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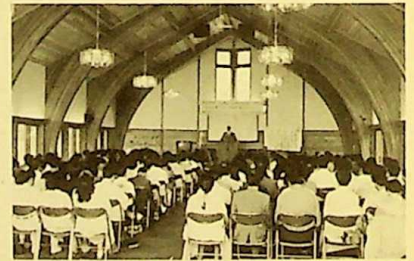
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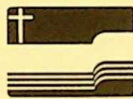
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The Magazine for Today's Japan Missionary Volume 41, Number 4, 1992

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A couple of years ago there was an article in the Evangelical Missions Quarterly based on a survey of pastors in Canada. They were asked to rank in order of importance various ministries commonly found on the mission field. Christian camping consistently ranked near or at the bottom.

Christian camp and retreat ministries tend not to be at the center of church planting strategies, but most church groups here in Japan have found camping to be an excellent means of discipleship and evangelism. Present trends indicate the future for such ministries are rapidly expanding.

To know that a certain area of society is expanding, but not to know how or where, is no help at all. The first two articles here will let you know what is happening with leisure in the Japanese society. The following article will integrate these trends with suggestions for Christian camp programming.

Background material and trends form a good foundation for practical applications, and so Bob McKemey will share reasons why camping is a successful ministry tool. In an even more practical approach Tim Cole will share about wilderness camping, and how it can be used to help build strength in a believer's daily walk. English camps are a popular means of outreach in Japan, and so we share the approach that three different groups are presently using in their English camp programs. The last two articles will reflect on the "roots" of evangelical camping in Japan, and give more about an organization that can help you and your future camp programs.

Wayne Gretzky, the renowned hockey player from Canada, when asked about the secret to his consistent high caliber of play, responded, "I follow the puck to where it's going, not where it is or where it's been." In order to be effective ministers of the gospel, we need to be aware of the present, but we also need to develop strategies that will take into account the evolution of Japanese society, and then adjust them so that they will keep up with the transforming culture of Japan. I hope that the articles in this issue will help you to do that with your camping ministry. -- **Martin Shaw Jr., Guest Editor**



Martin Shaw, Jr. has served in various camp related responsibilities since 1974, including having served for two years at the Kinshuko Bible Camp. At present he is on a two year research assignment with Christian Camping International to determine Christian camping activities in all of Asia. Also he is currently working with churches in the Kanto region to start a new camp and retreat center.

The crisis brought about a radical change in Japanese leisure activities, as well as in nearly every aspect of Japanese life and society

lying in front of the TV, sometimes watching, but much of the time dozing. Typical diversions during this period were bowling and going to the movies. Many people today think of bowling as a sport, but it was enjoyed primarily as a way to relax with friends and to let off steam by knocking down the pins. Mahjong and government-sanctioned gambling were the same. Eager to have fun and spend their money gambling, people did not worry about mediocre service and run-down facilities. If a business were run the same way today, it would quickly go bankrupt.

Bars and pubs were the standard meeting place for salaried workers. As long as there was something to drink and a few peanuts, salaried workers were content to sit for hours, gossiping about their superiors and trading banter with the bar girls. Today, however, these places must offer such things as gourmet food, pool tables and video games just to stay alive.

In the trip department, tourism and group excursions were the favorites. This usually meant going to a popular tourist site to take in the scenery, learn something about the history of the area, soak in the hot springs, and enjoy the local foods. It was common for people to take such trips once or twice a year. For salaried workers, there were group excursions. In their heyday everyone in the company would quit work at noon on Saturday and pile into buses to whoop it up at a nearby spa. Large-group excursions, however, have lost their appeal, and such trips now take place on a much smaller scale - for example, a single section of the company or a group of several company families.

This concept of leisure is still predominant among middle-aged and older Japanese. Since the mass media spent a lot of time and space during this period talking about the "leisure boom," this style of leisure - leisure as a diversion and spending money on mindless amusement - has become embedded in the Japanese language.

Leisure As Better Living And Self-improvement

The second type of leisure focuses on better living and self-improvement. This

came to the fore in the mid-1970s, right after the first oil crisis. The crisis brought about a radical change in Japanese leisure activities, as well as in nearly every aspect of Japanese life and society. Disposable income was cut and people were not in the mood for leisure.

Leisure as amusement lost some of its glitter during these years. In its place, leisure activities appeared that entailed spending time rather than spending money. Underlying this change was the reality of having lots of time but not much money.

The late 1970s was a time of economic slowdown and abundant free time, and there was a keener awareness of time and the need to use this time constructively. The better-living and self-improvement approach to leisure saw time as a resource to be used wisely for personal benefit.

Such activities did not pass as leisure in the rapid economic growth period; but if leisure is defined as activities pursued in personal free time, then these activities are clearly a type of leisure. During these years, the Japanese reoriented their view of leisure and adopted the idea of leisure as personal free time and its constructive use. Sports and cultural pursuits were typical here.

Sports, in particular, gained widespread acceptance as a respectable leisure activity in Japan. People engaged in a variety of sports before this, but mainly for amusement - for example, bowling as a way to vent frustrations, golf as fun for the wealthy and people on expense accounts, and skiing for tourists. All of these were ways to rest and relax. With the fitness boom at the onset of the slow growth period, however, sports were transformed into leisure activities to be enjoyed by everyone: young and old, men and women. Jogging took off among housewives and middle-aged and older people, and yoga and taichi were popular exercises. Likewise, jazz dancing and aerobics spread, and swimming became a family sport.

This sports craze continued into the early 1980s as golf and tennis became the rage. Sports were becoming an increasingly important part of more people's lives. The slow growth period thus consolidated the popularization of sports in Japan.

This sports craze continued into the early 1980s as golf and tennis became the rage. Sports were becoming an increasingly important part of more people's lives

Cultural activities seeking to use free time more productively are also a type of leisure. While home carpentry and personalized leisure and studies and research are slightly outside of the normal sphere of leisure activities, they are done for better living and self-improvement and as a more satisfying way of using free time. As such, this period was significant as the era when the Japanese people learned to employ their free time for their own uses.

Leisure As Enjoyment

The third type of leisure began to emerge in the latter half of the 1980s. While the expression "leisure as enjoyment" is a little vague, this type of leisure is fundamentally different from the former two types. Until the late 1980s, leisure was "directed" to accomplish something. By contrast, this new concept of leisure opens up a whole new approach of leisure for its own sake.

Most Japanese still think that leisure has to be directed toward some specific purpose. Only when they have a clear reason - such as relieving pent-up frustrations, staying fit, learning, socializing, or self-improvement - are Japanese able to shed their guilt and relax at leisure.

Young people and young families, however, are starting to embrace this new "undirected" type of leisure for its own sake and to break the bonds of work and self-improvement-oriented leisure. This new attitude applies to all kinds of leisure, whether it be sports, cultural activities, or even trips. New worlds of enjoyment are being discovered in all of these areas. Leisure is no longer a way to forget about work or the daily routine. It is a completely distinct world of its own.

This new attitude can be seen in today's most popular sports: golf, tennis, skiing, and marine sports. These sports have been around for some time, but today they are being approached differently - not as ways to stay fit or as competitive sports but as ways of enjoying nature, spending time with friends, enjoying games, enjoying adventure, and satisfying other enjoyment-oriented aims.

Tourism such as one-day and overnight trips is changing as well. The basic ingredients for such trips are still

sightseeing, good food, and relaxing in hot springs, but these alone are no longer enough to satisfy young people. Today's tourist areas must have other attractions as well, whether they be sports facilities, cultural activities, or some other form of recreation.

In some cases, the trip itself and the lodgings are merely the packaging around some other recreation. This is one reason why tourism has begun to be referred to as outdoor recreation - not only for young people but also for older people who have come to expect that the schedule will include gateball and other activities.

The new trends in leisure are spilling over to amusement parks. Tokyo Disneyland, opened in 1983, symbolizes this change. This mammoth amusement park attracted well over 10 million visitors in its first year. Even though the average visitor ends up spending a steep ¥7,000-8,000 per day, it has set new admissions records every year for the last six years. The secret of this success? Disneyland offers a completely new kind of entertainment and lets people dream. This secret works despite the high cost.

Resorts are also symbolic of the new kind of leisure, representing as they do a third, independent environment distinct from both the work and the home environments. The resorts' popularity are proof that leisure is starting to be seen as a good thing in itself and highlights the increasing importance of leisure as enjoyment.

Whether it be amusement parks, resorts, new sports, or cultural activities, a new world has been born that is not tied to either work goals or self-improvement. More and more people will enjoy themselves in a widening range of activities in the 1990s.

Until the late 1980s, leisure was "directed" to accomplish something

Whether it be amusement parks, resorts, new sports, or cultural activities, a new world has been born that is not tied to either work goals or self-improvement

Leisure Trends in Japan

by Briana Keen

Briana is a short-term missionary with the Japan Conservative Baptist Church, completing a college internship in recreation administration.

The Japanese attitude towards work and leisure is slowly changing and the belief that one's work is the basis for a sense of worth is shifting. According to a study by the Leisure Development Center in Japan, the Japanese are not satisfied with the amount and quality of their leisure activities. The main goal of leisure at present is recuperating from the exhaustion of work and household chores, by relaxing with other people or in a natural setting. Looking toward the future, Japanese are desiring more active leisure activities, and an increase in recreational participation. A random sampling of Japanese showed that they are beginning to make their expectations a reality.

In sports, there has been a recent increase in out-door activities. The past focus of recreation being fitness motivated has shifted towards "getting out and having fun." Sports that have seen increased participation include cycling, golf, skiing and bowling. Golf is still the popular choice, and increasing numbers of young people and women are participating. Skiing, the up-and-coming sport, is expected to continue in popularity as longer holidays become more commonplace and resorts more available. Bowling topped the list of sports with 22.3% of those surveyed participating. But the frequency rate is much lower, as people are bowling more for fun than for sport.

As for the Hobbies and Entertainment category, the Japanese rate the lowest. The "do-it-yourself" leisure activities are on the decline. Handicrafts are considered too time consuming, so other leisure pursuits are chosen including the more passive spectator activities such as athletic events, movies and artistic performances. The main trend in this category relates to

the audio-visual activities, as watching and making video tapes continues in popularity. The Japanese also have the fewest number of book readers. The average among the Euro-American countries surveyed was 68.1%, whereas Japan was only 48.7%.

Games and Amusements have generally higher participation rates over the last few years. Children and young people are choosing to play with the wide varieties of video and computer games, rather than the traditional Japanese games of go and shogi. The strong economy in Japan and the increase of householders' disposable income has also found more adults participating in various gambling and lottery activities. Discos and public saunas are now emerging as the new leisure environments for the young urbanites.

Travel and Tourism has seen the most change. There has been a drastic jump in the number of amusement parks and resorts being developed. Short term travel and one day trips are on the increase; these include sightseeing trips within Japan and outings to amusement parks, local expositions and fairs. Family homecomings were down a little, and they are expected to continue declining in the future as the excitement of resorts and amusement parks takes precedence. Overseas travel has also increased as the yen's appreciation has made it more accessible.

Most notable in the study was the Japanese desire to change their recreational habits. As the gradual trend among companies to offer two-day weekends takes hold, they will have more free time to satisfy their leisure expectations. The past attitude of "working hard at taking it easy," is slowly diminishing and they are coming to realize the rewards associated with just "having fun."

Information for this article was taken from the publication, "Leisure and Recreational Activities in Japan", by the Leisure Development Center.

Where Is Christian Camping Going?

Considerations And Possibilities For Christian Camping In Japan Through 2000 A.D.

by Martin Shaw Jr.

*Martin is a Japan
MK now serving as a
missionary with the
Japan Conservative
Baptist Mission*

Japan is set to invest \$200 billion over the next ten years for the construction of some 830 new tourist spots. Predictions are that by the year 2000, 20% of Japan's land will be used for leisure activities. 1992 will be the year many will see one Saturday a month off from school. If this goes well there is talk of moving to a five-day school week. There is also talk about cutting the number of working hours. As one looks at the rapidly changing society in Japan through the grid of evangelistic possibilities, the area of leisure time and activities must certainly come up.

