' time. One more round like that, and the whole nation would be won for Christ. That was a very worthy goal for prayer. God heard their prayer and Ex'plo '73 materialized. At Ex'plo '73, a great spirit of prayer prevailed. Great prayer meetings were held which culminated in an all night prayer meeting on the third day of the conference which was attended by 600,000 Christians on the open airport in Seoul. I was at Ex'plo, invited by the planning committee to speak to thousands of Korean pastors for four mornings. I remember, when I arrived at the huge church on Yoido Island for the pastors' meeting on the third day, I discovered that the place was half empty. Then a pastor told me that the absent pastors were sleeping after an all night prayer meeting attended by 600,000 Christians. He added something which I shall never forget: "If 600,000 Korean Christians have prayed like that, God is bound to do something great not only for Korea, but for the whole world!" God has indeed answered their prayer in a marvelous way - four million have been added to the number of Christians in South Korea in seven years. And the churches all over the world have been tremendously encouraged.



May God strengthen the prayer life of the churches in Japan and give you a new visitation of the power of the Holy Spirit.

5. *Prayer and spiritual supplication.*

Paul says in 4:6-7, "In everything by prayer and supplication with thanksgiving let your requests be made known unto God and the peace of God which passes all understanding shall keep your hearts and minds through Jesus Christ." This is a most precious promise. One prayer will bring peace of heart and mind. Peace means a clear conscience. Peace means a good relationship with God and with our fellow men. Peace means inward strength. Peace means the deepest kind of joy and satisfaction. God supplies all this through our prayer and supplication and thanksgiving.

III. **Evangelism and missions through giving.**

We find a beautiful and precious passage about giving in this Epistle. In 4:10-20, we learn many valuable things.

Sensitivity to needs.

The Philippian Christians, among all churches established by Paul, were the first to discover Paul's need and supplied for it. (4:15) This speaks of their spiritual sensitivity for others' need through love. How often we are insensitive to the needs of other people, especially their spiritual need, because we are so busy with ourselves.

Under the grace of God, I have learned a lesson regarding this truth. I have pastored one church for 25 years. Ever since, I came to understand this truth about 20 years ago. I began to teach it to my congregation. Thanks to God it has been the custom of my church to use two thirds of all our income for the need of the Lord's work outside our church and in doing so God has given us greater blessings. Giving for my own church has always been on the increase. We have never lacked anything for ourselves.

Evangelism and missions are always expressions of sensitivity for the need of other people and God always blesses us as we engage ourselves in it.

2. *Perseverance in giving for evangelism and missions.*

"Even in Thessalonica you sent once and again unto my necessity."

(4:16) The Philippian Church continued to support Paul in his missionary labour at different places unto the very time of his writing this letter. This is a good example of holy perseverance in good work. It is only too easy for us to start something and then soon forget about it. People like to flock together for something new, but the interest is only transitory. Real concern and true burden are proved by sustained effort. Is the new zeal for missions in the Oriental churches born of a real sense of responsibility and as a genuine response to the Great Commission? Or is it only one of the passing fashions of the day?

3. *The cycles and dialectics of blessings.*

"I desire fruit that may abound to your account." (4:17) Giving creates a precious cycle: the giver turns into the receiver. Yes, "it is more blessed to give than to receive." The gift that the Philippian Christians gave to Paul was turned into their own account in the spiritual bank by God. But this is not all. Giving does not merely create a blessed cycle, but it also has its own dialectics. There is an important difference between a cycle and a dialectic movement. A cycle continues to move or circulate in the same place and on the same level, but a dialectic movement creates its "synthesis" on a higher plain with added factors and features. It goes under and under, higher and higher. New developments and growth are born. As the Philippian Christians gave and Paul received and as the gift was transferred to the givers, new things happened - more and more souls became saved, more and more lives transformed, and more and more churches established and then all

these new fruits would start their own cycles and dialectics. This is spiritual multiplication!

4. *Giving pleases God.*

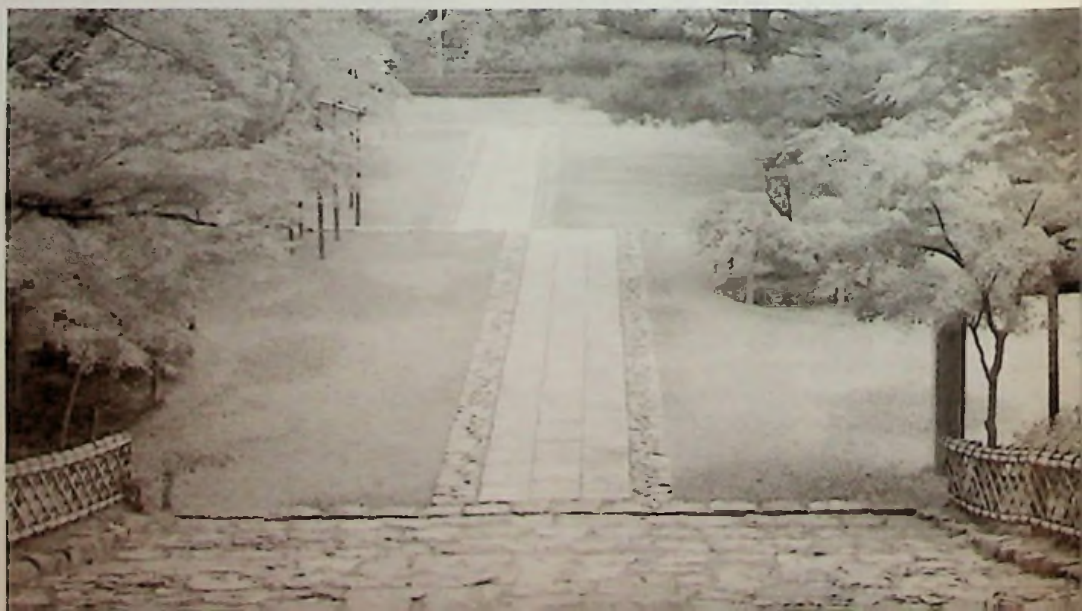
"The things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God. (4:18) This is a beautiful description of giving in the sight of God. Of a fragrant offering on the altar of love, greatly appreciated by God, the giver of all good things to his children.

5. *Giving and the glory of God*

"Unto God and our Father be glory forever and ever." (4:20) Giving brings glory to God because it reflects the nature of God who desires to extend His own blessedness to His children through the creation of the universe which reveals that He is the giver of everything that is good and beautiful. What glorifies God more than when man, the receiver of all good things from God, has become a giver after the image of the Great Giver?

6. *Giving and eternal reward.*

The "account" in 4:17, is reminiscent of the account in Heb. 13:17, which refers to judgment on the Day of Jesus Christ. We shall be able to give a good account if our account is filled with gifts for Christ and His Gospel.



IV. Evangelism and missions through life.

The message of the Gospel is two-fold, the salvation of souls and the transformation which is the result of salvation. When people see lives changed by the Gospel, they are moved and many are prepared to listen and receive. So evangelism and mission through life is actually indispensable. When changed lives are absent, the Gospel degenerates into a teaching.

Paul paid much attention to witness through life in this Epistle. We found at least the following important points.

1. *Life consistent with the Gospel.*

Paul says in 1:27, "Only let your conversation (or lives) be as it becomes the Gospel of Christ". The Gospel has its own principles of life and is not merely a set of beliefs but must be observed by those who accept the Gospel. True success in the ministry of the Gospel lies in the production of Christians who live according to the truth of the Gospel. Paul had a fear in his heart as he says in 2:15. "Holding forth the Word of life that I may rejoice in the Day of Christ, that I have not run in vain, neither laboured in vain." Paul felt that all his labour for the Gospel would be a failure and have no real value before Christ if it had not produced people who held forth or lived, the Word of Life. Lives consistent with the Gospel have been one of the major forces in evangelism and missions.

2. *Life that magnifies Christ.*

"Christ shall be magnified in me. Whether it be by life or by death." (1:20) This is Paul's firm determination. What is meant by the word "magnified"?

a) It means that Christ was honored by Paul in life. Paul placed Christ in the first place in his life. He was Lord. He had "pre-eminence" in everything that Paul did.

b) It means that Christ was manifested as great and powerful through the life of Paul. Paul was anxious that he would be a channel for the power of Christ. He was the great giver and master.

c) It means that Christ was glorified in the life of Paul. The beauties of Christ were seen in Paul's life and ministry. The opposite of "magnified" is belittled. How often Christ is belittled and neglected and

even forgotten by so many Christians.

3. *Life identified with Christ.*

"For me to live is Christ and to die is gain." (1:21) Paul desired that his life be completely identified with that of Christ. The best exposition of this precious verse is Gal. 2:20. "I am crucified with Christ, nevertheless I live, yet not I but Christ lives in me." Not I, but Christ. The self is to be negated and Christ is affirmed. Paul goes on to say in the same verse, "And the life which I now live in the flesh, I live by the faith of the son of God who loved me and gave Himself for me." Paul points out here that the two main factors in his new life in Christ are faith and love.

In chapter 3, Paul further specifies his desire to be completely identified with Christ in his death, in his suffering, and in his resurrection. (3:10-11) There is a point here which is worthy of our special note. Paul says in 3:11, "If by any means I might attain unto the resurrection of the dead," these words indicate a certain sense of uncertainty. Why? Was not Paul convinced of the doctrine of the resurrection of the dead? There are a number of explanations on this apparent difficulty, but I am inclined to think that Paul was not thinking of the general resurrection of the dead at the end of the age of which he had not the slightest sign of trouble, but he was thinking of a specific resurrection for himself shortly after his death as a part of his complete identification with Christ. He hoped that it might happen if it pleased God to do so, as a specific grace for one who was perfectly united with Christ.

4. *Life filled with fruits of righteousness.*

"Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God." (1:11)

The fruits of righteousness have a connection with our relationship with our fellow people, both in the church and in society. This brings us to the third part of our theme for this congress – the Church and the World. Christians should bear the fruits of righteousness in their personal lives, as well as in their social lives. Those two aspects of our lives should not be separated but unified. Our social life is the outreach of our personal life. Our social image and influence have a great deal to do with evangelism and missions. If Christians are concerned about this and become creative in social righteousness, many people will be drawn to Christ.

5. *Life growing in Love.*

"This I pray that your love may abound yet more and more in knowledge and in all judgment that you may prove things that are excellent, that you may be sincere and without offense till the day of Christ." (1:9-10)

Paul speaks of his great concern for Christians which constitutes the major subject of his continued prayer. That is, the growth of their love. He mentions three spheres of growth in love, in knowledge, in judgment and in actual life. These three categories cover the whole realm of human actions, the intellectual, the volitional and the practical. We grow in our understanding of love, we grow in our volitional power to choose to love



and in the verdict of our moral judgment, and we now practice love in our actual lives.

6. *Life in perfect unity.*

"If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil you my joy that you be likeminded, having the same love, being of one accord of one mind. Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem the other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be yours which was also in Christ Jesus." (2:1-5)

This is a beautiful picture of the life of unity in the love of Christ which is meant for all Christians.

7. *Life that practices the work of salvation.*

"Work out your own salvation with fear and trembling." (2:12)

These words of Paul refer to the outworking of the content of your salvation. The position of salvation is given to us as a free gift of grace free of any work or merit of our part. We can do nothing. But as for the fulfillment of the content of salvation, we have to do our part.

It is an awful thing for any one to pervert these two aspects, or to try to bring about the process of salvation by their own efforts and leave to God the fulfillment of the content of His salvation.

Paul goes one step further and says, "It is God who works in you both to will and to do of His good pleasure." (2:3) This means that God is the initiator even of our part in the moving in our hearts that begins the desire to do His will, but still we have to provide the actual doing of it. God honors us by giving us the privilege of being His partners in carrying out His will. So we are

passively active and actively passive. It is most important for us to strike the right balance - not trying to do God's part, nor neglecting to do our part.

8. *Life that holds forth the Word of Life as children of light.*

"That you may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse world among whom you shine as lights in the world, holding forth the word of life." (2:15-16)

Christians are meant to be lights in this dark world, reflecting the rays of the glory of Christ who is the light of the world. This world is rightfully called a crooked and perverse world. So many basic things are perverted: the concept of values, the concept of service, the concept of morality and even the concept of God is perverted. It is the responsibility of Christians to hold forth the truth of Christ to a lost world of sinners!



JAPAN MISSIONARY LANGUAGE INSTITUTE

1982-83 schedule:

Fall term - September 6

Winter term - January 10

Spring term - April 11

Summer term - June 7

c/o Ochanomizu Student Christian Center
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Tokyo 101 TEL. (03) 295-0037

for Communicating the Gospel



1982 KYOTO DECLARATION

We believe the Bible to be God's inerrant Word; we are the ones commissioned by the Lord to proclaim the Good News. In 1974 we convened the First Japan Congress on Evangelism and together explored the implications of evangelizing Japan and the world. We concluded the Congress with the Kyoto Declaration.

Since then church-oriented evangelism has continued based on guidelines established at the Congress. Churches adhering to the biblical faith have made great progress as they cooperated with each other. The cooperation as part of the world-wide church, however, has been insufficient. We admit that we have not been necessarily faithful in all respects to the Lord's command to evangelize and today confess our shortcomings.

