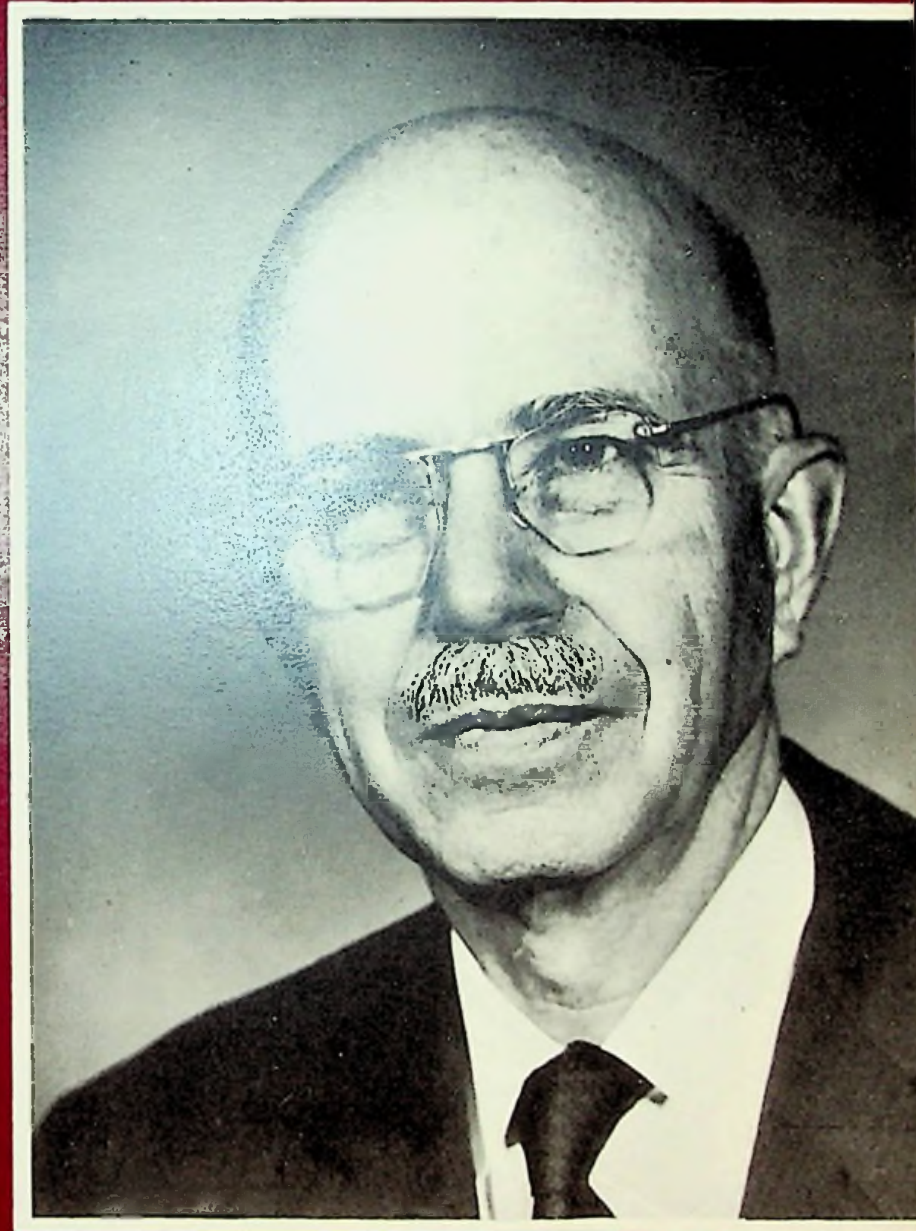


# Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY

Church Growth in Japan  
Special Report by  
Dr. Donald McGavran





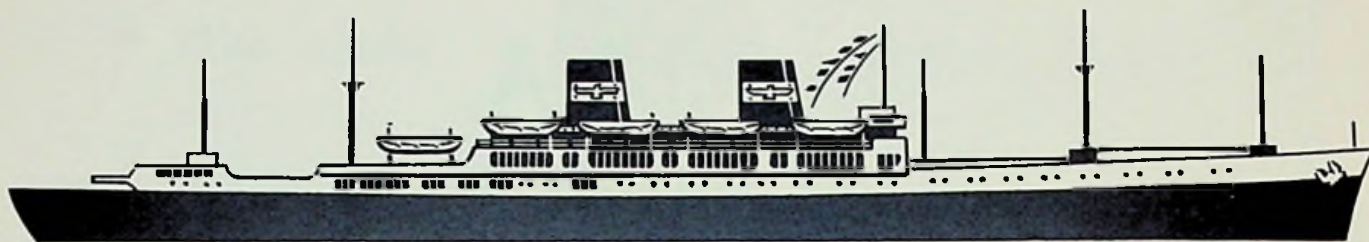
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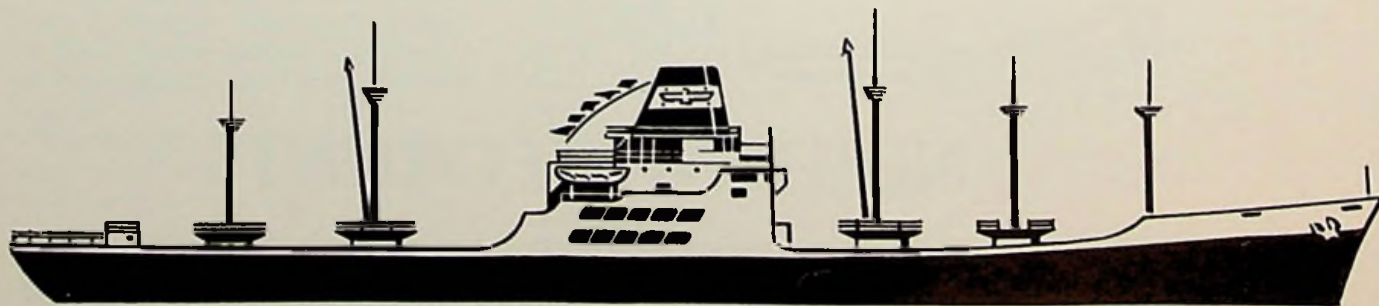
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## IN THIS ISSUE

Dr. Donald McGavran has prepared for JAPAN HARVEST his report on Church Growth in Japan. "It is extremely difficult to sum up anything as complex and living as the growth of the Churches in Japan," declares Dr. McGavran. Turn to pages 15 to 22 for his report on membership increase, growth, road-blocks, obstructions to the multiplication of churches and the communication of the Christian Faith. Note there the emphasis which offers a way in which the Gospel of Jesus Christ can be effectively propagated.

So much more needs to be said concerning the blessings of the Asia-South Pacific Congress on Evangelism. Pastor Matao Okamura and missionary Lee Kanagy sum up challenges received and hopes for the future in Japan and Asian countries.

Thank you Katsumi Yajima of the Nazarene Junior College and Seminary in Chiba City for your survey of Japanese religious consciousness. The material gathered is helpful in our understanding of those living in the housing complexes we see all over Japan.

Before we can win others we first must follow Christ. In our teaching and discipling we must know what a disciple is. Donald Hunter has prepared for Japan Harvest the who, what, why, and how of "True Discipleship".

Last issue we were introduced in the Women's Page to Phyllis Brannen's "Missionary Mother". We now conclude her message as originally presented to the JEMA conference in Karuizawa last summer.

Doing service with the Lord here in Japan is Elizabeth Whewell. This issue of Japan Harvest presents a review of the Mino Mission as written by William Cook.

One cannot but reflect favorably upon the life of Rinichi Funaki. Today there are four of his sons in full time Christian service. Arthur Reynolds has carefully reviewed for us the life of this "Incomparable Comrade-in-Arms".