In some ways evangelical churches are well positioned to take advantage of the present trends, and use them to reach this country for Christ. One of these tools with a great deal of potential is Christian camping. The key will be if we are knowledgeable of what is taking place around us, and if we use this knowledge to our advantage, as with the men of Issachar (I Chronicles 12:32).

It is the view of the author that Christ-centered camping and retreats, if adjusted to the trends taking place now in Japanese society, can continue to be a viable tool which missionaries should utilize to reach Japan for Jesus Christ. What follows are some of the considerations that will need to be thought through and creatively applied to keep the church on the cutting edge.

The Leisure Situation

The urban areas of Japan are expanding at a rapid rate. There are concerns over the "depopulation of the country." Television programs have recently taken up the problem of finding wives for farmers who live in the country. But what do people find in the cities, particularly for outdoor recreational activities? There is not very much. A report in The Daily Yomiuri last year explained it like this: "Designing cities in accordance with the Confucian dictum that hard work is a moral duty, those who rebuilt Japan after World War II left almost no room for recreation." The Construction Ministry reports that Tokyo has about 12 square

feet of park for each resident, about 1/20 of what Washington D.C. offers.

The result is large numbers of people leaving the city to find these type of activities. "Yu Tan" (U-turn) has been added to the vocabulary to describe the rush of people back to the cities at the end of various holiday periods. If the church is to take advantage of this trend, which has quickly become an established part of this culture, there are a few areas that will need to be considered. The following is an attempt to help churches and camps think about what can be done.

Target Audiences

There is no doubt that Japan is a rapidly aging country. Reports have the 18-year-old population peaking in 1992 at 2.05 million and then falling to 1.35 million by the year 2005. As a result, during this time period higher education in Japan is expected to shrink by a third. Last year a full 12% of the population was over 65 years of age. While the overall population has increased, the number of those under 14 dropped by 3.55 million, making up only 18.2% of the total population. The bulk of the population will get older.

Typically the church has found young people one of the most responsive groups to the gospel. With the size of this pool of people declining, and the size of other more resistant groups growing larger, we will need to respond with new and creative strategies for reaching these people.

As an example let's follow for a few years the 2.05 million young people who will be 18 this year. By 1996 this age group will be poised to enter the working world. By 1998 many of them will be married, and by the year 2000, only eight years from now, they will have children. After the year 2000 the number of people going through this cycle will begin to shrink. There will be a large percentage of the population that will have been raised in the 1980s, looking for ways to fit into society. Will the church be prepared to reach this group of people? The 18 to 28 year olds of 1992 will be looking for quality and challenge in activities outside of work. Already one out

A recent poll by the Prime Minister's Office related to leisure and travel found that young people give leisure time priority over work

of four Japanese feels that leisure time is more important than work, and this is a growing trend. A recent poll by the Prime Minister's Office related to leisure and travel found that young people give leisure time priority over work, whereas those over 40 were more likely to hold the opposite view.

The young family of the future will want more time together. A recent advertisement for telephone rates listed them as follows: 8 AM until 7 PM as "Office Time", and all other hours as "Family Time". A quick look over the recently developed and larger resorts will find not only child care but developing programs and facilities for young families that are already starting to go and do things together. There will be a trend towards doing more things as a family. The church camp program will need to take this into consideration.

Most established camp programs have offered programs for young people, and some for adults, but usually the adult

programming was in large groups (an all-church outing, one-day meetings, or single adults). Camps and retreats of the future should find a good response to programs centered around the family. Programs that offer help in bringing families together and teaching about family life from a biblical perspective will be well received. One camp in Japan is already exploring Father/Child camp programs.

Quality programs designed with the entire family in mind should be able to attract not only the Christian families, but will be a good vehicle for reaching into families where only one spouse is a Christian. This trend will offer the opportunity to reach entire families with the gospel, something that has been a goal of missionaries over the years.

This will also be the generation that was raised on videos, computer games, and summer and winter excursions out of the city. They will not accept boring programs. Sitting through several hour-long messages a day will not be accepted. The camp

Jema Future Events

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Stuart & Jill Briscoe

program will need to find other ways of creatively sharing the gospel with this group. Christians who serve the God who created all the great natural beauty of Japan should surely be the ones who can best make use of it to share the good news of salvation. Church programs and services transferred as is to a camp or retreat setting will be received with very little enthusiasm, and will not be a very good tool for discipleship or evangelism.

One of the big differences between Christian camping in the West and here in Japan has been the ability to consistently hold weekend programs. But in Japan unless a holiday happens to fall close to a weekend, or enough people are willing and able to get a day off, a Friday night/Saturday/Sunday camp is a rarity. A slow decline in the number of hours worked, combined with shorter school weeks, will offer the opportunity for family programs on the weekend.

One large challenge in the near future for churches and camps will be how they respond to the shorter school week. The government is concerned that jukus (cram schools) will see this as a golden opportunity and the students will find themselves out of school but back in a classroom. The question is, what can they do with this free time? Obviously, we can not ask students to pack up and go to camp every weekend, but churches and camps working together could offer some alternatives. Those who do should find a large number of people interested in their program.

At the same time the age group over 60 will continue to grow. This is an age group that will have time and expendable income. Already the Japanese government is concerned over how they will handle and support this age group. An article in "The Economist" pointed out that "every retired person in Japan today is supported by 5.3 people of working age. By 2000 this figure will have

shrunk to 3.8."

One real estate company has done well in selling apartments for the retired by using the theme "Farewell Children" with the idea that this group of people should enjoy the fruits of their labor by spending their money on themselves, instead of leaving an inheritance for their children. This is a group that will be looking after themselves first. This trend is one that should be of concern to the church, as this is an age group that has traditionally been very resistant to the gospel message.

The retired people of the future will be a generation that grew up in a less urbanized Japan. They will remember nature in an entirely different way than the young people of today. Camps and retreats with a purpose, particularly in the summer and fall seasons, should be attractive. Christians who believe in the Creator of the universe should have something creative to say about nature to these people. This group of people will be the generation that will find their children unable or unwilling to take care of them and they will be looking for a substitute for that care. The church should have a great opportunity here. With the Japanese disposition towards being involved in activities in groups, it would seem natural to encourage group trips and retreats for this age group as an opportunity to show the church's care for them, and to share the gospel too.

Those over 60 will have grown up in a prosperous Japan, and they will demand quality and a certain amount of privacy in the places they stay. For established camps it may be well to look towards preparing their facilities for this age group. Sleeping in large tatami rooms on the second floor will not be very attractive to this group.

Programs

The program is the heart of any camp or retreat program. The purpose and goals of any camp should be clearly reflected in the resulting

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program. Unfortunately, most camp programs have a limited time schedule, and so as much content as possible is put into the daily schedule. Creativity in activities, and even in the way the gospel is presented will be necessary.

The activities available, and not the speaker, will be a bigger "drawing card." Younger adults will want to try skiing, windsurfing, paragliding, tennis, or even golf in combination with the spiritual input they will receive. The older generation will be desirous of trying new projects, but not at the same active levels. For ideas, take a look at the schedule for retired people at the local community center. One sport that has come about recently is golfing with up-turned umbrellas for the holes, and badminton shuttlecocks for the balls. The area needed is small, and very little athletic stamina is required.

These activities, rather than being in competition with the spiritual program, can be a great part of it.

As mentioned above, transporting a church program as is to a camp setting will not be the best use of time. Most camps have used a speaker oriented approach in programming. But this has often resulted in the speaker sharing his message in a large group setting and then returning to his room without much interaction with the people until the next time to speak. In the future, smaller groups utilizing appropriate material that addresses their felt needs in conjunction with speakers who can help lay a good foundation through speaking to the larger topic at hand, will be able to touch the hearts of a diverse group of people. The key to this type of programming is training small group leaders.

Japanese are traveling overseas more, so why not take advantage of this trend? Do not limit your thinking to what can be done in Japan alone. There is a host of possibilities. For several years home stays and tours

have been popular, and these could be expanded upon. Depending upon the political stability of the area, trips to Israel will continue to draw certain types of people. Consider the possibilities: a "Golf Tour" to the United States, a fishing trip for men to Alaska, backpacking programs in North America, young people visiting Christian camps in the United States, New Zealand or Australia.

Camps and camp programs should be thinking of how they can involve people in ministry. For many years young people from primarily Western countries have come to Japan for short-term missionary service. It may be a good time for missionaries and Japanese churches to consider the possibilities of forming short-term mission teams from Japan for "work camps" in other countries of Asia.

The entire area of outdoor education is a developing discipline for Japanese schools. Christian camps are again well positioned to offer help in this area. Starting with Christian private schools it would be a good means of teaching the Creation view of nature.

Facilities

Just as form follows function, the type of program chosen will do much to determine the type of facilities required for any camp or retreat. This may be one of the most overlooked aspects of camp ministries, whether it be the development of a site, or the choosing of a rental facility.

With few exceptions most evangelical camps active in Japan today were established from the late 50s through the early 70s. Land was relatively inexpensive, and churches had grown to a point where they could begin supporting a serious camping program. Several camps started in tents; others started from former US military base housing that was torn down and reconstructed on various sites. For the most part these camps were not located in any proximity to a major recreational

area, as there were not many, but rather the site was chosen on the basis of closeness to the churches, and availability of land. The layout and design resembled that of many North American youth camps of the same period.

For a while this type of facility was looked up to and well used. In the 80s this began to change. Pensions were built along with leisure villages that offered a total vacation package in one location. The attractiveness of evangelical camps, particularly for evangelistic outreach, began to be challenged. Many evangelical camps recognized the need to up-date and did so. New sleeping quarters were built, new chapels erected, and many sites were cleaned up.

The recreation and leisure industry continues to move ahead, and what the church offers in terms of location and facilities will be a prime factor in its continuing ability to attract people to its programs. Here are a few considerations for established camps or groups using rented facilities.

There will always be a need for large church meetings, but smaller, more personal camps and retreats will be much more popular. Statistics show that about one-quarter of trips made are made in groups of 15 people or more, while those going in groups of two to five people account for just over 40%. This is one reason why pensions have become so popular.

Groups that are looking to up-date present facilities or building new ones may need to look at creating facilities capable of handling multiple groups of 30 to 50 in comfortable facilities instead of one facility of 100 to 200. For groups renting facilities, several smaller facilities (pensions) may be more attractive than a large hotel.

The "one size fits all" type of facility, while more attractive economically, will not be as attractive as age-graded facilities. The cost and availability of land is a major problem, but can be overcome. Some

established camps have incorporated "out camps" into the programming in order to create some options. Other groups are using backpacking. Bike camps could also prove to be an attractive option, especially with the recent popularity of mountain bikes. The existing youth camp will have a difficult time reaching the growing retired population.

Groups that rent will find this area much easier to deal with. There are several well developed youth facilities (camps) that are designed for Jr. High and elementary age programs. Prices at these facilities are also very attractive. For adult programs, Christian pensions and smaller ryokan are well set up for the type of environment necessary for a retreat. The extra cost for meeting rooms, and rental of equipment will push up the overall cost.

Car camping is increasing. More and more one can see camping trailers or camping cars on the road in Japan. Caravan parks have grown in number, and clubs have started in most urban areas.

Established church camps with sufficient land may wish to consider adding camping car hook-ups to part of their present facilities. Denominational organizations, after determining interest, may wish to form caravan clubs.

The author is exploring the possibility of using a large size yacht that could hold ten people, for weekend discipleship and outreach camps. This way the "facility" could be moved each year to various parts of the country.

The camp location should be easily accessible for churches in your area. This will mean that it will be located close to rail service, and preferably not far from one of the major expressways. The area should be well known, and a popular destination for recreation and leisure activities. This will allow the group to take advantage of various activities (i.e. biking, tennis, para-sailing, skiing, golfing,

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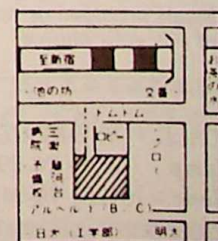
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What Makes Camping So Effective?

by Bob McKemey,
SEND Int'l

Rev. McKemey is the
director of Okutama
Bible Camp



A pastor once told me that his young people experience more spiritual growth in a few days at camp than in a whole year of attendance at Sunday School. Others, pastors and missionaries alike, have made similar comments in my hearing. Perhaps the pastor's remark is an over-statement. And in no way am I speaking against the tremendous value of the Sunday School. But who would question the fact that as a tool for evangelism and discipleship few methods, if any, rival the camping ministry for effectiveness.