During these end times when we eagerly await the return of our Lord, the preaching of the gospel takes on an even greater urgency. Again we have met in Kyoto in order to convene the Second Congress on Evangelism. We have shared each other's burden, studied God's Word and collectively have given serious consideration to the church-directed evangelization of Japan and the world. Now, at the closing of this Congress, we make the following declaration:

I. The Authority for Evangelization

1. God's will concerning evangelization

The triune God who is the creator and ruler of heaven and earth has called His people out of this world so that they may glorify Him and He has sent them forth into this world as His witnesses. God desires that all men be saved and know the truth. He, therefore, gave His people the mission to reach man for Christ so that they may be saved. Thus, the church today made up of God's people must fulfill its given task of evangelism. We today renew our resolve to carry out our calling in obedience to God and under the power of the Holy Spirit.

2. The Bible as our standard

We confirm that only the Bible, consisting of the sixty-six books of the Old and New Testament, inspired by the Spirit of God, is God's inerrant, authoritative Word which reveals to us the Lord Jesus Christ who saves us from sin. Today we reconfirm that the Bible is the only standard of faith and life. We, therefore, in obedience to the teachings of the Bible, are compelled to proclaim the Good News. The Bible does not only reveal to us the Saviour, but also points us to the way of salvation and teaches us the meaning of salvation as well as what evangelism is all about. Salvation is the work of God, but the Holy Spirit always works through the pages of the Bible and it is by His Word that man is saved.

3. The church as the core of evangelism

Evangelization is the work entrusted to the church. Just as God, the Father, sent His Son into this world, in like manner Christ sent His redeemed people into this world; the redeemed indeed are the church. The church as the body of Christ is the unchanging world-wide church; at the same time this church exists in history and society as the local church, as the church belonging to an organizational structure. The church is in this world by the Holy Spirit; it learns from Christ who is the head of the church. It must strive to proclaim the Good News, whatever the cost. The primary task of the church is to build up the Body of Christ which is within and to go out and to proclaim the Good News of Jesus Christ.

II. The Content of Salvation

1. *Salvation as the content of the Good News*

The salvation that we are to proclaim is the salvation revealed in the Bible. We reconfirm today that there is no other salvation. The Lord Jesus Christ is the center of salvation. We reconfirm that there is only one Saviour, Jesus Christ. Christ who is eternal became man and died on the cross as the propitiation for sinners. Christ rose again from the dead on the third day and ascended to heaven where He now is seated at the right hand of God where He intercedes for us as the only intermediary between God and man. Therefore, there is no other saviour except Christ and false religions (cults and syncretism) that teach that there is salvation apart from Christ, we firmly reject. "Let him who teaches other than the gospel be accursed."

2. *Salvation*

We confirm that the salvation that the gospel offers is not merely a freeing from poverty and/or political oppression or social injustices, but from man's want and misery and their effects for which sin is the primary cause. Salvation is not limited to the saving of man's soul but refers to the salvation of the Total Man. It begins with the salvation of the individual and moves towards that day when the entire universe will be under the rule of Christ and under His establishment or rule and order. But the starting point is when each individual comes to Christ and becomes reconciled to God. Apart from this there can be no ultimate salvation of this world. We therefore, strongly oppose the teachings of neo-universalism that states that all mankind is already saved through Christ's death on the cross. We stress that only those who by faith and repentance have received the new life are saved.

III. Method(s) of Evangelization

1. *The evangelization of the Japanese*

One hundred twenty-three years have already passed since the Protestant movement brought the message of salvation to Japan. Nevertheless, the number of believers is still small and registers less than one per cent of the total population. There may be reasons for the stagnation of evangelism such as Japan's historical factors or the national character of the Japanese people. We have not given adequate consideration to the spiritual makeup of the people. At this congress this topic has been taken up and discussed. It is hoped that further efforts will be made so that the seed sown may fall on good soil in order that we may see a hundred-fold increase in our evangelistic effort, in keeping with the teachings of Christ. We must strive to evangelize in a way that will result in much fruit. We must be aware of the problems confronting us and face up to them; we must seek to solve these problems using a critical mind rather than relying on borrowed ideas and concepts.

2. *The strategy for evangelization*

As we give thought to reaching the Japanese with the unchanging gospel, we must also consider along with content, matters relating to strategy. We must avail ourselves of the successful research already in progress and must make use of contemporary technology and investigate methods and further study our strategy of proclaiming the gospel. It is especially noteworthy that the Japanese people are a literate nation and that the mass media permeates Japan's society. These are factors that we must keep in mind and utilize fully. There must be a correct consideration given to reaching segments of society that readily respond to the gospel and to those that don't. We must also consider and reach those who have not yet heard the gospel. We must formulate a strategy that will reach all these groups.

IV. The Bearer of the Gospel

1. *Clergy and laymen*

The bearer of the gospel is the church. The church is made up of all Christians, including Christian workers; in other words, evangelization is the collective responsibility of the clergy and laymen. Therefore, the church leadership shoulders the responsibility of educating and training

laymen so that they may be used of God in the proclamation of the gospel. Many who have left the faith are those who did not grow satisfactorily because they failed to receive the proper education and training. This is an extremely important issue for today's church to consider. We must also pay attention to continuous education of Christian workers.

2. Church growth

The church as the body of Christ has been given life and must grow unto the fulness of Christ who is the head of the church. The church that does not grow cannot fully live up to its calling to proclaim the gospel. The church grows by obeying Christ, the head of the church. We should not limit ourselves to tenets of the past which we have accepted; we must not become exclusivistic but must strive to go out positively to reach the world of unbelievers and their society. We must continue to proclaim Him who is the head of the church in keeping with the teachings of the Bible.

3. Christian ethics

The church is in the world and is the koinonia appointed by God to proclaim the gospel. The church, therefore, as the light of the world and the salt of the earth has the responsibility of fulfilling its role in this confused, present age and must present the correct standards of ethics. We must bear strong witness in the home as well as in society so that we may attain in this world peace, righteousness, and freedom; ours is the task of a prophet. We must express our distress especially over Japan's swing to the right as can be seen in issues like the Yasukuni Shrine problem as well as in the tilting towards militarism. We as Christians of the only nation that experienced the horrors of nuclear war oppose the use of any form of force in the settlement of all issues. We herewith declare our renewed effort towards peace. The physically handicapped in our country and in the world and those who experience hunger must not be forgotten and deserve our special attention and compassion. We emphasize the dignity of life; we believe that it is our responsibility to extend to them our acts of love and to engage in relief work. We live in a society that staggers under secularism; by establishing Christian ethics we feel that we are fulfilling the responsibility given to us as light of the world and salt of the earth.

V. Cooperation in Evangelism

1. Cooperation in evangelism in Japan

When we think of evangelizing Japan within the context of world evangelization we bear witness to the fact that visible unity of the church based on the scriptures is God's will. Unity is essential in evangelization. The gospel of reconciliation that we proclaim becomes a powerful testimony when there is unity. But this unity is not necessarily one of structure or organization or operation. It means that we who belong to the biblical faith are united and cooperate in the areas of fellowship, work and witness. We who are conscious of being part of the unchanging church of Christ must cooperate in the evangelization of the more than 99% who have not experienced salvation through our Lord. The biblical faith becomes the basis for positive cooperation; it is important that we cooperate with various churches, interdenominational organizations, seminaries, etc., - in other words, it is important that we cooperate with every possible organization; in this context interdenominational organizations must find their proper place.

2. Cooperation in world evangelization

Over two-thirds of the world's population has not had contact with the gospel; we have neglected the world and keenly feel before God our responsibility. Approximately 150 missionaries have been sent from Japan, but this is not enough and there is a need to send forth many more missionaries. In cooperation with the various churches and interdenominational organizations around the world, we must share the burden of world evangelization. This, therefore, is not just a matter of sending missionaries to other parts of the world; we need to accept missionaries from abroad, increase our interchange with churches abroad in the interest of world evangelization and strengthen our liaison with

international organizations and movements that adhere to the biblical faith.

VI. Christ's Return and Evangelization

We believe that Christ will return once again in power and in glory in order to complete the salvation of this world and to judge. It is indeed the promise of His return which causes us to accelerate our efforts in evangelization. "When the salvation of His Kingdom has been proclaimed to all the world, then the end will come." In obedience to His promise we have been given the calling to evangelize.

During these end times false Christs and false prophets will appear, but we must proclaim unflinchingly the gospel of Christ according to the Scriptures. An eternal utopia does not come to this world through human efforts; it is accomplished by the return of Christ when this earth comes under His rule. As we strive under the power of the Holy Spirit to complete the task before us, we eagerly await a new heaven and a new earth ruled by God Himself.

We stand on the biblical faith and are Christ's witnesses as we proclaim the gospel. We rededicate ourselves to this calling today in the presence of God. We express our determination to pray for and cooperate in the advancement of the cause of our Lord and shall gladly make sacrifices as we take part in world evangelization.

In reference to specifics in the area of cooperation, including matters relating to a major restructuring of the evangelical sector, we shall explore these considerations further at the JEA level. We are determined to come up with decisions that will advance God's work to His glory.

Oh, Lord, grant unto us wisdom and strength from above and help us that we may become your faithful witnesses. Amen

June 10, 1982

JEA

Second JAPAN CONGRESS ON EVANGELISM

(Translated by the Editor)



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JAPAN SUNDAY SCHOOL UNION

Impressions of the Second Congress on Evangelism



第2回 **日本伝道会議**
1982年6月7日(月)~10日(木)
京都 京都会館

The editor has asked a representative group of missionaries to share their frank impressions of the Kyoto Congress. The week at Kyoto was a once-in-a-lifetime opportunity to feel the pulse of the evangelical church in Japan. One hundred forty-eight missionaries were there . . . and they will never be the same.

Missionary Stephen Tygert was a contributor at the workshop on Radio and Television Evangelism. It was one of seventy workshops offered at the Congress.

Missionary Elaine Nordstrom was a contributor at the workshop on Bible Education in the Church. The inductive Bible study approach is finding good response in Japan.

During the Kyoto Congress a small group of Buddhist devotees sat under the trees across the street from the *Kaikan* all day long beating their drums, chanting and fasting "for peace." On my pessimistic days this is something like a picture of us few Christians in Japanese society – across the road from "the scene", sometimes noticed, usually tolerated, occasionally approved but generally ignored and without much impact.

Another picture. The sun is shining warmly in the midst of the rainy season, there is a buzz in the air as a thousand animated conversations go on. Two thousand people are in the yard enjoying lunch and fellowship. They are all different, of course, but they are one in the basics of The Faith, they are eating the same menu, drinking the same tea, and called to serve the same Lord in the same nation in the same days.

Let us keep both of these pictures in mind as we attempt to make the Congress fruitful in our lives and work. We need to spend time alone with God (not in places to be seen of men) in prayer and fasting, repentance and renewal. And we need to be more deeply and continually conscious of the corps of co-laborers in the harvest field here. Let us thank God and take courage.

Harold Sims

I am glad I went! That is the résumé of my reflections as I recall the days of the Congress. I too was one of the many first-timers.

For me as a missionary it was a great experience and blessing to sing and pray, to listen to God's Word so well expounded by Dr. Teng, to talk and share in so many different ways with brothers and sisters, pastors and lay people from all over Japan. Being a seminary teacher, one of the greatest thrills of Kyoto was to meet so many of our former students. They too came from as far as Okinawa and Hokkaido and as near as Osaka or Gifu. Quite a number I had not seen since they graduated. Their attendance at the Congress proved that they are still faithful in the Lord's business. As I met one after another and spoke with them I thanked the Lord for reminding me in this way that through His Grace our work at Covenant Seminary (as at other schools) has not been in vain, (even though doubts were expressed in this connection with the seminar on Church and Seminary Education) Another highlight was the ladies' Meeting on Tuesday night. Dr. Kashiwagi's talk on the four seasons in the woman's life was excellent and very thought-provoking; also his information on the Hospis work.

But there are in my mind critical reflections too. The theme was "Shumatsu to Sekai Senkyo" – The End Times and World Evangelization. A lot of very good things and important things were said on Evangelism and its various aspects. But not much of it was actually put into the eschatological context. Although one of the aims of the organizers was to have more lay people attend than so-called professionals, certain speakers did not take, at least according to my opinion, enough account of this fact. Was it really necessary to talk above the heads of so many people? – My experience in the seminars ranged from excellent to average to disappointing both with regard to introductory talks as well as the discussions. Obviously it was no easy task to find the right speakers and leaders for the large number of seminars which were offered. Hopefully lessons learned in this connection will be applied at a possible future congress.

In closing I want to say again that I am glad I was there and I praise the Lord for all the blessings received. A big thank you, too, to all who through many months faithfully laboured in planning and preparing the congress. God bless you!

Emmi Müller



After the first congress on Evangelism in 1974, I rather believed in the second coming of Christ than in a second congress. However, the task of our mission to the world is yet unfinished, and we stood in need of a second congress as a challenge to reach and win "Japan for Christ".

As one of the delegates from JEMA to JEA I have been involved in the preparations for this congress. For more than one year in monthly sessions the planning developed into a concrete program and along with it my appreciation and expectation increased. I always admired the staff led by Rev. Murakami. Each session was well prepared and during the congress everything functioned well. I am grateful for the privilege to attend this congress and for the blessing I received.