Sorry that space ran out and we couldn't finish Kenneth Roundhill's unique "Unscrewing the Inscrutable".



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Sam Archer

# J E M A

## President's Page

March 3rd and 4th, 1969, will mark the first annual plenary session of the Japan Evangelical Association (Nippon Fukuin Renmei). On April 29, 1968, this group was formed with the charter membership of the Japan Evangelical Missionary Association (J.E.M.A.), the Japan Protestant Conference (J.P.C.) and the Nippon Fukuin Renmei (F.R.). This past year has been a real triumph of faith for the evangelical testimony within the land of Japan. At their own choosing and within the clear guidance of the Holy Spirit, these three groups agreed upon the constitution prepared by themselves.

The blessing of the Lord in this measure of unity in Christ has been evidenced.

You are invited to attend the JEA evening meetings of the plenary sessions at the Kojimachi Kaikan in Tokyo. A program has been arranged with participation by much of the leadership of evangelicals within Japan. Laymen in positions of church responsibility will be in attendance as well as pastors, teachers, Mission directors and JEMA area representatives. Inasmuch as possible the JAPAN HARVEST will cover this particular occasion with a detailed reporting of the occasion.

### JAPAN EVANGELICAL MISSIONARY ASSOCIATION

In the providence of God JEMA has consolidated the evangelical missionary body for Christ. It was on January 22, 1968, that missionaries and missions got together

in a common bond for the sake of evangelical testimony. On that date the EMAJ and the JCEM dissolved to form the JEMA. Paul McGarvey became its first President, and despite his transfer to Jerusalem for a ministry there, his vision for Japan has moved steadily forward. More of the evangelical missionary body has sensed the need to work together and others have joined JEMA. We welcome each missionary and mission, that our risen Lord may be exalted in a clear testimony within Japan.

In January '69 JEMA sponsored a missionary banquet in Tokyo. Over a hundred were in attendance to fellowship and hear the challenge presented by Dr. Clate Risley, President of Worldwide Christian Education Ministries. (For eleven years, Dr. Risley was executive Secretary of the National Sunday School Association in the U.S.).

In February the Kansai ladies had a banquet in Osaka, in March the JEA Plenary Session and in April will be the annual Plenary Session of the JEMA. This is called for Monday April 21st and Tuesday April 22nd. Each area, along with each member mission, will be represented. Pray now for the Lord's testimony to be real in our midst.

Another date to remember is the annual summer conference in Karuizawa. JEMA has invited Dr. Clyde Narramore for the four-day session from July 30, Wednesday

through Saturday August 2nd. Following this is the regular Deeper Life Conference through August 6th with Dr. Armin Gesswein.

Last fall a dear member of JEMA wrote us a letter indicating her concern over the affairs of JEMA and her personal conviction that it would perhaps be better if she withdrew her membership. In all sincerity she felt she was unable to adequately participate in the activities of the fellowship. We do want to thank our secretary of JEMA for making available the reply he sent to this particular inquiry:

Your letter of September 9, 1968 has come to me for attention, and I sincerely pray that my answer will be of assistance to you.

You state with obvious sincerity and conviction, "I will quit my membership (in JEMA), because it is very difficult for me to know how to fill my duty as a member."

Such a stand as you have taken is very commendable, for no sincere person wants to receive the benefits of an organization if he feels he is not carrying his share of the responsibilities in return. However, I feel that perhaps JEMA has not been fair to you for we have failed to clearly spell out what is expected of you as a member, and so I trust that this letter will correct that situation.

As you know, JEMA is a voluntary association of mission organizations and individual missionaries, committed to God and to His inspired word and to the proclamation of the Gospel of Jesus Christ whereby lost men can be reconciled to Him.