Why is that? What is it about camp that brings about such profound and often quick, results?

From my own experience and reading, and in discussions with others I've been able to identify eight reasons. This is not to say other methods are invalid or should be abandoned in favor of camping. We need to take advantage of all the methods God has made available to us. I also want to state clearly at the outset that I believe Christian camping, like other para-church ministries, exists for the church and is valid only to the extent that it contributes to the growth of the churches both numerically and spiritually.

1. Concentration. Camping is effective, first, because it is a concentrated ministry of God's Word. Truth is taught, explained, demonstrated, and reinforced over and over - and in many different ways. Chapel

messages, morning devotions, discussions, counseling sessions, Bible studies, drama, testimonies, music, and campfires are some of the more obvious. Add to that the less structured witness of Christian staff and campers, and this sheer concentration, all taken together, has tremendous power.

2. Time. Camp life is a 24-hour-a-day experience of living together over a period of several days. Unlike an evangelistic meeting, banquet, or concert, camping gives people time to relax and unwind. People often need an extended period of time to absorb truth and think through its implications. They need time to build meaningful relationships and open up. And most need time to make major, life-changing decisions.

3. Group Living. At camp the message is not only presented, but modeled. Though there is a body of truth we Christians believe, Christianity is not only facts to be learned, but truth to be lived (love, submission, trust, forgiveness). It is primarily a living relationship with God through Jesus Christ, but it is lived out in the context of human relationships (friends, enemies, family, authorities). The skilled counselor sees quarrels, winning and losing, loneliness, or just having fun as opportunities for imparting biblical principles every bit as valid as the formal teaching times. Sharing is better taught with eight hungry kids around a platter of

...make use of the programs offered by the Christian camps here in Japan. You'll find a wide variety of programs to choose from. Camping may turn out to be one of the most effective things you try this year

spaghetti than in a dozen sermons. In this way camping may be the closest we come to emulating Christ's ministry of discipling.

4. **Awayness.** The camp setting and environment also contribute to its effectiveness. Camping takes people away from the noise, demands, routines and pressures of daily life. It removes them from the constant onslaught of the world's influence which comes via TV, magazines, family, friends, unsaved teachers, etc.

5. **Purpose.** Another factor which contributes greatly to the effectiveness of a camping program is what is called "single-purpose administration." Not only is the camper removed from a godless society with all of its influence, but he is brought into a safe, wholesome, Christ-centered environment of caring, acceptance, fun, learning and relaxation. The use of time, the content and methods of teaching or recreation, who is placed in what room, what campers are to bring - or leave home, the meals, the campsite, and much, much more - all are under the control of the leadership, and all are planned to achieve a specific purpose.

I was shocked once to be accused of "brainwashing campers like the Moonies" by the use of this almost total control of the environment. Indeed, we do need to exercise caution not to cross a line whereby we pressure or coerce people into making decisions against their will. But used correctly this purposeful control is a good thing.

6. **Staff.** Camp is a place where growing Christians can influence others with teaching, listening, sharing, playing together, warning or just showing love and acceptance. The role of the counselor will vary depending on the situation. He or she becomes at times everything from hero, judge or policeman to teacher, friend or object of a prank. But always he or she is a living demonstration of the truth of the gospel. The number one priority in planning for a camp is staff selection. Why? Because example is at the heart of discipleship. Campers can close their hearts to our proclamation, but not to the impact of sincere and radiant Christian example.

7. **Nature.** God's creation is often called the second Bible. God not only speaks through nature, but uses it to open our hearts. Take a walk through a forest glade, along the beach, or by a quiet stream. Sit by a lake or climb to a mountain peak. You will find that your heart becomes more receptive to God's truth. Thoughts of eternity, the meaning of life, or the greatness of God come flooding over us. Look out your window right now. What can you see of God's creation? You will probably find it already mentioned in the Bible. Think of how much Christ used nature in his teaching. Camping, more than any other method, brings us into close contact with nature. The tragedy is that so many camping programs fail to take advantage of this resource.

8. **Fun.** "How was camp?" we ask. "It was great; we all had a good time," they reply. Is that the measure of a "good" or "successful" camp? No, of course not. Yet, on the other hand, one can have a successful seminar or meeting without fun, but not a successful camp. Camping by its nature should be a fun-filled experience. This, more than any other reason, is why campers attend. And therein lies the secret of its effectiveness. People who are genuinely enjoying themselves have open hearts - to those around them, and their message. The reverse is also true.

Any one of the factors mentioned above makes the camping ministry effective. But taken together they overlap and reinforce each other, resulting in a ministry almost unparalleled in effectiveness. In this article I've limited myself to the use of camp for evangelism and discipleship, but the potential is much broader. In the camp setting, under mature leadership campers can develop physically, emotionally, and socially, as well as spiritually.

Are you taking advantage of this ministry? Don't just settle for a retreat or two during the church year. Lead a group of young people into the mountains for a campout. Also make use of the programs offered by the Christian camps here in Japan. You'll find a wide variety of programs to choose from. Camping may turn out to be one of the most effective things you try this year.

Camping by its nature should be a fun-filled experience. This, more than any other reason, is why campers attend

Are you taking advantage of this ministry? Don't just settle for a retreat or two during the church year.

Outreach Through English Camps

Compiled from information supplied by Dolores Witz, ELI; Martin Shaw, Jr., JCBM; and Jenny Austgen, TEAM

After teaching English (or any other language) for evangelistic purposes, you start to think about how good it would be if you could have an extended time with your students. Then you might think about the possibility of an English camp for your students, or for the churches in your group. The following is a sampling of three different groups and how they operate their English programs. The space is limited so a detailed explanation of the programs is not possible, but what follows should give a good sampling. These are not the only groups involved with English (or other languages) camp programs, but it should give you a good overview of what the possibilities are. Names and telephone numbers are listed so you can contact the organization for more details. In some cases manuals in English are available.

ELI Camps - Various Locations

Camping has been an important part of ELI (English Language Institute), a division of LIFE Ministries, since the mission began work in Japan in 1967. Targeting non-Christian upper teens through twenties or young at heart of any age, a two to three day camp is featured quarterly for students and staff of ELI Centers. Working together as a team, Japanese pastors/chaplains, ELI secretaries and American teachers of English cooperate in organizing, planning and conducting the camps. Program highlights include English conversation and culture, graded small group classes, active mixer games, skits and sports, sightseeing or activities taking advantage of the facilities and environment of the rented camp site. Chapel times conducted in Japanese are integrated into the schedule for a balance of fun, recreation, painless English education and top level delivery of the Good News.

ELI selects a variety of camp sites, from Christian-owned grounds to nationally-run or privately-owned places, to provide a variety of camping experiences taking advantage of the special facilities and unique features of that particular area, e.g. cherry blossom viewing in the shadow of

Mount Fuji at the Tozanso YMCA for spring camp, cycling or tennis in Karuizawa during the summer, enjoying colored leaves in Okutama-Fukuin no Ie in November, skiing in Manza for the winter camp, etc. These settings offer an attractive break from the everyday city scene of our typical ELI student.

ELI Camp Philosophy:

ELI camp is a unique experience for the Japanese student of English. It provides the Christians and non-Christians alike with a special setting which encourages spiritual and personal growth. Students are able to experience Western culture, deepen relationships and acquire new English skills in a fun, enjoyable atmosphere. In addition, this is perhaps the single most effective evangelistic opportunity for the Japanese and American ELI staff. Camps provide the setting for extensive teamwork. The combined effect of evangelistic messages and a Christian environment provides an open door for deep conversations and active follow-up for those who are seeking truth as well as fertile ground for those who don't know they're seeking yet.

Objectives For The ELI Student:

I. Interpersonal Life

Make new friends. Talk casually and personally with a foreigner in English. Deepen relationships with the church. Have fun.

II. Cross-cultural Experience

Experience American culture without going to America. Live with an American. Learn some American manners and mannerisms.

III. English Language Acquisition

Master an English skill. Speak in guided English with a native speaker. Study in a small group with an American teacher. Overcome a fear complex.

IV. Spiritual Life

Strengthen a positive attitude towards the gospel. Foster an awareness of God's presence. Express personal view of Jesus Christ. Ask questions freely, discuss spiritual issues and pray together. Glimpse

Program highlights include English conversation and culture, graded small group classes, active mixer games... taking advantage of the facilities and environment of the rented camp site

God's personal love. Personally accept Jesus Christ as savior.

V. Personal Growth

Examine life and values. Define and/or change personal goals.

Gain motivation through successfully overcoming a barrier.

Kinshuko Bible Camp, Iwate Prefecture

English Camps at Kinshuko can be traced back to the early 1970s, but it was not until 1985 that the present camp format was adopted. While summer camp has the largest attendance, occasionally other English camps are held throughout the year. From 60% to 80% of the people attending are not Christians and many of these have little connection to a church. Most of the people come from the Tohoku area where they have little opportunity to use their English.

Summer camps are usually four days in length. All Gospel presentations are in Japanese. The program uses many concepts taught at the Toronto Institute of Linguistics, including GLUE (Get, Learn, Use, Evaluate). So in place of classes, the camp uses "Real Life Learning Situations". These allow people to learn new words and use them in a natural setting at their own speaking level. "Evening News" gives each group an opportunity to act out a report of the days events using their new English abilities.

Purpose: To help the camper gain tools by which they might improve their English conversational skills, and gain a basic and positive understanding of biblical Christianity.

Goals: 1. Provide opportunities for campers to use English with native speakers.

2. Provide the campers with a simple method that they can use to continually and naturally improve their ability in conversational English.

3. Give the campers a basic understanding of the fundamentals of biblical Christianity.

4. Have the campers leave with a positive image of biblical Christianity.

5. Provide opportunities for campers to interact with Christians concerning the claims of biblical Christianity.

Karuizawa English Weekend Program, Nagano Prefecture

The "Karuizawa English Weekend Program" was initiated in 1986 by the missionary staff at Karuizawa Christian Center, known today as Megumi Chalet. The goals of this program are twofold: 1) To present Christianity not only in word through devotions, chapel time, homestays, and one-on-one evangelism, but by sharing a weekend experience together. 2) To give campers an opportunity to practice their English in a natural setting with native English Speakers. All aspects of the program gear towards giving the camper a wide variety of activities which they can build upon (homestay dinner, English Workshops, activities, and much more).

The program currently runs 4-6 times a year with a target of 25 participants, ranging in age from 16-30 with the average being college age. A majority come from Nagano and Toyama where TEAM short termers are teaching English classes. It is a joy to be able to assist our co-workers by providing a program such as this where they can really get to know their contacts.

Saturday (Sample schedule from English Weekend)

3:00-4:00 P.M. Registration/Tea time in the Woodshed
4:00-5:00 P.M. Orientation/Introduction/Games
5:00-8:00 P.M. Homestays for dinner in Karuizawa
8:30 P.M. Sing-a-long time/Chapel time
9:00 P.M. Small group conversation parties
9:30 P.M. Free time/Coffee shop open for games and food service/ofuro open
11:00 P.M. Bedtime/everyone in cabins

Sunday

8:00 A.M. Breakfast (Dining Hall)
8:30-8:45 A.M. Pack time and room cleaning
8:45-9:30 A.M. Workshop #1 (Big Chapel downstairs)
9:30-10:15 A.M. Workshop #2 (Big Chapel downstairs)
10:15 A.M. Tea and coffee break (Woodshed)
11:00 A.M. Activity time
12:15 P.M. Camp pictures
12:30 P.M. American Sunday dinner (Woodshed)
1:30-2:15 P.M. Workshop #3 (Big Chapel downstairs)
2:30-3:00 P.M. Closing activity

While summer camp has the largest attendance, occasionally other English camps are held throughout the year. From 60% to 80% of the people attending are not Christians and many of these have little connection to a church

Sample schedules from all the English camps mentioned in this article are available to those who are planning their own camps. Please contact each respective camp for details

Wilderness Camping in Japan

by Timothy L. Cole

*Tim is a Japan M.K.
now serving as a
TEAM missionary in
church planting*



Tired of Christians who lack perseverance and endurance in their faith? Do you wish your believers would be more creative and aggressive in their faith? Frustrated about church members' lack of commitment to the Body? A wilderness camp might be just what your church needs. Wilderness camps are not cure-alls, but they have demonstrated significant results in the lives of many who have participated.