Dr. Philip Teng's Bible lectures gave me the greatest blessing. In his exposition of Paul's letter to the Philippians Dr. Teng opened with the definition of "a Servant of Jesus Christ". Paul, as a servant accepted the absolute Lordship of Christ in all of his life, and just as Paul dedicated himself wholly to his Master, we were encouraged to renew our own dedication to the Lord. At several spots in the letter to the Philippians Dr. Teng pointed to the subject of the Lord's return as being the strongest motivation in our work for evangelism and mission and the goal of our ministry in the church.

The theme messages given by four leading members of JEA elucidated the main criteria of the "Kyoto Declaration." This declaration will

fulfill its purpose if all the evangelicals of Japan stand together on the basis of our faith in the inspired Word of God and cooperate in the reaching of this nation on all levels of society with the gospel for their salvation in the remaining time before the Lord's return.

The meeting for ministers the second evening became a time of relaxation and strengthening for us who always face the stress and the conflict against the powers of darkness. One of the three testimonies of pastors from very different parts of Japan was given by Orita-sensei. I rejoiced in his boasting about Okinawa (his God-given site of ministry) which is as wide as the distance from Tokyo to Shikoku. Instead of a negative attitude to one's field of work mentioning only the difficulties Oritasensei expressed his love for Okinawa and his faith in God's work there.

The study groups I took part in were very valuable. The first one was on "The Church and Japanese religions". To know more about the Japanese religions is helpful, but to believe in a personal God who revealed to us the way of salvation in Christ is such a tremendous privilege over against the emptiness and superficiality of the religions and their rites. There is a great opportunity to testify of our personal relationship with our Lord Jesus to people who really don't know "their religion" nor the meaning of the priest's ceremonies. There is much fear of giving up their involvement with the temples and altars, but we can tell them that there is nothing to fear.

"*Pioneer Evangelism*" was the subject of the group I joined the next day. Just to see such a large number of participants for this subject was a fact to rejoice in. Both of the experienced pastors who gave reports of their pioneer work acknowledged the initial sowing of the Word and the gathering of the first group of seekers by a missionary. Rev. Satake's statistics proved the fact that a combination of pastor and missionary or a pastor's taking over from a missionary worked out well in most cases. So we are glad to hear from our Japanese brethren that church planting missionaries are welcome.

"*The church and student evangelism*" drew my particular interest

from all the topics in the "Specialized Fields". Brethren with K GK and with the Navigators informed us about their evangelistic program for students and of their experiences. Among the participants of this group there were also a brother of the Campus Crusade, some students and some missionaries of churches in places crowded with students. Three facts were found to be a common problem: a) Today students show a sharply decreasing response to the evangelistic work of the church. b) New effective ways of approaching students have to be studied. c) Students have lost the capacity of fellowship. Earphone-tied they seem to live in another world. How can the church be a place for students to find and learn true and happy fellowship? The number of students in Japan is so high, and the influence of them on society after graduating is so strong. We have to find ways to win them for Christ, the Truth. Sects and false religions seem to be more successful in winning students, the social leaders of tomorrow.

The closing rally, this very significant event will hardly fade from our memory. The wonderful singing of the choir and the powerful message by Honda-Sensei stirred our hearts. It was like a moving of the Holy Spirit when more than 2000 men and women from all over Japan stood up from their seats to renew their dedication to the Lord Jesus for the "harvest of Japan" prior to the second coming of Jesus, our Lord and King. Will there be a need of a third congress?

Arthur Kunz





As in any congress of this nature there were several themes and strands running through the meetings. One of these feelings which stood out strongly to me was that of expectation and optimism. Eight years ago 1,300 people had gathered in Kyoto, and now the number was reaching 2,300. There was a feeling that God is at work, and that we are growing. The Church Information Service brought out excellent survey material about the condition of the Church in Japan which was both positive and negative. But it was encouraging to know that the number of churches per population has increased from one church per 40,000 in 1950 to one church per 19,000 in 1980.

And in several of the messages there were challenges to expect great things from God. One pastor from Okinawa shared how he was praying that God would raise up churches of 1000 members, and that 3% of Japan would become Christian. There were a number of "success stories" shared of new churches particularly blessed of God. These stories also added to the spirit of expectation.

Another strand was the great feeling of need. How can they hear? Even though Okinawa has one church per 8,000 people, the rest of the prefectures range from one church in 14,000 to 36,000. With the average church attendance about 33 on Sunday morning, how can they hear? And there are still 8 cities and 142 counties with no church. It also was pointed out that the total number of churches has increased only slightly in the last 10 years, in contrast to the previous 20 years when the number of churches grew more rapidly.

Japan is a leader in the world of economics, but the church remains small; it is surrounded by stories of great growth in neighboring Asian countries, but in Japan growth lines move slowly. This need was magnified by the sub-theme of the congress, "The Last Days and World Evangelism". The time is short; the Lord is returning; the gospel is to go out to all first; work hard for the harvest.

An impression of which we are well aware was reinforced at Kyoto, that God has raised up great leaders in Japan and Asia. That Philip Teng from Hong Kong was the Bible expositor carried symbolic meaning. Here was one church leader of Asia who can expound the Word as well as any from England or North America. And except for an occasional prayer and for several of the seminar group leaders, the missionaries were in the background. The office staff, leaders, and especially the people in the Kyoto area, did an excellent job.

There were three themes that left strong impressions on me. One was the emphasis on the authority of God's Word. The opening address, the first *hatsudai* lecture, and the Kyoto declaration all dealt with this. It is an important, worthy theme, that we hope will be handled in such a way to unite the churches in His Word, without causing the divisions felt in the North American Church.

Another theme was an appeal for unity and cooperation. We must put aside our smaller differences, and join together to reach Japan. Just bringing 2,300 people together in Jesus' name has to stimulate that. As we shared our lunches, walked and talked together, and were challenged in the meetings, it was inevitable that we would sense the oneness in Christ, and the need to strive to work together for Him.

A third theme for me was pioneer evangelism. Over 200 attended that seminar, which was one of the largest. Eight years ago there wasn't even a seminar by that name. Pioneer evangelism was for the missionary and the rare samurai, or the unlucky Bible school graduate who couldn't find an open church. But now this year the room was filled, with missionaries in the small minority. If this indicates the maturity and concern of the new Japanese church, we have good reason to be expectant for the future.

But for me, the personal experiential side of the congress was also important. It was a time for the Holy Spirit to remove the callouses

from my heart, to flush out the tear ducts that they might flow again for perishing souls, to hammer out a bigger house of faith in which He might dwell.

The results of the congress do not rest in the figures, themes, nor content of the messages, but in that which follows, and personally I think that it will be measured at least partially on the graph of church attendance-membership and the number of new churches started. The hope of the congress lies on those who dedicated themselves to the Lord's work on the last night, and on how well the rest of us are able to transfer the concepts and challenges into action to reach Japan for Jesus.

For me I have noticed two practical results in the few days since the congress. I was moved to seek to involve three other churches in our area to cooperate in a music concert we have planned for the summer. I pray that it will be the beginning of strong cooperation to establish a better witness in the West Funabashi-East Ichikawa area. A second result is that it moved me to actively seek out a bigger meeting place for our Shimousa Baptist Church. I don't know the outcome yet, but in order to better reach our area, we need a room that will hold more people.

The results of the congress will be measured in heaven, and then again here on earth by computers, and in informal coffee discussions, but let us again ask God to use each of us missionaries to do our part to reach Japan for Christ.

Don Wright



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SEIKA No. 622, the most sung hymn at the Congress, speaks of the Lord's soon coming when we shall be gathered before Him and our work here will have ended. In a sense the fellowship with Christians from all over Japan was a foretaste of the glory to come. The Bible hour with Philip Teng was a rich experience as he related to principles of evangelism and missions from the book of Philippians. The messages were ably translated by Rev. Furuyama and always climaxed by his leading in a stirring dedicatory prayer. On the last day after the Bible hour Dr. Akira Hatori gave a moving address emphasizing the need for passion instead of just programs in our outreach to a lost world.

In all of the 38 sub-theme presentations and the 28 special subject sessions something of importance was communicated to attain the goal, JAPAN FOR CHRIST. On the subject, "The Pastor, Church Officers and the Believers' Role in Church Growth," provocative presentations covered the whole sphere of Church activity. The Church is God's; it is He who builds it; and therefore it must certainly grow. It is important for us to teach people to think along the line of God's will and plan for His church so as to all be participants in His ongoing program: all one body involved in His work. Beyond ability or position in the church, the content of a godly life is of greater importance. Each Christian needs a clear outline and image of the kind of believer he is expected under God to be. Sometimes we get bound by categories such as God first, church second, home third, and work fourth, etc., or change the order. The fact is that while it sounds good in principle, it does not always work out that way in actuality. The need is to put God first and then follow the Spirit's leading in all our relationships.

Here is a simple, practical plan of progression in five steps you can

recall on your fingers from "Bible Education in the Church:" (1) Read the Word (2) Hear the Word (3) Study the Word (4) Obey the Word (5) Proclaim the Word (In the causative case in Japanese, *yomaseru*, *kikaseru*, *manabaseru*, *shitagawaseru* and *tsutaesaseru*.) Young people are without doubt the future of the church. The Youth Meeting was a great inspiration. Testimonies were given from different areas of Japan and from various walks of life including nursing, studying abroad, traveling abroad, and a Bible school student telling of her firm intention to be a missionary. Of personal interest to me was Mr. Honya's report of evangelism among young people in Aomori. I remember Honya-san coming as a first year student at Hirodai to our "honya" (bookstore) across from the university. It was then that he was introduced to the Gospel and the church. Now as a high school teacher for 13 years, he not only knows and lives with the problems young people face today, but heads up what is called, "Aomori Young Dendo Mission," a cooperative venture to reach out to the future generation.

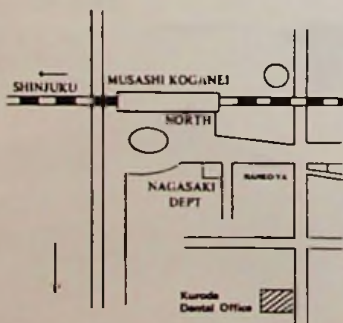
The climax came on the last evening with Mr. Honda giving the Macedonian Call. Apart from the fact that we are debtors to give the Gospel, he appealed with humble illustration that when the old car gets filled with gasoline, it purrs good uphill. We know beforehand that we are no good and can't do it in ourselves; that is why we need a new infilling of the Holy Spirit. He gave his own testimony of how he had struggled over the suggestion to leave his church and go into a wider outreach of evangelism, how he came to say, "Yes," regardless, and how now, 25 years later, he recognized what a GREAT blessing had been the result. Mr. Ariga rose to make an appeal to those who had never done so before to commit themselves to the Lord as He would lead. Another appeal was made, but Mr. Honda was not satisfied and rushed to the podium to make an appeal so that we all without exception stood to our feet in response, not only in rededication but asking for a new infilling of the power of the Holy Spirit. "As my Father has sent Me, I am sending you. Receive the Holy Spirit."

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As a young missionary to Japan, making my first visit to a national evangelical conference, as well as my first visit to the great city of Kyoto, I tried diligently to record in my journal the essence and significance of the congress, and to capture, in a frame of film, the beauty of some of the historic gardens I visited. In both cases, I found the task most challenging.

The significance of the conference, like the beauty of a Japanese garden, is not to be found in any particular events or features. Rather, it is found in balance and harmony which constitute the whole. Features such as times of corporate worship – the singing was often magnificent; times of study and reflection on God's word – Dr. Teng spoke prophetically as he addressed the vital concerns of the Church; and times of interaction – the interest and energy at the seminars revealed a spirit of adventurism and anticipation, were features which combined to produce an atmosphere in which unity was clearly demonstrated, and in which the growth of faith was naturally facilitated.

It is a good thing that the value and meaning of such a conference cannot be captured on film or in print. Hopefully, we will not seek to file our notes and photos in memory books. Instead of enjoying "snapshots" of four great days together, I believe that the value of the Congress will prove to be that it was a time when pastors, lay people, and missionaries captured a clearer image of the majesty and power of God, along with a glimpse of what God can and will do through the Church in Japan in the months and years to come.

Douglas Birdsall



Around me were scattered here and there familiar faces, but what of the nearly 2,000 others I had never met? Their faces, too, were aglow with the love of Christ. How I longed to hear their life stories one by one! and the singing – what a thrill!

Highlights for me included the Christian Workers' rally, where it was heartening to see graphically portrayed the growth of the church from 1950-80 and to be challenged by Orita Sensei of Okinawa to finish the task followed by the universal response, "We will not give up!"

I was especially encouraged to meet many of the outstanding women leaders in the Japanese church at the excellent forum, The Bible and Women. My wife found the Counseling forum to be extremely insightful and practical.

One disappointment was that Mr. Matsumura's opening address seemed to treat somewhat divergent views of the extent of Biblical authority as equally acceptable and gave the following caricature: "Inerrancy is the position that says,

'Because there are no errors in the Bible, it is inspired.'" Properly understood, inerrancy affirms the reverse: 'Because the Bible is inspired by God, we believe its claim to inerrancy.'

In happy contrast the next day was Dr. Hattori's superb summary of crucial issues relating to the Bible and the clarity with which he defined inerrancy: The truth of Scripture extends to all matters it addresses, though of course, there are many matters it does not address. Inerrancy extends to the whole of Scripture, all 66 books, down to the words of the original, which in the providence of God can be ascertained with great accuracy. In interpreting Scripture we must remember that God utilized and did not override the distinctive personalities, literary styles, and historical settings of the writers he had chosen and prepared. Therefore inerrancy does not entail modern technical precision or perfect grammar. It is perfectly consistent with observational descriptions of nature, hyperbole, round figures, topical arrangement of material, variant selection of material in parallel accounts, and the use of free citations.

Was the Congress worth all the time and expense? I believe it produced a deeper mutual understanding, love, and commitment together to reach Japan for Christ. Countless key insights for accomplishing this goal were imparted. Such values simply cannot be calculated.

Little did Hattori Akira Sensei know that one student hearing his final address was contemplating suicide and decided not to. May our commitment to our life-giving message grow!

Philip Payne

JEMA WORKSHOPS

Reserve the dates November 29, 30 and December 1, 1982! The Fall JEMA Pioneer Evangelism Seminar this year is being held in cooperation with White Fields, Inc. (Kokunai Kaitaku Dendo Kai). Theme: "Effective Church Planting" with lectures, studies, and discussion groups focusing on various aspects of cooperation in church planting. Place: Tokyo Postal Savings Hall (Tokyo Yubin Chokin Kaikan, Minato Ku, Shiba Koen). Meetings in Japanese, except for missionary discussion group in English.

Note to Mission Leaders (meeting open to others)! Please reserve February 15, 1983 afternoon and evening after the JEMA Plenary Session. The Pioneer Evangelism Commission Spring Seminar is to bring together mission leaders and others to share and discuss in depth strategy for reaching unreached areas of Japan. The meeting hall at OSCC is the meeting place (same as plenary session).

IMPRESSIONS OF THE SECOND KYOTO CONGRESS ON EVANGELISM

The inspiring meeting of the 2,300 delegates to the Second Japan Evangelism Conference was joined by 34 representatives of the evangelical churches of Okinawa. All were struck with the thorough preparation and study which preceded the meetings, affording the leaders attending the conference with background materials for understanding the position and growth of churches in Japanese society. The thorough survey tables of church development in the years 1950 to 1980 provided a very valuable background for the discussion of the work of the Christian groups attending the conference.

The urgency of the Christian task in Japan was brought into focus by the text, Matthew 24:14, "And this gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come." The theme sermon carried the note of urgency throughout and set the tone for the entire conference as the authority of scrip-

ture was affirmed, the possibility of the growth of large churches in the Japanese setting was asserted, and strong inter-group cooperation in the task of reaching the people of the entire country for Christ was espoused in a challenging and inspiring way.

Dr. Philip Teng challenged the conference through his study of the missionary book of Philippians as he reminded the gathering of the 400 Chinese churches which have a missionary outreach. The message of Philippians as one of missionary outreach was presented simply and convincingly. Dr. Teng's message referred to his Hong Kong congregation, which spends two-thirds of its income in offerings for others and only one-third for local evangelism. The \$150,000.00 which the church gave in offerings last year reminded the Japanese messengers that their churches can indeed do much more in the field of missions.

The group lectures and discussions which I elected to attend all had to do with evangelism. The one on the church and mission was a fruitful study, but short on practical suggestions about engaging in the task of mission either locally or elsewhere.

In general, the same could be said of the sessions on family evangelism and the hours spent discussing junior and senior high evangelism. There was general agreement on the importance of these approaches to the task of the church in Japanese society, but the discussion could have been greatly enhanced by forceful presentations of concrete ways in which congregations can involve themselves in getting the job done. Good examples of churches which are finding a measure of success in these areas of Christian activity would have been helpful. A practical presentation of "how to" approach the task, execute the task and expand the ministry of the congregation in these areas was somewhat lacking.

The fellowship among Christians from many communions was heartening and the further strengthening of evangelical unity in Japan was encouraging. Those attending the conference were repeatedly reminded how small the Christian population in Japan is and how great is the challenge of the time given to us to win people to Christ. It was an inspiring, challenging and searching time for a great body of Christians.

Edward E. Bollinger

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**RADIO AND TELEVISION
EVANGELISM SESSION AT
2ND JAPAN CONGRESS ON
EVANGELISM**

Pastor Hori of Osaka Church led the session. Pastor Mineno of Yodobashi Church in Tokyo gave a presentation on television evangelism. He briefly reviewed the ministry of Zentere (All-Japan TV Evangelism Cooperating Group) and Kantere (Kanto TV Evangelism Cooperating Group) and spoke about the need for the viewers to develop ties with a local church rather than a TV program or TV personality. I gave a presentation on ways in which radio or television evangelism could actually be used as part of the evangelistic outreach of a local church.

A number of those attending the session had direct involvement in radio or television. Each one reported on his particular ministry in

terms of its history, current status and special problems that were faced.

A problem that came up repeatedly was the matter of the difficulty of getting good broadcast times on the Japanese commercial stations. It was agreed that this was a major concern that was seriously affecting the mail response to broadcasts. There was no conclusion as to what could be done in order to counter the trend toward poor broadcast times.

It was noted though that no matter what time a program is broadcast that there are listeners (otherwise the stations wouldn't be on the air.) even though there may not be any direct mail response. It is important and necessary to continue broadcasting even though the direct response may be limited.

One constructive result to the two sessions concerned the need to form some kind of an association of those who are involved in radio and television evangelism in Japan. It was

generally agreed that there was a need for more coordination between those involved in this kind of ministry. If there was such an association, it could perhaps serve as a vehicle for negotiations with radio and television stations. This would give increased leverage as the united voice of all the evangelical groups involved in broadcast evangelism as compared with each group attempting to negotiate on its own.

There would also be other benefits to such an association in terms of coordination.

Pastor Hori took the responsibility of initiating further steps toward the formation of an association after the Congress was over. Hopefully, this will become a reality in the months ahead. The sessions on radio and television will have been well worth the time if such an association is a result of the 2nd Japan Congress on Evangelism.

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BIBLE EDUCATION IN THE CHURCH

Traditionally, the church has focused its educational efforts on children, and to a lesser extent, on youth. The Sunday School, for instance, has been a major part of the church's educational program. Furthermore, in Japan, Sunday School is usually considered to be for children of elementary school age.

Jesus, however, focused His teaching ministry on adults. Although He did not neglect children or youth, He spent most of His earthly ministry teaching and training adults. If His example can serve as a guideline, perhaps the church ought to continue to educate children and youth but make the education of adults its primary focus.

For a number of reasons society in general is giving greater attention to adult education. These include: (1) The explosion of knowledge, (2) Accelerating technological changes which demand learning new skills, (3) Increased leisure time making it possible for adults to participate in educational activities, (4) Recent research proving that adults even in their 60's and 70's have the capacity to learn. These same factors ought to be considered when planning for and implementing an educational program for adults in the church.

There are several doctrines which have particular relevance in setting up an adult education program in the church:

A. *Bible*: Since the Bible as God's Word is the only book that can tell us authoritatively what God is like and how we can know Him, it must have a central place in the educational program. As "a training manual for our relationship to God, to ourselves, and to others," it is the textbook (II Tim. 3:14-17). In order to provide guidance for our Christian faith and walk, a two-step approach in teaching the Bible is most effective: (1) Bible knowledge, (2) Application of Bible truth.

B. *Christ*: The supreme purpose of the Bible, both Old and New Testaments, is to reveal Christ, the Son of God. Therefore, when the Bible is taught, it is to be more than an academic dissertation on obscure facts. Rather, the goal of Bible education is that Christ might be revealed more clearly and be accepted as Savior, and that believers

might mature in Christ (Col. 1:28).

C. *Human Beings*: Teachers of the Bible must be realistic about the nature of human beings. Although created in the image of God with a responsible will, man disobeyed God's will, separating him from God. The gap is bridged only when sinful man by faith accepts the reconciliation made possible through Christ's death on the cross. Implications for Bible education include (1) The necessity to give clear teaching which will lead learners to know Christ as Savior, (2) Recognizing that the full potential of man can be realized only in Jesus Christ and teaching Bible truth accordingly.

D. *Church*: Four major images of the church focus on its unity and corporateness. The church is the



people of God, the new creation (humanity), the fellowship of the redeemed, and the body of Christ. In order to function properly and to perform its ministry of evangelism and education as commanded in the Great Commission, God has given each member spiritual gifts which are to be used to build up one another in the faith (Eph. 4:11-16). Bible education in the church, therefore, must focus on teaching methods which will enable members to actively participate in studying God's Word together, and which will train them in using their spiritual gifts to serve one another and help each member grow in Christ and to become increasingly effective witnesses of the Gospel.

E. *Holy Spirit*: The Bible is inspired by the Holy Spirit, and it is He who empowers God's Word as it is taught. He dwells in the heart of both teachers and learners who have accepted Christ as Savior. The Holy Spirit instructs, reminds, guides, declares, and reveals (John 14:26; 16:13-15; I Cor. 2:9-10). Teaching the Bible will necessitate, of course, verbal definitions, explanations, and instructions. However, before teachers or learners can understand the spiritual meanings of God's Word,

they must experience the illumination given by the Holy Spirit. Furthermore, in order that the Spirit might more freely perform His teaching ministry in each heart, it is advisable that the educational program of the church make use of teaching methods which will involve learners directly with the Bible text and enable them to discover Biblical truths for themselves.

In planning an educational program for adults, it is necessary not only to bear in mind the five Bible doctrines touched on above, but also to be aware of certain characteristics of adult learners. Malcolm Knowles, professor of education at Boston University, claims that adults learn differently from children. Accordingly, he coined a new word, *andragogy*, which means "helping adults learn," as distinguished from *pedagogy*, meaning "leading children." Andragogy is based on four characteristics of adult learners, as follows: (1) The adult's self-concept moves from depending upon others to being self-directing, (2) The adult's accumulating experience is a resource for learning, (3) The adult's readiness to learn is oriented increasingly to his social roles, (4) The adult's learning is for immediate application more than for the future.

An effective Bible education program for adults will not ignore these four characteristics of adult learners. What are some implications of each of them for Bible education?

A. *Self-Concept*: Since adults see themselves as doers and decision-makers, allow them to participate in the entire education planning process. That is, starting with a self-diagnosis of learning needs, the teacher can guide the learners to set attainable goals. Let the adults participate in gathering resources for their Bible study. Then provide opportunities for freedom of expression for all participants by using such teaching methods as group discussion, panels, symposiums, and interviews. Encourage self-evaluation and feedback during and at the close of the study program.

B. *Experience*: Since adults have had lots of different kinds of experience, the teacher ought to find ways for them to share their experiences. In this way, the adults, too, can serve as resource persons. Teaching methods that are concrete and have obvious application to the

everyday events of the learners' lives will more likely result in practical application of truths learned in the Bible study. In order to work towards life-related teaching of the Bible, follow these steps: (1) *Proper Biblical Interpretation*. With all the adult learners participating, search the Bible passage together, noticing its historical, grammatical, and cultural context. Use the inductive method of Bible study which has three main steps: observation of the Bible text itself, followed by interpretation, and application, in that order; (2) *Principle-Oriented Approach*. Don't get bogged down in excessive details of the text. Instead, look for broad Biblical principles and their meaning for life; (3) *Contemporary Outlook*. The first step listed above led to an understanding of what the Bible passage meant to the original readers. However, it is also essential that efforts be made to understand the meaning for contemporary readers. The technical term for this step is *contextualization*; (4) *Specific Focus*. Don't be satisfied with vague generalizations. In this final step teacher and adults must apply the Biblical truth to specific areas of their lives and interpersonal relationships. Pray that while studying the Bible together, Biblical truths will often intersect with some specific need in the learners' lives. When truth and life meet in Bible study, it can be called a "crossing point." A dynamic interaction occurs between the two. It is a time of decision-making. It should result in works added to faith (James 1:22-25; 2:14-26). Obedience to God's Word is an essential to growing maturity in Christ.

C. Readiness to Learn: Adults learn best those things that will enable them to advance from one phase of human development to the next. Scholars have identified specific "developmental tasks" for each age group from birth to death. The adult years can be divided into three stages - early adulthood, middle adulthood, later adulthood. Adults in each of these stages are expected to accomplish certain tasks related to their various social roles such as worker, mate, parent, citizen, etc., before they can successfully achieve tasks in the next stage.

Adults facing specific developmental tasks normally have a "read-

iness to learn" truths related to that task. This produces what may be called a "teachable moment." Therefore, the timing of the content of learning is important. Whenever possible, the teacher ought to plan with the adult learners a Bible study program that will mesh with the developmental tasks the learners are currently facing, thus taking advantage of the "teachable moments." This does not mean that a logical approach to Bible study such as book studies or Bible surveys are to be neglected. Rather, it means that whenever possible, additional opportunities ought to be given adult learners to study Bible content specifically related to their developmental tasks. Depending on the topic, learners may be divided into either homogeneous or heterogeneous study groups. As developmental tasks change, the readiness to learn will also change. This offers a continuing challenge to those planning for an adult education program to be alert to such changes.