What am I talking about? I am referring to experience-oriented or adventure-oriented outdoor learning situations designed to build Christian character and faith. Sometimes called "Stess Camps," "Wilderness Learning Seminars," or "Outdoor Adventure Camps," these types of programs boomed in the U.S. and Canada in the '70's and '80's, following the lead of Wheaton College's "Vanguard School," and influenced by Outward Bound, National Outdoor Leadership School, and other Christian and secular programs. The Navigators had also employed the same basic principles very effectively in their work camps long before these types of programs became popular among other Christian camps.

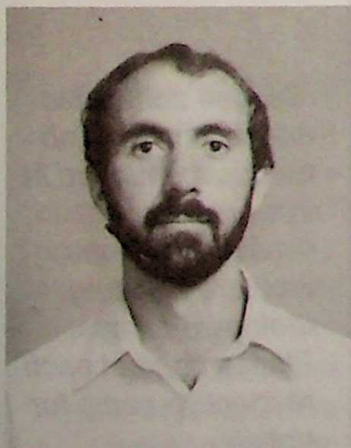
In Japan, Christian wilderness camping was launched by Okutama Bible Camp and Matsubarako Bible camp in 1979. These programs have continued along with yearly leaders' training sponsored by the Japan Christian Camping Association

(JCCA). As a result, many of JCCA's member camps have included various forms of wilderness camps in their yearly programs with varying degrees of success. The Christian Academy in Japan (CAJ) also began a required wilderness experience for each high school junior class in 1980. This has quickly become the highlight of time spent at CAJ for most of its students.

The biblical basis for wilderness camping is easily discovered by studying the lives of many outstanding Bible characters. God had important purposes in allowing Moses' years in the Midianite wilderness and David's years as both shepherd and fugitive in the wilderness. Elijah, John the Baptist, Jesus and Paul all had to undergo similar character-building, growth-producing, stressful wilderness experiences. Likewise, the Children of Israel's 40 years of wilderness wandering were necessary for more than simply eliminating the rebellious generation who left Egypt. They provided an essential training period to help God's people develop the spiritual fortitude they needed to confront the greater challenges ahead in the Promised Land (Deut. 8:2-6).

In my own life, three days spent without food on the shores of Lake Superior, a violently stormy night spent huddled in a grassy hollow on the Montana plains while lightning bolts fell all around me, days spent slogging through Wisconsin Bogs,

Rev. Tim Cole



and many other similar experiences were times of intense learning about dependence on God, my deep sinfulness and God's forgiveness, endurance, facing challenges in God's strength, and other truths which have since helped me weather the trials and challenges of church-planting in rural Japan. Likewise, as I have led many wilderness camps it has been exciting to see certain growth processes take place during the camps, and then to see how those experiences have been applied to various life situations. One Japanese seminary student wrote that after the wilderness camp his whole perspective on life had changed, starting with learning to be thankful for so much he had previously taken for granted. Another college student, who during the camp deliberately tied his shoes loosely so he would get more rest stops while climbing the mountains, went home so changed that a few months later his pastor wrote, "He used to be withdrawn and lazy, but now has become one of the active

leaders of the college group. I can't believe he is the same person."

Many of the values and character traits learned in wilderness camps were acquired by older missionaries and Japanese Christians through military training, or growing up during the Depression and facing many difficulties today's generation (Japanese and missionary alike) have not faced. The resulting lack of rugged endurance and determination has its effect on churches and ministry efforts throughout Japan. Japanese Christians often buckle under the slightest pressure upon their faith. Many missionaries are unwilling to make the sacrifices and face the ministry challenges that their predecessors took for granted. Japanese psychiatrists and counselors are identifying an ever increasing phenomenon among the under 40 generation where nervous breakdowns occur for no other reason than that individuals who had been pampered all their lives suddenly have to face a problem someone else couldn't solve

...nervous breakdowns occur for no other reason than that individuals who had been pampered all their lives suddenly have to face a problem someone else couldn't solve for them

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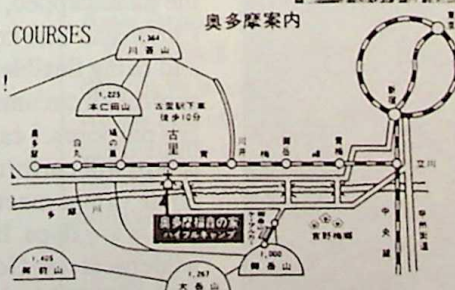
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Japan is blessed with beautiful natural areas throughout the islands, and very few restrictions on where one camps

for them. For such a generation, a wilderness experience can provide a controlled framework for growth difficult to produce in any other way within our cultural settings.

While wilderness camps vary in duration, content, and purpose, they typically include orienteering and bushwhacking (which teach endurance and perseverance), rock climbing or white water rafting (which teach trust and teamwork), a solo time (communion with God and meditation on His Word), nature lessons, group problem solving, and Bible studies focused on developing godly character, facing crises, coping with failure, and other related themes.

Planning a wilderness camp begins with considering the specific camper needs one wants to address. Then activities which fulfill these goals are included as program content. A location is chosen which best meets the demands of the program. The location is checked out for potential dangers or limitations (for example some wilderness areas do not have pure drinking water; others do not allow campfires, etc.). Food and equipment are prepared, campers welcomed, and the camp is ready to begin.

Japan is blessed with beautiful natural areas throughout the islands, and very few restrictions on where one camps (even on private property), as long as groups are kept fairly small (less than 15 or so). Some national parks, such as the Northern Alps and Yatsugatake, forbid campfires and

only allow camping in designated campsites. If you're planning a wilderness outing, obey posted signs, but don't go asking permission regarding things not posted. In many cases you'll get no for an answer only because the individual you asked doesn't want to be responsible. Keep in mind that for any kind of camp, you the leader are responsible for the safety of your campers. *Ryoko Hoken* or "camp insurance" (offered by Ansva for ¥300-500 per week per camper) is an absolute must, as well as first aid training for camp leaders.

A few other tips: Avoid popular camping and climbing areas; nondescript mountain areas between 300 and 2000 meters altitude will usually serve your purposes much better. April-May and October-November generally afford the best rain-free, bug free camping weather. June and September can be miserably wet. Don't invest in expensive equipment. Clear plastic sheeting (1mm) available at farm co-ops make fine ground cloths and tents. Big tin cans with a wire handle are all you need for cooking implements (have each camper bring his own cup and spoon - no plates necessary). ¥2000 summer nylon sleeping bags lined with a wool blanket will work in temperatures down to freezing. Each camper will need a water bottle and a vinyl poncho or rain suit and a minimum of clothes in a knapsack or backpack. Pack dried foods (noodles, squid, crackers, apricots, seaweed, etc.) to keep luggage light. 1/25,000 and 1/50,000 scale maps of your chosen location can be ordered from the *Nihon Chiri In* through your local bookstore.

Wilderness camps can be adapted for pre-schoolers or senior citizens, athletes or the handicapped, Christians or non-Christians. The keys are having clear goals and being flexible. Pray that God will control all circumstances to accomplish His purposes. I can't guarantee wilderness camps will perform wonders for everyone. Some camps meet with indifference, others are flops. But even as the wilderness was God's special training ground in Bible times, so it can be today, as many individuals, by God's grace will attest.



When You Need a Helping Hand...

A Source For Help: The Japan Christian Camping Association

Many missionaries around the world gained an excellent start or encouragement in their spiritual walk through their attendance at a Christian camp in their home country. Prior to coming to Japan they may have wondered once or twice about the possibility of Christian camping in this culture. After language study, cultural adjustments and various ministry responsibilities, they may not have thought too much about the possibilities of camping as an evangelistic tool for church planting. The other question that is bound to come up is; "Where do I start?" They are not alone, but there is help.

The **Japan Christian Camping Association** may be the organization that could help you or the Japanese you work with. JCCA was officially organized in 1974. It is now a division of Christian Camping International, an evangelical fellowship of over 2000 Christian camps around the world. CCI and JCCA seek to encourage people interested in or involved in the camping ministry through the sharing of ideas, publications, seminars, training and certification programs.

In Japan JCCA is operated by a board. The present chairman is Rev. Kazuyuki Otake of Hi B.A. This board plans the annual Camp Seminar, publishes the "JCCA News" newsletter and a camp directory, sponsors various educational camp tours to other countries (to help Japanese gain new ideas through seeing how Christian camping is being used in other parts of the world), and has a certification program for outdoor leaders. Every two years JCCA sends two representatives to the worldwide CCI Associations Representatives Forum.

So how will this help you? Members benefit by being kept up to date on new trends and ideas on camping in Japan, the opportunity to network with others involved in church camping, professional consultation, insurance programs, and through attendance at the annual seminar. In the past, the camp seminars have been held in various locations throughout Japan, while some years regional seminars

are held in multiple locations. Seminars are kept very practical, and are taught by people with a good deal of experience. Past seminars have not only included speakers from around the world, but small group sessions also make up a good part of each program. In the past the small group sessions have included the following titles: Young Adult and College Camps, Family Camps, Junior/Jr.High/High School Camps, Food Service (these participants prepared the evening meal for the rest of the group), Church Camp Ideas, Music Program Helps and Ideas, Recreation, and Crafts.

For those interested in leading wilderness groups or learning more about what is involved, JCCA offers a certification programs for outdoor leaders. These sessions are usually held for about a week during the spring. Again the emphasis is very practical.

Originally there were two categories for membership: Camps and individuals. At present there are about twenty-five member camps and a good number of individual members. Several years ago JCCA recognized that many churches in Japan who do not own facilities, but who hold camps during the year (by renting) would be interested and could benefit by a membership in the Association. Thus a new membership category for churches was established. Fees are very reasonable, and good for one year. For further information contact the following: 0428-76-0931 (English, Bob McKemey), or (03) 3409-5072 (Japanese, Rev. Otake).

Evangelistic Lending Library

by Don E. Regier

Don is a TEAM missionary with primary assignment at Word of Life Press.

Japanese read. Anyone riding trains in Japan notices the many people who are reading. Often they are reading trash, but a missionary in Japan has an avenue of evangelism not available to missionaries in many other countries. Literature can be a vital part of any strategy for evangelizing Japanese people.

God has blessed Japan with many Christian publishers that produce abundant tools such as tracts and magazines for evangelism and spiritual growth. I would like to concentrate on the lending library approach for this article. I have found that virtually every one of my English students would take at least one book for a properly displayed and promoted lending library in my English classroom or church, whereas they would feel too much obligation to ever take a book as a gift. It is important to have a variety of books and those that speak to felt needs. So the question is, "What books should I start with to begin a lending library?"

Basic Principles

First some basic principles to guide selection of books. 1) Start with books that appeal to people who have little or no interest in Christianity or the Bible. Ayako Miura is known by most as a famous Christian novelist so her books are a must. The painting and poetry of Tomihiro Hoshino is also well known. 2) Look for books that cater to known interests such as photography, sports, cooking, science, art and English. I have always included some English books, but found that most were too difficult to read. So I recommend the "Need To Read" adult literacy series by Tyndale Publishers that are at third to fifth grade reading levels. Also children's picture story books in English are popular. 3) Next look for books that speak to felt needs such as parenting, marriage, human relations, loneliness, children's education, illness and fear of death. 4) Then look for books aimed specifically at your audience: women, men, children, teen-agers, college students, etc. 5) Finally look for books that will spark some curiosity about

Christianity and the Jesus of history and answer basic questions about the Bible. From there you can add books that are specifically evangelistic or Bible study resources. The following list will help get you started.