D. Orientation to Learning. Since adults want to learn things they can apply immediately, they are oriented towards practical problems rather than subject-centeredness. Therefore, consider organizing the Bible study program according to problem areas rather than only subjects. At the beginning of the study provide an opportunity for the adults to point out specific things they hope to learn through their study together. This will help both the teacher and learner to look for Biblical truths related to their needs.

Whether the church is big or small, whether there are three or dozens of adults in the church, observing the above principles will lead to more dynamic and effective learning experiences for adults. The church that plans a Bible education program as outlined above *with* the adults (not just for them) will grow not only qualitatively but also quantitatively as adults become better prepared to obey the Great Education Commission to Go - Make Disciples - and Teach!

Elaine Nordstrom

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安藤伸市 作詞
天田 繁 作曲

♩ = 約 76~80

1. ふ く い ん を つ た え よ ち きゅう の は て り く
 2. ふ く い ん を つ み た え せ よ あ ま ね の く は ひ て り く
 3. ふ く い ん を ほ ほ こ れ よ み こ と ば の ひ か げ し
 4. み か み の ほ の ほ よ み た ま の か げ し

せ か い の も と め る す く い の ひ か り
 ひ か り の あ と め に す く い の こ ひ か り
 じゅう お と ず れ た ま え や り バ イ バ ル も て

(おりかえし) [混声で合唱する時は、この3段目だけは、歌詞の意味合からも斉唱が効果的と思われる]

こ こ ろ ひ と つ に ち か ら を あ わ せ て

ふ く い ん の し ん こ う に と も に た た か わ ん

1 福音をつたえよ 地球の果てに、
世界のもとめる 救いのひかり。

2 福音を満たせよ あまねく広く、
光りのある間に 夜の来ぬ間に。

(おりかえし)

心ひとつに 力を合わせて、
福音の信仰に 共に戦わん。

3 福音を誇れよ みことば^弱し、
十字架を忍びて いのちの限り。

4 御神のほのほよ 御^霊の風よ、
訪ずれたまえや リバイバルもて。



"Send the Gospel to the World"

Words by Nakaichi Ando

1. Let us spread abroad the Gospel story. Send it out to all the world; All the world is searching for it, Light has come to save the lost.

CHORUS:

- Join your hearts, in one accord,
 Let us join our strength and might,
 Let us strive as one, and united be,
 For the faith, the Gospel's faith.
2. Let us spread abroad the Gospel story, Let the Good News be proclaimed; For the darkness hovers o'er us, Spread the Light while it is day.
 3. Let us spread abroad the Gospel story, Raise up high God's Holy Word; Bear the cross and follow Jesus, Long as life on earth shall last.
 4. Like a glowing Flame, O, our God, Holy Spirit like the wind; Move among us, may it please You, Bring to us revival now.

Music by Tsunagu Tenda
English Translation by
Elaine Nordstrom

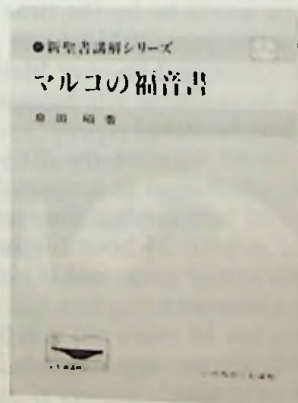
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COMMENCEMENT ADDRESS

ROBERT BOARDMAN

New Beginnings

Dr. Buss and members of the board of education; Dr. Meyers; members of the faculty, parents, loved ones and friends – members of the graduating class of 1982.

It is a strange feeling for Jean and me to realize that we are attending our last official CAJ function after 21 years and five children! And what we do without PTA? I remember the parent who was asked, "How are your children doing in school?" "Better," he replied, "but I still go to PTA meetings under an assumed name."

Some of us measure inflation by remembering that from the time we had all five kids in school at one time, until now when one is left, our school budgets through the years remained just the same for one as for the five together.

Commencement means Beginning – or new beginning, a new start, or genesis – like being on a threshold. Commencement is a new dawn – the raising of the curtain. I like these words in Isaiah:

"Behold, I will do a new thing; now it shall spring forth; shall you not know it? I will even make a way in the wilderness, and rivers in the desert." (Isaiah 43:19)

The Scriptures announce the new thing before they spring forth – they are seen as germinating through the eyes of faith. In your young blossoming lives, I see, through the eyes of faith, these new and wonderful

things that the Lord Jesus Christ is doing for you – and preparing for you and will perform through you in the future.

Just as every person has a unique and different personality, so every class has a unique personality. The personality of the class of 1982 might be described by these words: persevering, industrious, honest, fearful, hopeful.

Your Life and Times

Your lives and times began in 1963 or 1964. Those were tumultuous days marked by the assassination of John Kennedy and then the murder of his assassin Harvey Oswald. President Diem of South Vietnam was also assassinated in 1963.

In that same year, the year many of you were born, the US Supreme Court ruled against the reciting of the Lord's prayer and Bible verses in public schools. Japan itself was being torn and rocked by *demo* after *demo*. Our involvement in Viet Nam was deep and increasing. Three civil rights workers were missing and found murdered in Mississippi. The hippie movement was in full swing – and there were many other events that moved the West and consequently the world.

When you entered the first grade in 1970 Dr. Essenberg was headmaster and since then you have worked your way through four other headmasters! Your graduating class gives CAJ a total of 770 graduates.

However to us who gather to honor you today, you are not numbers, but precious sons and daughters, loved ones, through which God is going to do great and mighty things – yes, these new things promised in Isaiah 43.

If God gives you a normal life span, which he says in Psalm 91 is 70 years, then you will spend about half of your years in this century and half in the 21st century!

About half way through your lifespan, that is, around the turn of the century, some scientists predict the population of the world will have doubled from around the time of your birth. And what will the population of the world be by the time you are 70 in the year 2035? I am personally so sure that in your lifetime, the Lord Jesus Christ will have come again. How exciting!

If we could squeeze the 70 years that God allots man in a normal life span into 24 hours, what time would it now be in your 24 hour lifetime?

– If you are 17 years old it is 0600 in the morning.

– If you are 18 years old it is 0620.

– If you are my age, 58, it is 2000 in the evening!

It is the early morning in your life and apparently you have most of the day left to use. A man once wrote this:

"We live but once. The years of childhood, when once past, are past forever. It matters not how ardently we may wish to live them over; it avails us nothing. So it is

with the other stages of life. The past is no longer ours. It has gone beyond our reach. What we have made it, it shall remain. There is no power in Heaven or on earth that can change it.

"The record of our past stands forth in bold and ineffaceable characters, open to the all-seeing eye of God. There it stands, and one day we shall give an account of it. The present moment alone is ours. 'Now is thy treasure possessed unawares!' Today is a day which we never had before, which we shall never have again. It rose from the great ocean of eternity, and again sinks into its unfathomable depths (Talmadge)."

On your road of life to the year 2035, the end of your three score and ten years, some of you will be surprised by death. Yes, it is only 0600 in the morning, yet for some it is much later on the clock.

Let no man despise or look down on your youthfulness, but rather redeem the time God has allotted to you. I like what Baxter said as a challenge on redeeming the time:

Spend your time in nothing which you know must be repented of; in nothing on which you might not pray the blessing of God; in nothing which you could not review with a quiet conscience on your dying bed; in nothing which you might not safely and properly be found doing if death should surprise you in the act (Baxter).

Your Hopes and Fears

In the questionnaire I sent you, many of you responded so honestly and beautifully by listing your hopes, dreams, prayers, favorite scriptures as well as your fears.

One of your unaffected, honest and refreshing prayers was written this way:

"God, I want to take one step at a time and not to become a worry wart!

I hate anticipating the bridge before it comes – which grown-ups have a great way of doing."

I would say this graduating senior has stopped praying and started meddling!

Someone has well said, "Courage is resistance to fear, mastery of fear – not the absence of fear." Some of the fears listed by you as you prepare to leave your loved ones are:

- "Leaving my friends here."
- "Not making close friends. Losing my identity, being a nobody. Here at CAJ I am secure in my identity – I am so and so – and so and so's friend – a good athlete – I am unique – I stand out because everyone knows me. But there, in the USA, no one will give a bean if I had 10 MVP trophies. I will have to start over. I'm scared."
- Financial fears were high on the list.
- "People (over there) won't be able to understand my views of life."
- Others listed fear of the sudden, unknown cultural changes and ignorance of manners.
- "That I will talk too much about stuff I don't know about."
- The fear that, "I would be drawn into the world, into materialism, and be satisfied with a mediocre existence."



Yes, these are all honest fears in your lives, but no more than some of the apprehensions in the lives of your parents and loved ones here in this auditorium. I'm sure that this is one reason that many of you listed as your favorite Scripture:

"Trust in the Lord with all your heart; and lean not to your own understanding. In all your ways acknowledge him, and he shall direct your paths." (Proverbs 3.5,6).

Following this choice, Psalm 23 was the next favorite.

There is One who is the great Fearcatcher. He has a hole without a bottom into which he has thrown the billions of fears of those who trust him since the world began. All of those anxieties, worries, cares and fears have disappeared down that bottomless hole. One of you listed this portion of Scripture that gives you the most courage and strength:

Cast all your cares, anxieties, worries and fears upon him for he cares for you. (1 Peter 5.7).

There is the story of faith and courage at a western university a few years ago. Someone they called "a little clump of flesh" came to the school wanting to enroll. It was a rather doubtful case, but finally they accepted him.

The first week in English class the professor said, "When I call your name, rise, and after that I'll know your name." A name was called and no one rose; it was called a second time and still no one rose. Indignantly the professor said, "Didn't I ask you to rise?"

A voice chirped back, "I'm sorry, sir, I haven't stood on my feet since I was two years old." Four years passed, graduation came and that "little clump of flesh" won every honor that the university bestowed.

The people applauded when the football captain received his diploma – and others were applauded for various honors they received. Then a name was called and the football captain and the basketball captain made a basket out of their arms and carried the little clump of humanity across the stage. The applause was so deafening and so prolonged that it seemed the walls were trembling.

"It isn't what happened to us, it's what happened within us that really counts." This crippled young man had the faith and courage to overcome the limitations of his body. He was undaunted and refused to give up.

One time eleven noted men locked themselves in a hotel to try to discover answers to the problem of "Why Men Fail." Here are some of their conclusions:

"First, the majority of people who succeed in life are not more gifted than those who fail.

Secondly, the majority of those who fail in life are not less gifted than those who succeed.

Thirdly, the majority of people go all through life using less than 40 percent of their God-given abilities.

Fourth, the majority of people who have handicaps, liabilities and frustrations, who are crippled or blind or deaf, who have every reason to fail – fail to fail. They make good.

Your "faith is the hinge that opens the door to opportunities."

Your Challenge and Opportunities

The world waits for multitudes of young people who will never become president or prime minister, or governor of a state – or even president of an organization, but who quietly and without ostentation, nevertheless will exert true Christian leadership in their respective walks of life.

As you learn to master fear, and as you develop courage that resists fear – these very fears can drive you to the Lord Jesus Christ who will direct you in meeting the unprecedented challenges and opportunities of your generation.

In the epistle of First John it says that, "perfect love casts out fear." He, the Saviour, is perfect love and he alone gives perfect love. Seek him and as you find him and know him, you will be given needed portions of perfect love.

"God is not saying to us, "come, each of you, do *your* thing and try to get along. He is saying, 'It is time to do *my* thing. Take these keys – a Gospel that is true, a love

that has flesh on it, the power and vision that belongs to me alone – and open the door to the world." (Leighton Ford – modified.)

Ask God for vision – the kind of vision that sees what the true issues of life are in light of Jesus Christ, eternity and the great commission. This vision may best be illustrated by the story of three stone cutters. These three men were all engaged in the same task. Each was asked separately what he was doing.

"One said he was making five dollars a day. Another replied that he was cutting stone. The third said he was building a cathedral. The difference was not in what they were actually doing, although the spirit of the third might quite possibly have made him the more expert at his task.

"They were all earning the same wage; they were all cutting stone; but only one held it in his mind that he was helping build a great edifice. Life meant more to him than to his fellow workmen, because he saw further and more clearly" (Omaha Bee).

May each of you see further and more clearly through the eyes of

faith. We thank our great God for the privilege of his having entrusted us with your lives for a season. Together with you we anticipate the new things that are already coming to pass. One of you seniors wrote out this prayer at this time of new beginnings:

"Lord, please help me. I'm scared. I'm weak. I'm also selfish. I want to succeed in whatever's out there. Thank you for giving me so much. I will treasure what I had here. Amen."

Today is the beginning – the new dawn, the raising of the curtain, a new start. Our love, prayers and confidence are with you. I close with another exciting promise, again from the book of Isaiah, as you face the new dawn:

"Behold I will make you a new sharp threshing instrument having teeth: you shall thresh the mountains, and beat them small, and shall make the hills as chaff. You shall fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and you shall rejoice in the Lord and shall glory in the Holy One of Israel" (Isaiah 41:15, 16).

CHRISTIAN ACADEMY IN JAPAN

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CAJ ESTABLISHES A SERVICE FOR OUTLYING MISSIONARY FAMILIES



The Christian Academy in Japan is looking optimistically into the future. Headmaster Claude Meyers shares one of the exciting horizons of service that CAJ has entered. Periodic workshops are being held at CAJ. Contact Dr. Meyers for full details.