The Essential 25 Books

1. *Michi Aruki* (The Wind Is Howling), by Ayako Miura (Shufunotomo) Hd ¥980, Paper ¥400.

2. *Shiokari Toge* (Shiokari Pass), by Ayako Miura (Shincho Sha) Hd ¥980, Paper ¥400. Miura's best novel for evangelism. Based on a true incident of sacrificial love.

3. *Kaze no Tabi* (Journey of The Wind), by Tomihiro Hoshino (Ripu Shobo) Hd ¥1200. Beautiful gift book of poems and paintings by this Christian handicapped artist.

4. *Gin Iro Ashiato* (Silver Footprints), by Ayako Miura and Tomihiro Hoshino (WLP) Hd ¥1442. Conversation between Miura and Hoshino revealing God's love and grace in suffering and joy of fellowship with Him. Color photographs and paintings.

5. *Yoi Tenki, Arigato* (Thanks For Good Weather), by Tatsuo Fukui (WLP) Hd ¥1442. First in a series of books of essays on spiritual themes illustrated by paintings by the handicapped students at Shio Gakuen.

6. *JESUS: Meiga de Tadoru Iesu no Shogai* (Tracing Jesus' Life in Famous Paintings). (WLP) Hd ¥2060. Beautiful paintings by Carl Bloch with Scripture text.

7. *Manga Seisho Monogatari: Iesu, Soseiki, Mose to Jukkai* (Cartoon Bible Stories: Jesus, Genesis, Moses and The 10 Commandments) (WLP) ¥1200, ¥1240, ¥1030. Series of cartoon Bible stories in hardback books.

8. *Kazoku de Iwau Kurisumasu* (Home Christmas Celebration), by Mitsuko Uchida (WLP) Paper ¥1009. Has crafts, foods, customs, decorations and Bible story.

9. *Rekishi no Shogen* (Christianity: The Witness of History), by J.N.D. Anderson (WLP) Paper ¥1236. Evidence for historicity of Jesus and his resurrection.

10. *Arigato Junko* (Thank You, Junko), by Yaeko Yamamoto (WLP) Paper ¥1050. Best-selling true story of a young Christian couple who both die of cancer, leaving their child with mother's parents. Moving story of God's grace.

11. *Shiawase no Fufu ni Naru Tame ni* (Becoming a Happy Family), by Masaki Kakitani (WLP) Paper ¥1400. Communicating as husband and wife and with children.

12. *Ai ni Ikasareta Katei* (Home Renewed by Love), by Akira Hatori (WLP) Paper ¥720.

13. *Living Bible New Testament: English-Japanese* (Living Bibles Japan--WLP) Paper ¥1300. Includes Genesis 1-11, Psalm 23, Isaiah 53.

14. *Kami o Miidashita Kagakushatachi* (Scientists Who Believe), ed. Fisher (WLP) Paper ¥1200. Testimonies of astronauts and scientists, including 5 Japanese.

15. *Kagayaku Hi o Aogu Toki* (When I Look at The Shining Sun), by Keiko Fujii (Ichiryusha) Paper ¥1200. Testimony of a former Buddhist nun, now a pediatrician, who found the truth in Christ.

16. *The E Books*, (New Life League) Paper Set: ¥3300; Individual books: ¥290. By leading evangelists and pastors, cover topics and felt needs in short, 100-page books. There are 2 sets of 12 books each.

17. *Kokoro no "Tea-Time"*, (Refreshment Time For The Heart), by Midori Kobayashi (WLP) Paper ¥850. Evangelistic book for women. Using a housewife's daily experiences, the author introduces the gospel.

18. *Jinsei no Turning Point* (Life's Turning Point), by Mitsuo Fukuzawa (WLP) Paper ¥730. Evangelistic book for middle-aged men who wonder why they are working so hard and what life's meaning is as they think about the future.

19. *Seisho ni Backdrop* (Wrestling with The Bible), by Tomohiro Nakayama (WLP) Paper ¥1000. Answers many questions young people have in a humorous style.

20. *Anata o Aisuru Ai* (God's Love for You), by Koji Honda (WLP) Paper ¥800.

21. *Hito no Ai to Kami no Ai* (Man's Love and God's Love), by Akira Hatori (WLP) Paper ¥700.

22. *Honto no Kami to Tsukurareta Kami* (The True God and Man-made Gods), by Fumio Sato (WLP) Paper ¥618. For young people, with illustrations from various religions.

23. *Shin Seisho Nyumon* (New Introduction to The Bible), by Russell Stellwagon (WLP) Paper ¥927. Simple introduction defining basic words and giving an overview.

24. *Hayawakari Seisho Gaidobukku* (What The Bible is All About: For Young Explorers) (CS Seicho Center Division of WLP) Hd ¥2580. Frances Blankenbaker's simplified edition of Henrietta Mears' classic, with brief summaries of every chapter of the Bible and abundant illustrations.

25. *Kyuyaku Seisho Nyumon, Shinyaku Seisho Nyumon* (Introduction to O.T., N.T.) by Ayako Miura (Kobunsha) Paper,

¥700 each. From a literary standpoint.

The above books come to ¥30,204 (preferring hardback over paperback). That is not too much if you want the variety represented in this list. But as you see the interests of your borrowers, I recommend you get the following books too:

1. *Shin Kirisutokyo Jiten* (New Dictionary of Christianity) (WLP) Hd ¥14,000. These 1300 pages of 1226 original articles by 150 Japanese answer so many questions that seekers and new and old Christians have that this book is invaluable. You may want to get this first!

2. *Seisho ni Miru Ningen no Tsumi* (Man's Sin as Seen in The Bible), by Ayako Miura (Kobunsha) Paper ¥700. Convincingly explains sin.

3. *Iesu no Tatoebanashi* (Jesus' Parables), by Kenichi Nakagawa (Harvest Time) ¥800. A gifted evangelist explains Jesus' teaching.

4. *Manga Nyumon Series* (Cartoon Introduction Series), Illustrated by Toshio Katsuma (WLP) Hd ¥1200 each. *Kouza Manga Seisho Nyumon* (Cartoon Introduction to The Bible) by Hiroshi Ishida. *Kouza Manga Kirisutokyo Nyumon* (Cartoon Introduction to Christianity), by Takakuni Yoshieda. *Kouza Manga Shinko Seikatsu Nyumon* (Cartoon Intro. to Christian Life), by Akira Sato.

All are for seekers from middle school to young adult.

Well, I could go on, but this will give you a start. I am preparing a much longer annotated list that is available on request. God continues to use the printed word to speak to Japanese hearts. May God bless you as you make it available to Japanese and may you see many turn to Christ.

The Servant Spirit

by Dr. Stuart
Briscoe, pastor of
Elmbrook Church in
Wisconsin, USA

Dr. & Mrs. Briscoe
will be the JEMA
Karuizawa Summer
Conference
speakers

A man came out of his club one evening and walked to the parking lot toward his brand-new, sparkling Cadillac. As he approached, he saw a shadowy figure bending over it, and so he grabbed hold from behind, assuming the person was damaging his car. To his surprise, it was a young boy of about eleven, who said, "Sir, I wasn't hurting your car; I was studying it."

The man said, "If you were studying it, what make is it?"

"It's a Cadillac," answered the lad.

"What year is it?"

"'84."

"What color?"

"Maroon."

And then the boy went on to recite all the minute details of the car, making it perfectly obvious to the man that he was telling the truth. The two got into a conversation about the car, and in the end the young fellow asked, "Sir, how much did this car cost you?"

"It didn't cost me anything," the man replied. "I didn't buy it."

"You stole it?" the boy asked.

"No," said the man, "I didn't steal it. My brother gave it to me."

And the boy blurted out, "Oh, I wish..."

And the man said, "I'll finish the line for you. You were going to say, 'I wish I had a brother like that.'"

And the boy replied, "No, I wasn't going to say that, sir. What I was going to say was, 'I wish I could be a brother like that.'"

The boy went on to explain that he had a sick brother at home. His parents couldn't look after him, and even at his tender age, this child had a great desire to serve his brother.

The Development Of A Servant Spirit

The attitude demonstrated by the boy in the illustration could be called the servant spirit. It is an attitude that is to be demonstrated by believers at all times, for Jesus said on one occasion to the Twelve, "The Son of man did not come to be served, but to serve" (Mat. 20:28). And it is clear that this is the attitude He wanted to see develop in His disciples.

The word *develop* is key here. The attitude of "desiring to serve" as opposed to "wanting to be served" does not come naturally. There's something about us that wants to be served, not to serve. Yet if we're going to think in terms of Christian

motivation, we've got to reckon with the fact that Christians should be characterized by the attitude of their Lord. His attitude was: "I did not come to be served; I came to serve."

Let's look for a moment at Acts 13:36 where the Apostle Paul, speaking of King David, says this: "When David had served God's purpose in his own generation, he fell asleep." When we think of all that David was and all that he did, we can imagine all kinds of active words to describe him. But Paul chose *served*. The reason was that David had discovered something the Apostle Paul also discovered. It is something our Lord Jesus taught and emulated: *in God's economy, you don't become great by lording it over people, but by developing the servant spirit*. David learned to serve. The Apostle Paul applauds King David for this attitude because he himself understood the significance of servanthood, as he clearly demonstrated in many of his epistles. When Paul wrote to the Thessalonians, for instance, he complimented them as a model church. Then he described their secret: "You turned to God from idols to serve the living and true God, and to wait for His Son from heaven" (I Thes. 1:9,10).

When we turn to God, certain things happen. First, we turn from idols. We cannot serve God and that which is opposed to God. When we come to God, we must come in submission, which means we reject that which is counter to Him. We can't have our God and our idols. If we face north, we do not have the privilege of facing south.

However, the reality of turning to God is seen in whether we are prepared not only to turn to Him, but to *serve Him as well*. And here we have a problem. Many people come to the Lord out of deep distress. Their lives are in a terrible mess, and as a last resort they turn to God because they've been told that He will meet their needs (which is absolutely true). But if they're not careful, they may begin to picture God as nothing more than the "Need-meeter" in the sky. Projecting that further, very quickly they begin to have a relationship with God where He serves *them*, which is exactly the opposite of what it should be. God does not exist to serve us. We exist to serve Him.

The problem then becomes: how can we

address the gospel to people in deep need, convey the beauty of God's provision for that need, and at the same time bring them to the point of wanting to serve Him? The only solution is to concentrate on who God is, rather than on what man is. If we concentrate on God in all His majesty and wonder, if we show needy people how to come to Him in glad submission with an overwhelming desire to honor Him, then we can tell them, "Your hearts are now right for God to meet your needs." But if people simply come on the basis of, "God meets my needs and makes no demands," then their spiritual experience is highly questionable.

How do we acquire the correct servant attitude? In Colossians 3:23,24, Paul gives us this marvelous rule: "Whatever you do, do it heartily, as to the Lord...for you serve the Lord Christ" (NKJV). You get up in the morning and thank God for a brand-new day, given from His hand, freshly baked, smelling delightful, absolutely unspoiled. You take it from Him, break it before Him as an offering, and at the end of the day, you say, "Lord, this is what I did today. I trust it brought You delight; I served the living God in my situation this day." Is that what You're doing? If so, you've grasped the servant spirit.

The concept of Christian service is brought into sharper focus when the Apostle Paul goes on to show not only that we serve the living God, but also that we serve the Christian community. Writing to the Galatians, who were struggling with the tension between legalism and licentiousness, he provides a formula, "Do not use liberty as an opportunity for the flesh, but through love serve one another" (Galatians 5:13, NKJV).

Are *you* one of those serving the Christian community? In exactly the same way that we, like the man with the Cadillac, would like a supergenerous brother, we would like a God who would serve us and a church that would meet our needs. In fact, like the young boy, what we need to develop is the attitude that says, "I wish I could be a brother like that. I'd love to serve the living God and would feel so privileged to serve the Christian community."

Each of us needs to identify ways in which we're serving the living God. We need to identify the ways in which we are serving the Christian community. For this is our calling. The Apostle Paul spoke of

going to areas where people had not heard of Jesus Christ, and he talked about the people who went with him and called them his fellow servants. Now that meant that he too was serving - they were serving together. What were they serving? They were serving a needy world.