CLAUDE MEYERS

"Shirley, did the test materials arrive from the correspondence course for Stephen?"

"No, honey, but I am expecting them any day. I mailed in the last set of classwork over two weeks ago, and I am concerned that Steve continue to make progress. I do hope that these are the right kind of materials for him. I wonder if there are other types of things that he should be studying."

"Shirley, do you think that Steve is developing socially in the way that he should? He seldom has other children to play with in his own language."

"Honey, I think that you worry too much. We need to thank the Lord for bringing us to this part of Japan and for giving us such a good ministry. I'll have to admit, though, that sometimes I, too, wonder about Steve's progress. If only there were some person or other professionals who could give us some assurance or other positive direction."

Perhaps, to many of you, the above is not an out-of-the-ordinary dialogue. There are numerous missionary families living and working in Japan whose native language is not Japanese. Yet they are either sending their children to a Japanese elementary school or keeping them

at home and assuming the responsibility for their education. Because they do not live in close proximity to a school of their native language or there are other circumstances which mitigate against attending a school, these families depend on established correspondence courses or other types of study programs to lay the educational base for their children.

Christian Academy in Japan is in the midst of a study program designed to consider these circumstances and to help meet the needs of outlying missionary families with educational needs. CAJ recognizes that it was established to serve the missionary community here in Japan and that it has within its facilities and programs an abundance of resources which could contribute to the educational development of missionary children in more remote areas.

The Board recently established the position of "educational support services coordinator" and is actively looking for personnel to fill this position. An "educational support services coordinator" would explore the educational needs of outlying missionary families and develop strategy to help meet the needs.

Under consideration already are ideas which would make available

resources such as library books or textual materials as well as the personal expertise of the coordinator who would periodically visit either the individual families or clusters of families which might meet together in a satellite school situation.

Recently, an ad hoc committee, chaired by Sharon Hommes, met to lay the groundwork for this program. Staff and student representatives shared freely in a time of brainstorming and the outcome was to design a questionnaire for families in Japan concerning their needs and to set up a workshop in October to which interested persons could come and make positive suggestions toward program development.

This idea has been shared with the heads of missions which supply teachers to CAJ and has been received with considerable enthusiasm. A number of missions have indicated that they would be willing to support such a program with personnel as it would further enhance their work in the more remote areas.

I believe the Lord has strategically placed CAJ here in the Tokyo area as a hub of service. As a hub is to a wheel, so CAJ can reach out to the outer rim of Greater Japan with spokes of service, communication, and commitment. The Lord has

blessed the ministry of CAJ in numerous ways through the years, and this background lays a significant foundation for the future. We cannot be satisfied to remain static or just maintain the status quo. The challenge to us today, as it was to Abraham long ago, is to be on the cutting edge of faith and to launch out believing that God will supply and that He will be true according to His Word.

Pray that the Lord will bring His chosen vessel to be the coordinator of this vital program.

Another aspect of the outreach

ministry program is to provide consultation services, resources, and expertise to already established outlying schools which may request assistance.

Another need for the MK school situation in Japan is for increased communication and understanding. Parents need to be reassured that they are "not a lone man on an island" but that there are others sharing similar experiences. One goal of the support services program will be to facilitate that communication through a newsletter or other medium.

On a larger scale, all the missionary schools in Southeast Asia are loosely affiliated through a missionary kids overseas schools (MKOS) organization. Christian Academy in Japan will host the annual conference in November with Dr. Roy Lowrie, president of the Association of Christian Schools International (ACSI) as the keynote speaker. Christian school administrators who are interested in participating in the conference should make contact with Dr. Claude Meyers, Headmaster, at Christian Academy in Japan, at their earliest convenience.

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JAPAN HARVEST

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CHRISTIAN ACADEMY IN JAPAN

"CAJ Enrollment on the Increase"

The enrollment at Christian Academy in Japan for 1981-82 hit a high of 296 students during late April and early May. This is an increase of nine over the previous year's high enrollment mark.

"CAJ Commencement, 1982"

Thirty-seven students were honored at the 28th Annual Commencement Exercises held in the Auditorium of Christian Academy in Japan on Friday, June 4. This brings to 770 the number of students trained at CAJ and launched into a productive life of service to the Lord and community. Jeffrey Taylor delivered the Valedictory Address and Lucien Kress and Michael Magee shared the honor of being co-Salutatorians. The first Annual Howard Blair Scholarship Award of U.S. \$500 was given to Nathan Allen and the CAJ Honor Award was given to Timothy Turner, outgoing student body president. The commencement address was delivered by Rev. Robert Boardman.

"Moving Into the Future"

Recent remodeling was provided for the expansion of the library at Christian Academy in Japan to include a new media center. An adjacent room has been appropriated and refurbished with carpeting, new book shelves, and storage cabinets to provide a new thrust in instructional support services through both media/hardware and software. Consultant Jane Prestabek has provided energy and ideas to motivate total staff interest in the project.

"Missionary Support"

A mini-conference center is available at Christian Academy in Japan for small group meetings, accommodating as many as 12 people. This is possible since the unused former boys' dormitory has been refurbished into updated transit rooms which are adjacent to a large meeting area. Until Christmas, this center will be used by TEAM Hostel as they await the construction and completion of their new living facility.

CAJ's recent information-gathering questionnaire has been fruitful and indicates considerable interest and support for the proposed educational support services program. The potential of this support ministry to parents working in areas away from established schools is exciting. It holds potentially significant impact on total missionary involvement and effectiveness in Japan.

Looking closer to home, efforts are proceeding to provide services to the immediate area around CAJ. Betty Turner is scheduled to conduct a class on how to learn and remember kanji. Interested people should inquire in the office for details.

"Century/4 Librarian"

June Habbestad has completed 25 years of faithful service to Christian Academy in Japan. She was honored at the recently held Commencement Exercises by a gift from the Board. She is best remembered by her presence in the library, her work with school dramatic productions, and with the production of the annual Alumni News.

JAPANESE SCHOOL:

A VIABLE OPTION

VERNADENE HECK

KAY SHADE

The editor has asked two mothers who sent their children to Japanese schools to frankly share their observations. For a related subject read the article by CAJ's headmaster, Dr. Claude Meyers.

In the past missionaries' children often went to their homeland at an early age to be educated. That changed as American boarding schools in foreign lands and correspondence courses became more available. Today, for elementary-school-aged children, in the cultured land of Japan, we have a further viable option: the public schools of our own neighborhoods.

Since each has weaknesses, no single option is right for all children. As one individual, with limited experience (but a positive experience), I would like to share a little of what we did when we opted for Japanese school.

We considered the plusses of the neighborhood school. Like any parents, we wanted our children with us as long as possible, but, . . . not at ANY cost. There is a price to pay when sending a child away; there is also a price to pay when using a nearby school that is not ideally suited to a child. The price differs with families, with children within families, and with the various school situations that are available (boarding school as well as neighborhood school).

Yochien went well for our oldest child during language school days, so we chose to continue in Japanese school, evaluate along the way, and make changes if that became necessary. Sending a child away can sometimes be a traumatic experience. Keeping a child at home, observing his progress, and taking steps to correct problems as they might arise seemed safer to us.

In addition to quality education, Japanese schools offered our children opportunities to develop socially and culturally. Study by correspondence is excellent in many ways. But how

does a child learn to get along with peers; function in a group; compete in sports; and (when parents aren't equipped) develop in the areas of art, music and scientific experimentation?

Who has struggled with this Japanese language and not wished he were bilingual from childhood? What better way is there than to learn it naturally like the Japanese themselves! It is unfortunate some were born and raised in this land and can't speak Japanese as well as their Japanese peers can speak English.

We all feel there are situations in which we just don't "fit". We will always be foreigners. But daily life can be more pleasant if our children feel good about being here, because they "fit" a little better than we do. Most children are flexible and can quickly adapt to the surroundings of public school.

I could go on, but this is enough for you to see that there can be benefits from Japanese school. After deciding to try it, we felt it was necessary to make concerted and continuous effort to ensure our children's Americanism. It is likely they will return to their homeland and they must be prepared to function well there, too. Practically speaking, here are some of the things we did:

LANGUAGE

We spoke only English in the home. We watched English broadcasts on TV. We read many kinds of American books. The children often listened to English recordings of stories and songs while playing or going to sleep. We required our children to play with English-speaking children whenever possible.

CUSTOMS

We celebrated the major American holidays in traditional ways. We discouraged activities directly connected to Japanese religions (attendance at temple festivals, etc.) We basically lived American-style: in our home furnishings, our dress, and eating habits.

WAY OF LIFE

We encouraged individuality, even when this meant trying something new at the risk of being different or of making a mistake and being laughed at (something Japanese don't usually do). We taught American etiquette (especially gentlemanly ways toward girls since boys are usually favored in Japan). We emphasized complete honesty (counteracting Japanese evasiveness and face-saving).

EDUCATION

We taught our children to read in English before they were exposed to the Japanese written language in order to establish the left-right, hand-eye coordination necessary for skilled reading and writing. We used a complete English curriculum by correspondence, teaching the children an hour every morning before school (when they were at their best). We kept them one grade ahead in their English studies, emphasizing the language arts. Japanese schools teach the basics in most courses and we taught mostly the English vocabulary for those courses. Where content differs, children handling their own language well, will fill in the gaps soon after making the switch to American school.

We benefitted over-all by our experience. However, we do not recommend the neighborhood school for everybody. There were difficulties along the way. For us, they were fewer than there might have been had we done it another way. We may never know to what extent our children might have been adversely affected, but right now they seem to be well adjusted in American school and the plusses far outweigh any minuses.

Vernadene Heck



WHO EATS THE WHALES IN JAPAN

We never intended to send our children to Japanese school. *Yochien*, yes, but after that we felt the education should be in English, the child's mother tongue. But we did want our children to learn Japanese well, written and spoken. Accordingly, after language school and *yochien*, including a shortened version of English kindergarten, we moved to a midway point, midway between a military school and our church planting area, and our daughter had her first grade in English. That was good for her but not so good for the work. We realized we had to move to where we were working. At that time we had the following options:

- 1) send Pam to boarding school (close enough for weekends home)
- 2) send her to an International School 1½ hrs. distant by train
- 3) teach her at home
- 4) send her to Japanese school, a 10-minute walk, and supplement with English at home.

We hated to send her away. Perhaps subconsciously I remembered the words and face of the English headmistress who had visited us in Karuizawa. Retired, she could look back on a long line of girls, among them many missionary daughters, who had passed through her school. "Keep them home with you," she said. "Better a deficient education and your children home."

The International School was possible but, we felt, too far away and very expensive (we did use this school later for one of our children from grades 3-5). With a baby and a 3 year old I didn't see how I'd have the time, strength or patience to teach a full course at home. And then, wouldn't the child be lonely, cut off from her peers? So we opted for Japanese school, after much prayer and discussion with our friends. Our "senior missionaries," the Springers, were very supportive. Other things that influenced us were: Pam's reading ability in English; she would not be going in cold since we had continued her Japanese lessons while she was in American school; a young Japanese Christian who spoke English was assigned to the very school Pam would attend, and, yes, she would teach first and second grades. (Miss Aoyama also attended our church and corrected my husband's sermons and became a very good friend). We sent away for a correspondence course and found that by trimming all but the essentials we could get Pam's work done in an hour a day, sometimes less, though she read constantly in English. I gave up sending her work back and forth to be graded in the States because an early letter to the correspondence school brought back a reply from her teacher containing seven (7) grammatical and/or spelling errors! My husband taught Pam her 2nd grade phonics since I am extremely poor in that area and I concentrated on English, spelling, writing, etc. I think we were fairly faithful for part of the school year but finally abandoned formal English teaching altogether, with exceptions:

1. English only to be spoken at home and elsewhere unless it seemed discourteous.

We have met others who say they have this rule but whose children look blank when addressed in English but who respond quickly to Japanese. We insisted our children

speak to each other in English at home (to our occasional discomfort since they quarreled more politely in Japanese).

2. First grade in English, necessary to establish reading.

3. English reading continued, and English studies done sporadically. We always tried to get spelling books for the children for every grade. The reading has never been forced but encouraged with lots of English books at their level. One daughter read through the child's encyclopedia (15 volumes). She still loves to collect facts. Another read Gisell's *Institute of Child Behavior* in first grade, rarely on recommended readings for children though valuable for parents' sanity. We always read to our children until they got to the stage where they could read more quickly silently.

As enthusiastic as we are about Japanese school we are also aware that not every child can make it through with self-respect intact. Our oldest girl did well, but for our second daughter it was a disaster. We had to take her out in 3rd grade. In looking back, I wish we would have asked for her 1st and 2nd grade teacher to continue to be her teacher for 3rd and 4th grades (the teacher has a class for two consecutive years). If your child tends to be emotional and very creative the Japanese school can be stifling. The more even disposition a child has the easier he will find Japanese school.

A few other things we have learned:

The Religious Question. In our experience (10 years, two schools) there has been no problem. The closest to a problem we came was when one daughter's art class was to make *omikoshi* (portable shrines) and parade with them on the school grounds. My daughter suggested to her group that they put no *Torii* on their structure so they didn't. None of our children have ever been taken to a shrine nor has anything religious been taught in class, to our knowledge. A very few folktales are included in the reading books (perhaps one per year?) but are of the sort that you can view as a family on TV, e.g. *Nihon Mukashi Banashi*. Children will run into religious situations when visiting other children's homes, so explain to them the meaning of the *butsudan* and god shelf. Children can teach their friends

about our wonderful God. Sometimes after these talks their friends have come to us, and sometimes the parents have come.