Millions of people in the world flock to God on the basis of Him meeting their needs, but the numbers thin out quickly when they really understand that the only way to come to God is with a desire to submit to Him and to serve Him. And that is the essence of the Christian gospel.

The choice of submission needs to be made when we recognize what a privilege it is to belong to God. It needs to be made when we recognize what a responsibility it is to be called a Christian. Our privilege and responsibility are the same as Paul's. He said, "God whose I am and whom I serve" (Acts 27:23). And he said it on the deck of a sinking ship in the middle of a storm in the Mediterranean. From an earthly perspective, everything seemed washed up for Paul, but he kept his eyes on the heavenly perspective and remembered that he belonged to God. He still couldn't help thinking in terms of serving Him. That was his privilege and that was his responsibility.

*Stuart and Jill
Briscoe*



God's will is not mystical at all; it is excruciatingly practical

"If a thing's worth doing, it's worth doing well." Why does that hinder people? ...I have a much better approach. "If a thing's worth doing, it's worth doing badly." Anybody can do it badly. Just imagine how many people we could mobilize on that basis.

Have you done that? Has the servant spirit been born within you? Is it beginning to flower and flame in your heart? That's what it means to be a spiritual person.

The Channeling Of A Servant Spirit

But now let's go back to our text in Acts about David serving God's purpose. We can't just think in terms of developing a servant spirit; we have to think about ways of channeling it. Paul said, "When David had served *God's purpose*" (italics added). We channel our servant spirit first of all into an intelligent understanding of God's purpose. It's great news to know that God has a purpose for our world. Scripture tells us that the same hands that brought it into being are always saving it for judgment. God is on the throne. And He tells us His plan: Jesus will be acknowledged as Lord of all. Every knee will bow to Him. Every tongue will confess Him as Lord. When that happens, God the Father will be recognized on the cosmic scale to be all in all. That's where we're heading. That's the view of the future that Scripture gives us.

But God has a *personal* plan for our lives too. To put it very simply, as the old hymn does, "There's a work for Jesus that only you can do." We need to be intelligently aware of this. Paul says, "Do not be foolish, but understand what the Lord's will is" (Eph. 5:17). Elsewhere he exhorts believers to be "filled with the knowledge of His will" (Col. 1:9).

God's will is not mystical at all; it is excruciatingly practical. This is how it works, as I understand it. Number one, God has a plan for my life. Number two, God made me. Number three, God is not stupid. Therefore, God must have made me fundamentally ideal for what He wants me to do. If God has made me fundamentally ideal for what He wants me to do, perhaps the best way to find out what He wants me to do is to find out how He made me. Instead of mystically waiting for organ music, a sound like a waterfall, lights flashing in the sky, and a big bass voice intoning your name, how about getting practical?

Get a big yellow legal pad. Make a list of how God made you. Get a handle on your heritage. Get a handle on your abilities, your likes and your dislikes. Get a handle on your experience. Once you've completed your list, check it out with someone who knows you well, then together look for things that need to be

done, that fit the kind of person you are. Finally, have a go at it!

There's a saying abroad in the church of Jesus Christ that has probably hindered more spiritual work than any other. It goes: "If a thing's worth doing, it's worth doing well." Why does that hinder people? Because they know they can't do it well, so they don't do it at all. I have a much better approach. "If a thing's worth doing, it's worth doing badly." Anybody can do it badly. Just imagine how many people we could mobilize on that basis.

The crucial thing about my approach is allowing people to do badly only on a very limited basis at first. It's called damage control. People will start doing things badly, but it's amazing how they improve with practice; they begin to make discoveries, they begin to delight in their achievements. God is given opportunity to bless their work and the church is given opportunity to affirm it. But if they never start doing it badly, nothing can happen. Of course, the other possibility is that they start doing it badly and slowly get worse. What happens then? In the end someone sitting there will say, "For goodness sake, let *me* do it." Either way, somebody discovers God's plan.

I confess I have never attended a seminar to discover my spiritual gift; frankly, I don't care what my gift is. I'm more interested in what my ministry is. And, as far as that's concerned, I know what my ministry is. I also know that if it is my God-given ministry, then I am God-equipped to do it. Therefore, I don't need to worry about identifying my gifts or carefully examining them, and especially, I don't need to be comparing them. All I need to do is to get in there and get on with it. I can even do it badly, as long as I'm going on to discover how God made me, what He made me for, and doing something about it.

Do you have a feel for God's plan for your life? Do you rejoice in it because you're filled with the knowledge of His will? That doesn't mean that you know everything. It doesn't mean you know the day you'll die. It doesn't mean you know the person you'll marry. It doesn't mean you'll know how many children you're going to have. It does mean that you have a real sense of God directing you in the way that you should go. Because of that servant spirit, your life is channeled, and you're serving God's purpose. I know of

nothing more thrilling than to be a person serving God's purpose.

The Application Of A Servant Spirit

Reading again in Acts 13:36, we find that "when David had served God's purpose *in his own generation*, he fell asleep"

Let's take a good, long, hard look at the present. Our generation. That's a hard thing to do. I was born in 1930. I became fifty in 1980. If I continue this relentless progress, I will be seventy in the year 2000. Having thus shared my personal testimony with you, let me apply it. When I was born in 1930, there were 2 billion people on the face of the earth. Do you know how many there were in 1980? There were 4 billion. If I live until I'm seventy, there will be 6 billion. It took from the beginning of time to 1930 to manufacture the first 2 billion. It took fifty years for the next 2 billion. It'll take twenty years for the next 2 billion, and who knows how many we'll have by the year 2025! The reason I draw these statistics to your attention is this: the church of Jesus Christ needs people with a servant spirit channeled into a sense of God's purpose relevant to our generation. If we aren't thinking in terms of the immensity of the world opportunity and the immensity of the world need, we're not thinking about serving God's purpose in our generation.

J.B. Phillips wrote a book called *Your God Is Too Small*. I suggest that many Christians today need a book called *Your Vision Is Too Small*, because it so often extends very little beyond the tips of our evangelical noses. If we're to serve God's purpose in our own generation, let's think in terms of the world's population. Let's think in terms of the excruciating depletion of the world's resources, particularly food and fresh water. The famine and the drought throughout the globe are obscene and unbelievably cruel. And that's our generation.

It's not all gloomy, of course. The potential for our generation is phenomenal. If we're going to be realistic about engendering a Christian attitude, we need to begin

to discover what it means to serve, what it means to serve God's purpose, and to put it into the whole context of the unique opportunities, privileges, and responsibilities of being part of this generation. Do you know why? Because future generations can't serve this one-only we can.

The Results Of A Servant Spirit

Our text says, "When David had served God's purpose in his own generation, *he fell asleep*" (italics added). When David had served God's purpose in his own generation, he dropped dead. That's what it literally means. But it sounds much nicer to say falling asleep, doesn't it? There's more to it than that, however.

The idea of falling asleep implies waking up. After all of us have lived and fallen asleep, we will wake up and see the Lord. And He will say, "While I was on earth I didn't come to be served, but to serve. Tell Me, what was your approach?"

There are, of course, two answers to that question. One is, "I guess I didn't come to serve, but to be served." The other is, "Well, Lord, when I discovered who You are and what You'd done, I was so grateful that I committed my life to serving You. Whatever I did, I tried to do it heartily and as to the Lord. Because I knew I served You, Lord Christ, I had a tremendous desire to discover and do Your will. I failed so often, and I'm mortified by the way that I've failed. But You know my heart, Lord. My overriding desire was to develop that servant spirit to serve You."

To such a profession, Jesus will say, "Well done. Well done, good and faithful servant." That is the highest accolade we can aim for. There's nothing nobler. What a lovely thing it would be if from now until the day we fall asleep, we could say out of sheer gratitude, "Lord Jesus, teach me the servant spirit."

"When David had served god's purpose in his own generation, he fell asleep," was Paul's approving summary of the great king's career. And certainly the great apostle was made of the same stuff because he did not hesitate to say of himself, "Though I am free and belong to no man, I make myself a slave (a



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servant) to everyone, to win as many as possible" (I Cor. 9:19).

Personal Reflection

Gracious Father, what a privilege it is to know You, what a thrill it is to be confronted with Your awesome holiness, Your majesty, Your glory. What a joy it is to be confronted with Your righteousness, Your purity, and then to know that You're knowable through Your Son, our Lord Jesus. I recognize that You're only knowable through His sacrifice; You're only knowable because He did not think that trappings of majesty should be held onto, but He humbled Himself and accepted the servant's role. It is only because of His servanthood that I know You.

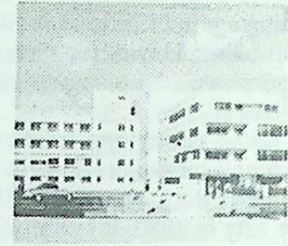
Blessed Lord Jesus, thank You so much for showing me Your servanthood, for You served both the Father and a needy race. Thank You for reminding me that those who would follow You should emulate Your example and generate Your attitude.

Gracious Father, point out within my heart my selfishness, my arrogance, my apathy. Reveal within my soul my unwholesome ambition. Show me my weaknesses and how they can be rectified. Give me that overriding desire, whatever I do, to be a servant of the living God. Help me to work toward that day when, falling asleep, I will stand before You and hear from Your lips that which will set me right for eternity: "Well done, good and faithful servant."

*Abridged from Stuart Briscoe's book
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Dr. and Mrs. Stuart Briscoe

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This year we are privileged to have Dr. Stuart Briscoe and his wife Jill ministering God's Word to us. The Briscoes ministered for many years through Capernwray Fellowship in England. Since 1970 Dr. Briscoe has been the pastor at Elmbrook Church, a 5000 member congregation in Milwaukee, WI, USA. Both are well known speakers and authors with extensive pastoral, conference and overseas experience. Dr. Briscoe will give a series of messages on the challenging theme, "Life, Liberty and the Pursuit of Holiness." Jill will minister at the Ladies' Tea and in the morning seminars.

Babysitting will be provided for infants and toddlers. We hope to conduct a VBS program for children, ages 5 to 12, in the morning. Also, we have 5 rooms reserved in a pension for the dates of the Conference. They've been specially discounted to ¥6,500 per night, 2 meals included. Contact the JEMA office for details.

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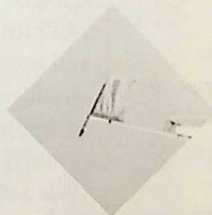
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by Midori Kobayashi, for housewives

SHORT SHORT SHORT SHORT TAKES TAKES TAKES TAKES

Army Outreach With The General

The Salvation Army in Japan recently held a nation wide congress under the theme "Radiate the Love of Christ." General Eva Burrows, International Leader of The Salvation Army, was the guest speaker.

During the General's visit receptions were arranged in both cities. Among those invited were leaders in government and Christian organizations. General Burrows also was privileged to have an audience with the Emperor and Empress at which time they discussed:

1. The world wide scope of The Salvation Army.
2. The reopening of the work in Eastern Europe and Russia.
3. The Organization's history in Japan.
4. The present Congress Meetings and the need for spiritual awakening in Japan.

Overall in the public meetings, more than 3,200 attended. On Sunday afternoon before the Praise Meeting more than 300 marched through the Jimbocho area saluting their leader and inviting people to join the subsequent meeting. At the close of one public meeting 43 people responded to the invitation to salvation by coming forward to kneel and pray. To God be the glory!

Number Of Churches Increases

According to Church Information Service there was a net gain of 75 churches in Japan this last year. This brings the total to 7,076.

We are thankful that with the very minimal Japan population growth rate the population per church figure continues to decrease. Even though the net increase of churches was much smaller than the previous year, the figure went down by 127 people to 17,405, meaning that on an average each church needs to reach 17,405 people with the gospel.

The Gospel On NHK

When the national TV station, NHK, features the Good News, that's Big News.

First it was Pastor Haruko Morimoto, often called the "Mother of Sanya," featured on Prime 10, Living Document, (Feb. 6). Sanya in Tokyo is well-known for its day-laborers, high unemployment and crushing alcoholism.

The program high-lighted her church and it's ministry on the "Skid Row" of Tokyo. A moving testimony to Christ's love.

Then three days later Rev. Koji Honda, beloved evangelist- patriarch is interviewed for an hour on the educational NHK channel. He is able to articulate clearly the way of salvation through his testimony and the devotional thoughts he shares in a winsome way.

If a copy of these programs can be obtained, it would make excellent viewing for Christian and non-Christian alike.

Missionary Orientation

Forty-six members of the missionary community took advantage of the 2nd JEMA Orientation Seminar held at CAJ at the beginning of February. Participants came from fifteen different missions. First-term people were in the majority as one would expect; however, many experienced missionaries also came out.

April 25 will be the next seminar at CAJ, entitled "EQUIP." Sessions available during the next seminar will be "Evangelism Through Literature," "Being an Effective Team Member," "Japanese Language Assimilation," "Home Service (Deputation) Preparation & Re-entry" and "Classroom Management for English Teachers."

If you have questions or need a registration form, please call Peter Blank, 0493-34-5547, or Linda Karner, 0472-92-3259.

JEMA Leaders'

Consultation - Strategy

Fifty-four leaders from 31 missions participated in this year's Leaders' Consultation held on Feb. 17 at Okutama Bible Camp. Warren Payne of OMF gave a challenging message on "Prayer as Strategy." A strong spirit of unity and cooperation characterized the meetings from the beginning to end.

One of the results of the consultation was the feeling that JEMA must expand its activities beyond the Kanto region. A recommendation was made to the plenary session that this be expanded to a total of four regions in which JEMA chapters would be meeting.

JEMA New President

Barry Potter, OMF missionary was elected to take Don Wright's place. Also, Phillip Fondaw, TEAM missionary was elected as a member-at-large on the executive committee.

JemaNET Is In Service Now...

JemaNET, a computer network specifically designed for Japan's missionaries, is now operational!

It is a (small but growing) library of ministry resources as well as a 'bulletin board' for leaving messages and computer files for other missionaries. Anyone with a computer and modem can access JemaNET by calling JEMA, 03-3295-1949 any time from 6 pm to 8 am.

A non-technical user's guide is available for 1,200 yen. Also for a limited time very fast, high quality MNP-5modems and software for IBM, Mac or NEC machines are available for 24,000 yen through the CompuSpeed computer newsletter.

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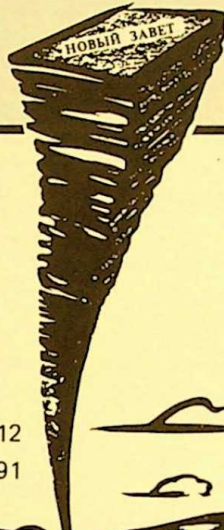
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Dr. Lehman Strauss

Karuizawa

Deeper Life Convention

Karuizawa Union Church • July 30 - August 2, 1992

Thursday 7 pm, Friday 10 am & 7 pm, Saturday 10 am & 7 pm, Sunday 10.30 am & 7 pm

Introducing Dr. Lehman Strauss

This year the Deeper Life Convention is very privileged to have as our special speaker Dr. Strauss who has had a long and fruitful ministry for fifty three years. During this time he has spent twenty five years in the pastorate and taught the Scriptures in Philadelphia College of the Bible and Tyndale College.

Dr. Strauss was the speaker on the Biola Hour Radio Broadcast, and continues to have a well-filled schedule of conferences in various countries.

The Aims and Principles of the Deeper Life Convention

The aims and principles of the Convention are to present to God's people the grand message of the Fullness of Redemption in Christ. Briefly, this covers the sin problem in the heart of the believer and the power of the Blood of Christ to deal with it, leading to the Infilling of the Spirit, and resulting in a daily walk with God in purity and righteousness and victory. Be sure that you allow time in your busy life to enjoy the feast of good things the Lord has for you.

In Memorial...

by Siegfried Buss

*Dr. Buss is a current
TEAM missionary to
Japan and former
JEMA president*

Bernhard Buss 1901 - 1992

My father, Bernhard Buss, was born in 1901 at Herrkirch, a remote farming community in the former eastern province of Posen, Germany. Homesteading and raising eight children, of whom Bernhard was sixth, was a formidable challenge, but God richly blessed this home of the godly town mayor.

A remarkable thing happened in Bernhard's life when he was 19. That year he not only found peace with God but also committed his life to Christian service. What amazed the family was the discovery that about the same time his brother Rudolf, two years older, made the same decision while in the military on the Eastern Front (WW I). The two were very close, one serving in China until driven out by the communists while the other labored in Japan.

Back to 1921 -- a time of high inflation and unemployment when the two brothers pursued their seminary studies at the Liebenzell Mission in the beautiful Black Forest. Fruitful years of service, especially with youth groups followed and then in 1928 Bernhard was commissioned to serve the Lord in Japan. Before leaving for the Far East via the Trans-Siberian Railway, God even supplied a helpmate. She joined Bernhard two years later and in 1930 in Yokohama Katharina Wenzel exchanged rings with Bernhard Buss.

Churches were established in Noborito, Hachioji and Kugahara, but then WW II brought missionary work to a halt. The Busses evacuated to Karuizawa along with hundreds of Germans until the end of hostilities.

When the first ship load of "war criminals" and Nazis was repatriated, Bernhard became school principal and kept the school going for another year when a second ship load of Germans was able to leave Japan. During this time he also was the shepherd of a despondent flock of Germans which included many families where the father was detained in another part of the world. He could not do enough for those in need.

In 1948 Bernhard joined the Scandinavian Alliance Mission (now TEAM). Street meetings, tract distribution and camping made the post-

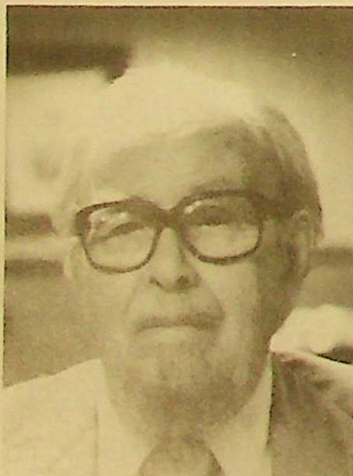
war Karuizawa period a rich experience. Then the opportunity came to return to Tokyo where Bernhard found much joy in mass evangelism. A faithful partner was Arthur Nelson who had all the necessary modern equipment, from van to electric generator for showing Moody Science films. At this time Katharina was going through difficult times. Several operations did not bring relief and in 1951 the Buss family moved to the USA, and then briefly to Canada where Bernhard pastored in Luseland, Sask. Here in the wide open prairie in 1952, just as the lilacs were in full bloom, she was laid to rest.

In 1954 the doors opened to return to Japan where Bernhard married TEAM missionary and close family friend, Ruth Pinckney. Effective church planting in partnership with fellow missionaries in Niigata was brought to an end when Ruth's aging parents urged them to come to California. Bernhard also was in ill health and the timing was right. Ruth became terminally ill and passed away in 1964.

In the intervening years Bernhard's health improved. After some time a thoughtful guest suggested that it was not good for man to be alone and introduced a person teaching English at Kyoritsu in Yokohama. The correspondence and exchange of pictures bore results. In a letter from Dad I was instructed to see to it that a bouquet of red roses be delivered to Martha Johnson in Yokohama. The roses were accepted and Martha arrived in San Francisco several months later to be married to Bernhard. God granted them almost 24 years of happy marriage. In August, 1990, Bernhard broke his hip and a gradual decline in health followed. I saw him last during the 1991 Christmas break. He looked startled to see me and asked, "What are you doing here? You should be in Japan." Yes, that's where I should be and where I am today, carrying on what was so dear to Dad's heart, telling the Good News of salvation in this needy land.

On February 26 I received word while in Karuizawa that the Lord had called Dad home. It was wonderful to be surrounded by Japanese believers he had baptized years ago.

Rev. Bernhard Buss





CAJ: A Caring Community

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JEMA Windows



It is a delight to introduce to you Barry Potter, the new JEMA president. Please give him the same fine cooperation you have given me these last two years. I plan to continue on as the Japan Harvest editor. Barry, give us some thoughts.

Don Wright

Although the incident dates back to my childhood, I can still remember the acute embarrassment. I was eight years old, and it was lunchtime - my favorite school "subject"! A friend and I had nestled up against the corner of the school building to just talk and clown around.

Since we were far enough away from the other kids that they couldn't hear us, we started singing and hollering and probably, to be honest, doing some rude name calling too, all at the top of our lungs. We were having a great time!

However, we noticed a teacher approaching. "Are you boys enjoying yourselves?" he asked. We assured him that we in fact were, but looking at the wide grin on his face, I was already suspicious that something was very wrong. "Do you see this large intake vent up here?" he asked. He pointed out that, thanks to the vent, our lunchtime serenade was being broadcast "live" into the cafeteria where the older kids were now enjoying their lunch. We turned around to a perfect view of the lunchtime crowd. My blood froze in my veins as seemingly hundreds of faces laughed back at mine!

Until that moment I had never realized that our playground lacked one important piece of equipment: a large hole in which to hide - preferably with a lid!

This incident came to my mind recently as we once again asked ourselves the question, "Why does JEMA exist?" It seems a nice idea for some 1350 missionaries and 45 missions to be part of a representative organization such as JEMA. But for what purpose? If we don't have a clearly developed focus in mind, it is possible that although we may be capable of generating lots of noise and activity, results may be no more meaningful than that of my lunchtime serenade many years ago.

At this year's Leaders' Consultation held in February, we spent considerable time working on a Purpose Statement - a sentence that would embody JEMA's objectives and direction as we move toward the end of the century. Although we are still fine-tuning the wording, this is what we have so far:

"The Japan Evangelical Missionary Association exists to assist and promote cooperation among evangelical missions and missionaries in partnership with the national church in reaching Japanese for Christ."

What do you think? Does it define where we're going? The Executive Committee would be glad to hear from you if you have any further suggestions.

It is difficult to fulfill our calling if JEMA's activities are centered in Tokyo. With this in mind, regional JEMA fellowships have been formed this past year in two other locations. Motions were passed at the 1992 JEMA Plenary Session that call for a total of four such fellowships to be in place by next year's Plenary, and for the commissions to broaden their ministries geographically. Through these and other activities, we are committed to being a national organization that *functions* nationally.

We desire that JEMA will "promote cooperation" and "assist evangelical missions and missionaries," as stated in our proposed JEMA Purpose. We need your help in order to fulfill this calling.

We've just received word retired missionary Anton Netland passed away last January. More details in the next Harvest.

The Evolution of Leisure in Japan

by Martin Shaw, Jr.



During the last several decades leisure in Japan has been evolving, as the Japanese economy has developed and grown. An understanding of these stages will be crucial to the development of excellence in church-related camping programs. In particular, as the following is read it would be good to reflect upon the church-related camping programs the reader is aware of or involved in, and to see if that programming has gone through a similar type growth. Particularly with evangelistic camp programming, where we seek to attract people from outside the church, it is critical to have an understanding of how various age groups look at, and seek to utilize their leisure time. What follows is an excerpt from *Leisure and Recreational Activities in Japan*, 1991 edition, pages 27-32, as published by The Leisure Development Center of Tokyo.

There is something different about Japanese leisure - something that sets it apart from Western leisure. Somewhere along the way, the sense of freedom and better living is lost. To Japanese, "leisure" evokes images of trips, going to movies, playing pachinko, or other lighthearted amusements. However, this is changing.

Both the English word "leisure" and the French "loisir" derive from the Latin "licere" meaning "freedom" and "surplus." Other derivatives from this word include the French "lycee" meaning school, reflecting

an etymological connection between leisure and education, "license" which gives the right to, for example, drive a car unrestricted, and the "laissez" of "laissez faire," an economic term that means non-interference or letting things go as they please. "Leisure" is thus closely tied to a group of words that imply freedom and better living.