Class Meetings (Kondankai). Attend as many of these as possible. They are held 4-5 times a year. The first hour is class observation (math or science or whatever the teacher decides) and then follows a meeting with the other mothers when usually the teacher talks interminably and other discussion follows that. I go armed with my dictionary and sit beside a friendly mother who helps dispel the fog when the discussion is beyond my level. You can talk with the teacher for a few minutes on these occasions, but don't expect privacy. Usually once a year there will be an opportunity for a private talk. These class meetings are good opportunities to make friends, and are completely separate from the PTA, a real power-structure in the school. The P stands for mothers since the President, a man, is only a figurehead. PTA can be very time-consuming but perhaps worthwhile. I have had a number of Japanese friends tell me to avoid it.

Kyūshoku. Started after the war to feed Japanese children at least one good meal a day this subsidized lunch program is very convenient for Japanese housewives. Cost: about ¥3,000 monthly. A menu is given to each household with protein, carbohydrate and vitamin content detailed for each meal. Unfortunately the food has rarely delighted our children's palates. How happy our girls would have been with a peanut butter sandwich! (Amy's teacher, who visited us yesterday, confessed that she hated *kyūshoku* as a child because of the odor of the milk, reconstructed, powdered skim, donated by the US government!). Classes eat lunch together with the teacher in the classroom. Style is neither Japanese (rice is only once a month) nor Western, though milk and bread are given daily. And if, when reading the papers you have ever wondered what happens to Japan's harvest of whales that provokes such an international outcry, you can rest assured that the whales go to a good cause: the feeding of the school children.

Grading. There are 3 grades. A, B and C. Or *Yoi, Futsū,* and *Mō sukoshi gambarimashō.* Equivalent to Good, Average and Failing. 80-100 = A,

60-80 = B, below 60 = C. Warn your child that grading is different in English schools since they will tend to feel smug with an 82 and content with a 65.

Subjects: Kokugo, Japanese language. Probably will be the toughest for your child. All else hinges on it. For those of us who grew up bored with Dick, Jane and Spot, the stories are unusually good and sensitive even in 1st grade. A tutor is often worthwhile during the first 2 years for this subject.

Math. Usually taught interestingly. A year ahead of English schools. Multiplication tables forward and backward must be learned in 2nd grade, and can be said much more rapidly than in English, thus remaining in use long after Japanese school.

Science. Experiments from 1st grade. Watching flowers grow, making dyes from flowers, use of magnets. Delightful.

Social Studies. Very thorough from 1st grade and interesting to Japanese but our girls found a little dull.

Taiiku. Gym. Your long-legged youngsters will probably excel here. The change into shirt and shorts is made in class (turn your back and avert your eyes).

Art. Lapped up. Many mediums, many forms. Save small jars and boxes.

Fitting into English School after Japanese. This in itself could be a whole article. We heard dire predictions. I think it can be bad sometimes. Our own daughter said it took her about two years to really like CAJ, but she doesn't know how much of that is due to the school, her age, and her personality. Japanese children are not as sophisticated as American. The Japanese language is much more emotionally descriptive than English, but not as clear. Depending on the length of time in school and the contact with foreigners, the transition can be easy or difficult. As parents we need to decide at what stage the child's social, and educational benefits necessitate the switch. Our oldest girl went through 5th grade, entering CAJ at Junior high level. The 2nd daughter only went through half of 3rd grade, then going to Yokohama International School, and at 6th grade to CAJ. Our 3rd girl finished 4th grade, and has just

gone into the last quarter of 5th at CAJ. Our 4th daughter we hope can stay in through 5th grade.

I think those of us who have placed our children in Japanese school feel the benefits far outweigh the losses. They are with *us*, poor parents though we may be at times, the natural place for children. They feel at home in Japan, the place we have made our home and where they will live until college. A width of sympathy and understanding for another culture and race is not a mean attainment. Fluency in a very difficult language is not to be despised. In spite of initial problems when re-entering the English school system, all those who had gone to Japanese school were thankful they had, according to a recent poll Pam took at CAJ. I think they respect the Japanese more and likewise the Japanese respect them more.

Then I think we need to keep in mind that every problem that arises when a child enters an English school after going to Japanese school is not necessarily the fault of the Japanese school system. A grandparent or great-grandparent may be the cause. (Of course not the mother or father!)

Fitting In in general. Finally we need ask ourselves exactly what we want our children to fit in *to*. If we say, American society, we must qualify that as Christians. Even "Christian America" would need defining. A specific school? A specific job? I went to at least nine different schools before college (two colleges, two Bible schools) and each one was a culture unto itself. Even now when we go on furlough, I'm not sure I "fit in"! Let's not worry too much about this aspect of social conformity. A far greater concern is fitting into a good church situation, both here and in the homeland.

I hope this article will encourage some younger missionaries to try Japanese school. It can be done successfully and thus churches can be established in areas where no English school facilities are available.

Kay Shade





OKINAWA CHRISTIAN SCHOOL

Okinawa is a remote island for most of the JEMA missionaries, including the editor. Paul Gieschen shares what God is doing at Okinawa Christian School. Perhaps reading this article will encourage some missionary family to sow the seed of God's Word in Okinawa.

PAUL GIESCHEN

Good stories always begin the same way, so . . . Once upon a time (actually it was 1957), there were some missionaries who had come from the United States to work among the Okinawans. Their work was progressing well, but alas! alas! a dark cloud hovered on the horizon. How, when, where and at what cost could their children get an education?

A Small Beginning

Planning, investigating, talking, and much prayer brought about the birth of OKINAWA CHRISTIAN SCHOOL. Eleven students and one teacher, Mrs. Austin, began classes in a tool shed owned by a construction company. But the tool shed soon became too small, and the next "home" for OCS was a quonset hut in the Camp Kuwae area. It was not exactly beautiful, but it served the purpose.

In 1962, land was purchased on "Hacksaw Ridge", site of one of the

fiercest battles of World War II. This location provides a commanding view of the surrounding urban areas and the South China Sea. Being in the south central part of Okinawa, OCS is near the larger centers of population and convenient to the American military bases as well.

Second Decade

Some ten years later, the campus had begun to look like a "real" school and a permanent place of ministry. The physical plant itself now included a three-story elementary wing, a two-story high school wing, a high school library, a science lab, and a multi-purpose gymnasium. The current administration building was dedicated in the spring of 1976.

As the physical aspects of the school grew, so, too, did the concept and vision of its ministry. Established originally to meet the needs of the "MKs," the idea to extend the outreach to the many other national-

ities living in Okinawa quickly followed. With the constant undergirding of prayer, the character of OCS evolved. As the Okinawan students were incorporated into the student body, the language barriers became obvious. In an undaunted manner that has become typical of OCS, an elementary, then a high school, English as a Second Language program came into existence. The Japanese community is the major participant in the ESL program, but people from other language groups are always welcome, too.

What about the hundreds of students who have passed through the doors of OCS in these past twenty-five years? What has the school done for them? Since its inception the purpose of OCS has been to educate the whole person – mentally, physically, socially, and spiritually – and to do this within a Christian context. **THIS IS STILL OUR AIM AND PURPOSE!**



OCS Today

And what of today? The Spring, 1982, enrollment is 325, consisting of missionary children, mixed racial children (who are not allowed to attend the Japanese schools or the American Department of Defense schools), Japanese, Chinese, Koreans, and some children of U.S. military personnel. The thirty-member faculty is made up of missionary and locally hired teachers who represent a variety of evangelical denominations.

The comprehensive program of OCS includes interscholastic sports competition, choir, private music lessons (voice, piano), Bible clubs on the junior high and high school level, and special interest clubs such as chess and ping pong.

But the curriculum, the physical plant, and the varied program are not the total picture. Take these things, however, and undergird them with prayer, a God-given vision, a dedicated faculty and staff, competent administration, a loving and genuine concern for others, fairly administered discipline, support from friends in the U.S. - and then,

you truly have a quality product. Such an effort is, indeed, an effective ministry and outreach in Christ's name.

Does OCS score 100 per cent? No - that would turn our story into a fairy tale. But we do have something special to offer every child who comes to us; and with each child also comes a family or guardian and the further opportunity to share and reach into areas where Christ is not yet known.

Some of the former students have done well, others are struggling, but none have passed through OCS without hearing the gospel and without having the opportunity to receive a quality education.

OCS at its best is -

Three elementary students accepting Christ at camp;

Graduates entering college with the desire to return and teach at OCS; Japanese parents learning about Jesus through the Christmas program, English classes, and International church services;

A graduate maintaining a 4.0 grade average at the University of Kansas;

The Homecoming Queen passing out

the flowers of her bouquet to all the little children gathered around; Dedication of the new classroom building in the Fall of 1981;

Tired muscles and sore feet at the end of the annual thirty kilometer Walk-A-Thon;

A special offering taken spontaneously to help a family in an emergency.

We invite you to become part of the OCS story: Come visit us and consider the expansion of your mission outreach to include the prefecture of Okinawa, knowing that it will always be the desire of OKINAWA CHRISTIAN SCHOOL to continue to provide quality education to the children of the missionary community. Or maybe you see yourself at OCS as a teacher or staff member.

Address all inquiries to:

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LETTERS TO THE EDITOR

The editor wishes to thank the many who took time to respond to Dr. Philip Payne's article (Vol. 31, No. 4). Two letters with pro and con views will bring this topic to a close. Ed.

Dear Editor,

Regarding Philip Payne's article, *Women in Church Leadership*, 1 Timothy 2.11-3.13 Reconsidered, is it possible that for almost two thousand years Christians have been reading their Bibles in error? and that after a seven year study by one man, we have now received true enlightenment? I hardly think so.

With due respect for Payne's efforts, they boil down to another attempt to "culturize" the New Testament. That is, he attempts to make these passages that run counter to the popular trends of today a cultural issue that does not apply to present day "enlightened" and "advanced" cultures compared with those of New Testament times.

One of the most unpopular matters of the present age is to believe and stand upon the doctrine that in spiritual matters women are to be in subjection to men. This is not to in any way infer that women are inferior to men, but rather that in God's divine order man is to be the head of women, just as Christ is the head of the church, his body. (Ephesians 5.21-33)

Despite Payne's sincere attempts to culturize the passages he deals with, I cannot see how he can escape the fact in Scripture that God has not ordained women to assume spiritual leadership over men. In fact some of the very passages he

used to attempt to justify women being able to lead men are passages that confirm that they should not lead, when capable men are present. He says that "they (women) were involved in each of the major problems listed" . . .

Although our Lord Jesus Christ had great compassion upon and understanding of women and although they were an invaluable part of his retinue of followers - and even though certain of these women were more faithful than the disciples, following him all the way to the cross - nevertheless, when Jesus ordained the Twelve there was no woman among them. (Mark 3.13-19)

It would, by present day Western cultural reasoning, be logical to say that because those women who followed our Saviour to the cross were more faithful, they should be given preference in ordination over the Twelve. The Scripture does not reveal or teach this.

As Christian missionaries we often mix our own cultural trends, traditions and backgrounds into the message we attempt to present to the people to whom we have been sent. Payne has come from a Western society that is in the process of revolutionizing the place of women. The degrees to which we as missionaries are influenced by our own cultures are many and varied.

But these cultural trends and cycles are fickle, always changing and like the waves of the sea are never stable. What is culturally popular and "in" today can be anathema tomorrow. Only the unchanging Word of God gives us a stable message that transcends cultures and cultural trends. For Payne to attempt to make the lucid Word of God say what it clearly does not say is tampering with the holy Scriptures.

His treatment of 1 Timothy 3.1-13 seems to be a desperate attempt to "detoxify" the unpopularity of its unimpeachable teaching. Both positions of spiritual leadership, overseers and deacons, state clearly that they should be "the husband of one wife." How can a woman be the husband of one wife?

The favorite verse of all advocates of women in church leadership is Galatians 3.28 and Philip Payne, again, I'm sure in all sincerity, does not fail to conclude with this portion.

The use of Galatians 3.28 does not do away with man's specific responsibilities within the body of Christ. All are free and all are one, but all are still in subjection to authorities in the performance of daily or regular duties - children to parents, employees to employers, citizens to ruler, women to men (Ephesians 5 & 6), and younger to the elder. (1 Peter 5.5)

The facts of life are that someone is still in charge. There must be order, responsibility and propriety (1 Corinthians 14.40). If the President of the King happens to be a Christian it means that in our standing before the living God he and I are one, yes - but it does not give me license or freedom (though I am free) to escape my responsibility to him as an obedient citizen-subject.

I cannot use the fact of our standing before God as an excuse for taking over his responsibilities - or of disobeying him. This would lead to anarchy. So also I see of no way to misread the clear teaching of the Scriptures that woman is to be in subjection to man and is not to usurp authority over man even though we are one in Christ and free.

Sincerely yours,
Robert Boardman

Dear Mr. Buss,

Thanks for publishing Dr. Philip Payne's article, "Women in Church Leadership." It is the best I have seen for sound exegesis.