The Japanese equivalent of the English "leisure" is "yoka," a term that was coined in the Taisho period (1912-25) and gained widespread currency during the postwar years of rapid economic growth. During this period, work was the first priority, and leisure was the little time that might be left after the work was done - free time, time to rest from work, and time dedicated to relieving pent-up stress. Little wonder the term used was a combination of characters meaning "left-over" and "rest;" little wonder leisure became associated with mind-less amusement. Even so, there have been three different types of leisure evident over the years.

Leisure As Rest And Relaxation

The first type of leisure is that of rest and relaxation. This type of leisure was prevalent during the rapid economic growth period in the first half of the 1970s. Leisure was basically the spare time spent recovering from work, relaxing, and releasing pent-up stress.

A good example of this type of leisure is

There is something different about Japanese leisure - something that sets it apart from Western leisure. Somewhere along the way, the sense of freedom and better living is lost

horse-back riding, etc.).

With the high cost of land in Japan, and thus the limited size of most Christian camps, any new facilities under consideration should try to locate in the proximity of local parks (to be used as an extension of the camps facilities and programs), a farm (to allow for ample educational activities, as well as ensuring a large tract of undeveloped land in the area), or even a golf course.

The possibilities for using camps and retreats are endless. As Japan continues to prosper so will the recreation and leisure industries, and with that growth will come many new opportunities to reach people with the gospel of Jesus Christ.

Camps have been a great tool for evangelizing Japan, and will continue to have the possibility to do so in the future if we listen to the changing society around us and then plan carefully to present the changeless gospel to them.

Suggestions for Further Reading

ENGLISH TITLES

1. *Journal of Christian Camping*, CCI, P.O. Box 646, Wheaton, IL, 60189, U.S.A., bimonthly.
2. *Leisure and Recreational Activities in Japan*, The Leisure Development Center, Tokyo Japan, 1991.
3. *The Temporary Community*, Tom Slater, Albatross Books, Sutherland, Australia, 1984.
4. *The Christian at Play*, Robert K. Johnston, Eerdmans, Grand Rapids, Michigan, 1983.
5. *Work & Leisure in Christian Perspective*, Leland Ryken, Multnomah Press, Portland, Oregon, 1987.
6. *An Introduction to Christian Camping*, Werner Graendorf and Lloyd Mattson, editors, Moody Press, Chicago, 1979.
7. *A Working Plan For The Successful Retreat*, The Community of Living Water, P.O. Box 529, Cornville, AZ, 86325, US \$7.95 plus \$3.00 shipping.

JAPANESE TITLES

1. "Monthly Loisir," Leisure Development Center, Tokyo, Telephone: (03) 3504-3325.
2. "Kokoro Yutaka Na Shakai" RON, can be order through the Leisure Development Center in Tokyo.
3. "1991 White Paper on Leisure," Leisure Development Center, Tokyo.
4. *Camp Leader's Guide* (Kyanpu Shidou No Tebiki), National Camping Association of Japan, Telephone (03) 3469-0217.

This article has been abridged. The unabridged article is available through JEMANET computer bulletin board.



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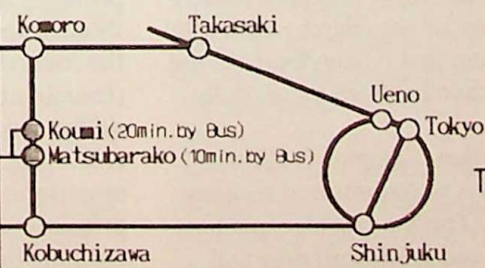
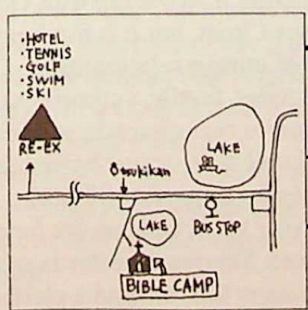
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servant) to everyone, to win as many as possible" (I Cor. 9:19).

Personal Reflection

Gracious Father, what a privilege it is to know You, what a thrill it is to be confronted with Your awesome holiness, Your majesty, Your glory. What a joy it is to be confronted with Your righteousness, Your purity, and then to know that You're knowable through Your Son, our Lord Jesus. I recognize that You're only knowable through His sacrifice; You're only knowable because He did not think that trappings of majesty should be held onto, but He humbled Himself and accepted the servant's role. It is only because of His servanthood that I know You.

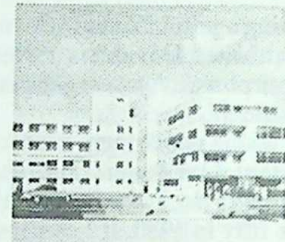
Blessed Lord Jesus, thank You so much for showing me Your servanthood, for You served both the Father and a needy race. Thank You for reminding me that those who would follow You should emulate Your example and generate Your attitude.

Gracious Father, point out within my heart my selfishness, my arrogance, my apathy. Reveal within my soul my unwholesome ambition. Show me my weaknesses and how they can be rectified. Give me that overriding desire, whatever I do, to be a servant of the living God. Help me to work toward that day when, falling asleep, I will stand before You and hear from Your lips that which will set me right for eternity: "Well done, good and faithful servant."

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Dr. and Mrs. Stuart Briscoe

JEMA Summer Conference Karuizawa July 26 - 29, 1992

This year we are privileged to have Dr. Stuart Briscoe and his wife Jill ministering God's Word to us. The Briscoes ministered for many years through Capernway Fellowship in England. Since 1970 Dr. Briscoe has been the pastor at Elmbrook Church, a 5000 member congregation in Milwaukee, WI, USA. Both are well known speakers and authors with extensive pastoral, conference and overseas experience. Dr. Briscoe will give a series of messages on the challenging theme, "Life, Liberty and the Pursuit of Holiness." Jill will minister at the Ladies' Tea and in the morning seminars.

Babysitting will be provided for infants and toddlers. We hope to conduct a VBS program for children, ages 5 to 12, in the morning. Also, we have 5 rooms reserved in a pension for the dates of the Conference. They've been specially discounted to ¥6,500 per night, 2 meals included. Contact the JEMA office for details.

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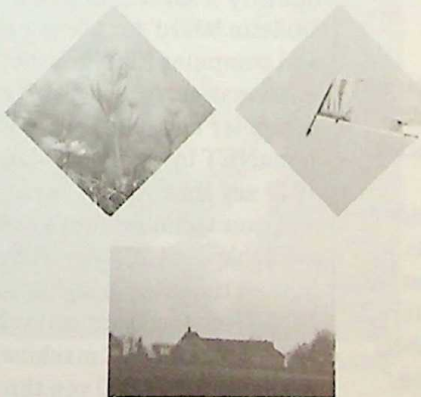
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Active Parenting, Active Outreach

by Lydia Barrow
Hankins, M. Div.

Active Parenting
Coordinator, Kanto

Many of us have sought to tap into a Japanese desire for self-improvement through the "culture center" approach to church outreach. We have attracted women to cooking classes and both women and men to English classes. Many missionaries are finding, however, that interest in English is waning. Many more have experienced frustration in moving beyond English to a more personal level and in moving from the role of English teacher to minister. We so often are unable to bridge the content gap between basic English conversation and the love and forgiveness offered through Jesus Christ. At the same time, Japanese

themselves are expressing dissatisfaction with trends in society and anxiety over how to prepare their children to deal with rapidly changing values. We as the church want a more direct way to address these concerns and speak to a growing awareness of family relationships. For a fresh approach to outreach and one which is from the outset a ministry, consider Active Parenting.

Active Parenting is a video-based approach to learning parenting skills. In 10 sessions of 2 hours each, parents view 40-plus vignettes of true-to-life family situations. The visual approach enables parents to recognize their situations and see better solutions to conflicts. Through the group experience, parents come to realize that they are not alone with their problems.

Active Parenting is now available in Japanese and English and is being used by a growing number of churches all over Japan in their outreach programs. Churches in Sapporo, Ibaragi, Chiba, Tokyo, Kanagawa, Kansai and Fukuoka have AP groups meeting. One-day introductory lectures and leaders' workshops are held regularly in the Kanto and Fukuoka areas, and in other areas by request. Christian and non-Christian groups alike have praised the program, and two professions of faith are known to have come out of AP groups during this first year of introduction.

The Active Parenting program

emphasizes the role of the parent in fostering courage, cooperation and responsibility in children. Dr. Michael Popkin, Ph.D., founder of the Atlanta-based Active Parenting, Inc., feels that parenting well is extremely difficult, and although most mothers and fathers have sufficient love and commitment, "they have not been given sufficient information, skills and support." Popkin's Active Parenting program developed in 1980 is based on the concept that parents succeed best by understanding and respecting the hidden purposes of their children's behavior.

Christians will resonate with the presuppositions of unconditional acceptance, forgiveness, encouragement and a parental style of "freedom within limits." The child responds to this approach with a cooperative spirit toward the parent and a sense of self-esteem in society.

Called "Yori Yoi Oyako Kankei" in Japanese, the Active Parenting project was spearheaded by June Seat, Southern Baptist missionary and counselor in Fukuoka who saw the need and desire in Japanese society for parent education. Seat gathered translators in Fukuoka and enlisted the cooperation of Ron Hankins at the Baptist Media Center in Shibuya, Tokyo. Professional actors and actresses, many of whom are Christian, provided the voices for dubbing the video and also offered valuable advice in making the dialogues between parents and children more realistic. Notably, Chosei Kabira of NHK and his son Jon Kabira, a DJ for J-WAVE radio, are the narrator and the voice of Dr. Popkin, respectively.

When the tape was dubbed into Japanese, the American narrator's part was cut and replaced with a Japanese narrator. The producers were then free to add supplemental material and explanations appropriate for Japan. Also, a history of Japan, illustrated by Norma Young of Fukuoka, traces the movement away from an autocratic society and toward an acceptance of individual freedoms.

Over her 25 years in Japan, Seat has observed many changes in social trends. Among them, she sees a definite move toward more freedom for young people. She also senses that Japanese parents are at a loss as to how to communicate well with their children. Realizing it would be easy for parents to move from an authoritarian style to permissiveness, Seat believes a program like Active Parenting can help alleviate parental uncertainty that leaves both parents and children at an impasse and often results in too-little-too-late in child-rearing.

Seat believes that the video course is as relevant to Japanese parents as to those in North America. Active Parenting might be described as uniquely Christian in that it encourages mutual respect between parent and child while at the same time enables the parent to take the lead in problem-solving. AP presents a timely model of parenting which is

neither authoritarian nor permissive. One mother commented, "The most valuable gift for me was the reawakening of the feeling of joy in our children."

An AP group ideally has 10-12 members who meet weekly or at other regular intervals agreed upon by the group. Each member has his/her own textbook and workbook. Participants read material for the next lesson ahead of time in the textbook and answer questions in the workbook to review the material and reflect on their own childhood. A group leader, someone familiar with the material but not necessarily an expert on family and children, moves the group discussion along and introduces new topics. Each session begins with members sharing experiences, successes, and problems from home. The video is turned on for only a few minutes at a time, as the leader follows on-screen directions. Discussion continues

throughout the 2-hour session.

A comprehensive Leaders' Guide gives step-by-step guidance for introducing topics, leading group discussion, and using the video program. The Leaders' Kit includes a 17-minute introductory video to show to interested parents before they enroll.

Most parents come to the course wanting to know "how can I change my child?" AP stresses that change begins within, and a bonus of the course is that discussion and application easily move from the sphere of child-rearing to the relationship with husband or wife, or with God.

If you are looking for a fresh and innovative outreach approach, one through which the church can touch families directly and one that lets the church make a contribution to the community, Active Parenting may be the answer. In English, AP could be the focus of missionary family support.

The next leaders' workshop in English will be held at the Baptist Media Center in Shibuya on Monday, May 18, 1992. Suggestions on how to get started and how to lead a group in Japanese will be included.

For more information on Active Parenting or the workshop in particular, contact:

Active Parenting, Japan (Fukuoka)
092-851-1152

Baptist Media Center--TEL 03-3468-6777

Lydia Barrow Hankins in the Kanto area--TEL 0462-34-5920

Carolyn Barkley in Fukuoka--TEL 092-844-4390

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