As a single woman missionary pushed by God into a preaching pastoral ministry, the only encouragement I have received from most men missionaries is, "I guess there aren't enough men around to do the job." - which makes me feel second-rate and in times of felt weakness cry out - "What am I supposed to be doing then? Praying to God to send me a husband?"

Those who have been encouragements to me have been Japanese elderly men who have been humble enough to sit under the ministry of a mere woman. I think they recognize that after all it is the authority of the Word - not male or female.

Dr. Payne's article has given me greater confidence that what God has pushed me into is "according to His Word" and not contrary to it as many suppose.

Ikuye Uchida



“SEISHO O YOMU KAI”

PHYLLIS JENSEN

The editor has asked Phyllis Jensen to interview leaders in Japan's version of The Neighborhood Bible Studies with the hope that this approach to Bible study may find even wider application in Japan.

Seisho O Yomu Kai is an organization which is publishing guides to be used for small group discussion-type Bible studies. At present the guides are translations of the *Neighborhood Bible Studies of the United States* which are co-authored by Marilyn Kunz and Catherine Schell. The staff of Seisho O Yomu Kai holds workshops and gives training in their recommended method to those interested. The address is 2-1-20 Tamagawa Gakuen, Machida Shi, Tokyo 194 or POB 58, Machida Shi, Tokyo 194.

Question: Let's start at the beginning - when and how did Seisho O Yomu Kai begin?

Answer: Virginia Bowen, associate staff with *Kirisuto Gakusei Kai*: In 1970, Lorraine Fleischman and I started a Bible study for four ladies who had recently found the Lord. We had used various guides and texts, but then we finally began to use the *Neighborhood Bible Studies* guide on the Gospel of Mark. We translated the lessons week by week. When the group grew to twelve, we encouraged them to divide into two groups. Reluctantly they did this, but very quickly they admitted that studying in small groups was much better. Each member could participate twice as often and that increased their interest in the study. Then, it was time for a short furlough for us, so we launched into teaching them how to lead

the groups themselves. So, for the three months we were gone, they rotated leadership. When we returned we found them even more enthusiastic and involved in the studies. Thus, without our designing or planning, we had found how effective the method of NBS is here in Japan. And in a new way we were free to teach and train others. The word of the guides and method began to get around, and soon our time began to be completely occupied with just translating, publishing, and helping groups to start and encouraging the existing groups. Three years ago we formed a board of directors. We've been working with SYK now for thirteen years. I can say, now I'm more convinced than ever that the method works here in Japan.

Question: The next question has to be, what is this method?

Answer: Lorraine Fleischman, also of KGK and co-worker with Virginia Bowen: Before I give the method, which really Virginia has already presented in essence, I'd like to say that our aims are the same as all evangelical mission groups, that is, to present the claims of Jesus Christ and to ground the believer in the Word. But beyond this, we also have a particular burden to help the believer reach his family and neighborhood with the gospel. It seems

evident that presently the professional Christian worker here in Japan has been given the responsibility of evangelism, and as a result the average Christian lacks confidence in reaching out. We hope to give him a tool - a method of sharing his faith.

But, back to the method. First, we suggest that the Bible be studied, using the questions written in the guide, by a small group which, ideally, meets in the homes of the members. The guides are questions only. The answers are not in the back of the book or in the teacher's head, but in the passage itself which is under study. The questions lead the reader to first see what is written (observation), then to understand what it means (interpretation), and finally to apply it personally (application). This is the inductive method which puts the emphasis on what the Word says rather than on what the teacher says it says. It also makes use of the fact that when a person discovers for himself and shares this discovery, he will remember 90%. A person who only listens will probably retain only 10% of what he hears. Therefore we feel that studying in a small group maximizes the learning and participation of each member. Second, we recommend that each member of the group take a turn leading the study.

Rotating the role of "question asker" assures that the group does not become "Mrs. Tanaka's group." Each member understands also the value of being a good participant and having adequate preparation. The "question asker" is not to be confused with the spiritual leaders of the group. Obviously the Christians in the group have the responsibility for the spiritual welfare of each member.

Questions: Now, let's get down to details. How big is small? What is an ideal group?

Answer: Mrs. Aiko Yamada, Chairman of the board of directors and one of the members of the first group: We recommend a group of from four to eight people. When the group grows to eight, the participation is limited and little by little the aggressive members of the group are monopolizing the study. The group should be small enough so that each one feels free to share. In a larger group also there is a lesser degree of commitment so that attendance is more irregular and preparation is less thorough.

Of course, size is not the only factor. We suggest that at least 50% of the group should be non-Christians. If they are outnumbered they do not feel as comfortable and therefore do not enter into the study so readily. After the group gets under way, the unbelievers are confronted with the claims of the Word. Then they are in regular contact with Christians who care for them and through this fellowship, they become open to the gospel and are ready to believe.

Question: In reality, is this the way

it works out?

Answer: Mrs. Kitashi Miyashita: Well, that's what happened to me. As I was studying Mark in a small group, I trusted Christ as my Savior. At the time I was having the usual stresses of living with my mother-in-law. I asked her if she would like to study with me, and she was willing. So we studied together and I had the great joy of leading her to the Lord. She is now in another group and a member of our church.

Mrs. Mieko Ikeda: I, too, found the Lord in a SYK Bible study group. In time, I wanted to share what I had found to be a whole new life. Since my first son was a thalidomide baby born without ears, I was in contact with many sorrowing mothers - so I started having Bible studies with them. And many of them in turn have found the Lord.

Question: Can you tell me now who all of you are?

Answer: L. Fleischman: Well, we are the working committee which oversees the entire work of SYK. We meet monthly to review what has been going on in the various committees, such as publishing, follow-up, finances and publicity. Then we make decisions and pray. Our group is comprised of four missionaries, two part-time staff and ten housewives. All of these women are active in groups in their churches and have been particularly strengthened by and helpful in the work of SYK.

Question: Pardon me for asking, but I get the feeling this is a women's movement? Am I wrong?

Answer: V. Bowen: Only partly. Most of our groups are women, and we are all women. We cer-

tainly are happy that the women of Japan have the time, the habit and the liberty to study outside the home, and so we do capitalize on that. But, we do know of groups of married couples, groups of office workers, and many groups of students who are all using SYK guides and methods.

Question: Next thing that I've been wondering about - Do you work only outside the church?

Answer: Miss Yoko Takahashi, staff: No, no. Many churches are using the guides within their regular church meetings, such as young people's, ladies' meeting or in prayer meeting. One church we know of that has an average of 45 coming to *reihai*, has an average of 22 coming to prayer meeting. At prayer meeting they divide into groups and use SYK guides for 45 minutes of study. Some of the enthusiasm for prayer meeting, we feel safe to assume, comes from the fact that everyone is digging into the Word and applying it to his own life. Then in another church we know about, they use the guides twice a month in their ladies' meeting. For those two weeks, they meet in seven homes. The other two weeks they meet in the church for prayer and a traditional meeting. But because they are meeting in the believers' homes, it provides an easier way for new people to join a group.

Questions: Do you have statistics on how many groups are using SYK guides?

Answer: Miss Kazuko Takahashi, staff: Not really. Our guides are available in most bookstores, and since no one joins or comes under direct supervision of SYK, we have no way of knowing who or



Interview Participants

how many are using guides. We do know we have sold 14,000 copies of Mark and 7,500 of Acts. We do know that within our particular sphere of Tokyo/Yokohama there are more than 70 active groups. We also know there are groups in Hokkaido, Osaka, Nagoya and points between. Frankly, we'd like to have contact with other groups who are using SYK guides. We would be encouraged and we would like to send them our regular mailings. If they requested it, we could also possibly visit them to give help.

Question: What guides are available?

Answer: Yoko Takahashi: *Mark, Acts, I and II Peter, I John and James, Patterns for Living with God* (studies of 12 OT characters) and *How to Begin a Neighborhood Bible Study*. All of these are available in English and Japanese and can be purchased directly through us or at any Christian bookstore.

Question: What plans do you have for the future?

Answers: V. Bowen: This year we hope to have *Four Men of God* (Abraham, Joseph, Moses, David) in print. For 1983 we are planning on *Psalms/Proverbs* and one other. Besides publishing though, we trust to branch out more in terms of helping in areas besides our local Tokyo/Yokohama area. As time and money permit we would like to have area meetings presenting the method and giving assistance to churches in starting new groups. We feel we have a great opportunity now when Japanese are more open, more needy spiritually, and more eager to "do it themselves."



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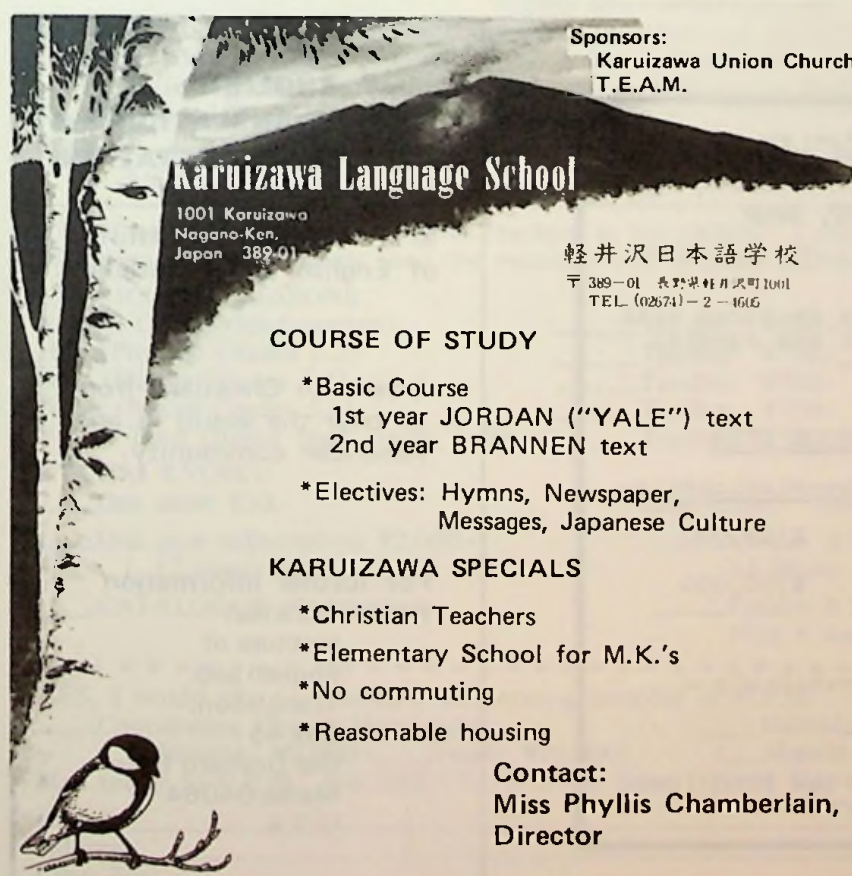
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Gaining Through Losing, Evelyn Christenson. Victor Books, Wheaton, Ill.

Evelyn Christenson visited Japan recently. Her message is that everyday hurts and crushing tragedies can be turned into unbelievable spiritual gains. Such setbacks as death, separation, divorce, sickness, suffering, and financial loss can be used by God to make you spiritually richer.

So You're the Pastor's Wife. Ruth Senter. Zondervan Publishing House, Grand Rapids, Michigan.

This is not a how-to-do-it manual. It is the story of a pastor's wife who discovered that the Christian life is not performing, but being.

"And when all is said and done, what really matters is not to whom we are married or what roles we happen to fill in life, but how we respond to the life that God has set before us. Herein lies the thread that draws us together as wives in the process of learning godlike responses to the tension points of life."

Living More with Less, Doris Janzen Longacre. Herald Press, Scottsdale, Pennsylvania.

Part one of this book discusses five life standards:

1. Do Justice
2. Learn from the World Community
3. Nurture People
4. Cherish the Natural Order
5. Nonconform Freely

Part Two is a glimpse into the experiences of people trying to live by standards of simplicity. From their testimonies you may find some ideas that you can try.

The Voice of Joy, by Neil and Peggy Verwey with Helen Wessel. Bookmates, Inc. Ossian, Indiana.

This is the story of Japan Mission which began in 1957. There are many stories of Japanese conversions through hospital evangelism, radio, television and newspaper evangelism, and now films and other literature.

The Best of E. M. Bounds, compiled by Cornelius Zylstra. Baker Book House, Grand Rapids, Michigan.

E. M. Bounds wrote of the majesty of prayer and its vital role in the daily life of the believer. Selected chapters from his many books on prayer comprise this golden sampler of his writings.

Enjoying Growing Old, J. Oswald Sanders. Kingsway Publications, Eastbourne.

The positive message of this book for the Christian who is growing old is "The best is yet to be!" The author gives an optimistic view of the aging process. He encourages the reader to ask God for a new mountain to conquer in old age and to enjoy growing old. Maybe just growing old is the new mountain and God does give strength and joy while scaling it.

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

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As president of the Swedish Baptist Union, I am indeed very interested in the work of establishing Ansvar in Japan. We have found, in our congregation, that there is a constant need for our people to promote non-drinking and to be active in the field of preventing the tremendous problems caused by alcohol. As more and more scientific evidence is being presented about the cost - in social, human and economic terms - of alcohol, we must become more active in making non-drinking a new fashion.

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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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