## BIOGRAPHICAL SKETCH REGARDING DR. CLYDE M. NARRAMORE

Dr. Clyde M. Narramore is a nationally-known Christian leader. After receiving his Doctor's degree from Columbia University, New York City, he became a consulting psychologist on the staff of the Los Angeles County Superintendent of Schools. He held this position for fourteen years.

Dr. Narramore is Founder and President of the Narramore Christian Foundation, Rosemead, California, an organization which renders services of a Christian psychological nature. He directs the Christian Counseling Center, a division of the Foundation.

He is the author of a number of books, including "The Psychology of Counseling," "Encyclopedia of Psychological Problems," and "Counseling With Youth."

Dr. Narramore travels extensively in the United States and foreign countries where he is in demand as a speaker.



The reason we associate in this way is because of deep conviction that many things can be accomplished for Christ, for those we are trying to reach for Him and for our fellow laborers in Christ that would be most difficult or impossible except through such cooperative action. Therefore, JEMA has active committees called "commissions" which perform the following services:

1. The Commission on Liaison and Membership assists the members in the correlation of mission work and disseminates information relative to the activities of mission organizations. It keeps members informed as to Japanese law and changes in legal procedures.
2. The Commission on Travel assists members in travel services within Japan and overseas, arranging group and charter flights which save its members thousands of dollars of the Lord's money every year.
3. The Commission on Publications puts out the Japan Harvest and the Protestant Missionary Directory, providing inspiring and informative articles which are a great assistance to the members and to many others connected with or interested in evangelism in Japan.
4. The Commission on Relief coordinates our assistance in disaster areas with relief supplies, working through churches in those areas.
5. The Commission on Fellowship and Conferences arranges fellowship banquets several times a year in the Tokyo and other

areas as circumstances permit, and the annual conference in Karuizawa, and in this way provides wonderful opportunities for edification, fellowship and education of its members and of others who avail themselves of them.

6. The Commission on Language provides a study course and class room facilities tailored especially to the needs of missionaries in their study of the Japanese language so that they can better be equipped to present the Gospel to the Japanese.

By your being a member of JEMA, you not only receive these and other benefits, but you help to make them possible through cooperative effort. But your being a member does not require a great amount of time and effort on your part as an individual. You have helped to place in leadership positions the men who have volunteered their time and effort to see that the purposes and goals of JEMA outlined here are accomplished.

May I suggest that you should keep acquainted with action taken by the Plenary Council which meets ordinarily once a year, and by the Executive Committee which meets several times a year. Minutes of these meetings are sent to your Regional Center representative and you can see these minutes, or you will be sent copies directly from the JEMA office upon request.

Therefore, you see, your responsibilities are not great nor complicated, so we trust you will feel led of the Lord to continue lending your support and influence so that we can accomplish the goals set before

us. We would ask you to please pray for wisdom and strength for those in active leadership, and please make any suggestions you may have for the program of the Japan Evangelical Missionary Association. We pray that the Lord will bless your efforts for Him and for the saving of many souls.

In the service of our King,  
Claude M. Likins, Secretary

The *Japan Harvest* magazine has been a blessing to us for several years now and we always look forward to the next issues. Also we keep every issue that we receive and often refer to them.

Mrs. James W. Ranes

How we praise Him for the strength He has miraculously given, to work and run with patience, even with the great weight at our heart and the deep anguish of our spirit. He by His great grace has enabled us to bury our sorrow in His service in performing the daily tasks, and of doing our best to contribute to the joys of others and bring comfort to the many in sorrow. Only the great God we're serving can give the grace and help He has given. We've been made to marvel again and again at His greatness in very time of need.

This year, the Lord has left in our care the Japanese lady and her two children (ages 7 and almost 9) whose father went to be with the Lord in the accident. She so wishes to express her appreciation for the cards and offerings you sent. Our Japanese pastor too, has been in our home, and truly he has been a blessing and help in so many ways.

The Don Bowmans  
Mrs. Fujioka, Maki, and Toru  
Timothy M. Himei



## THE CHALLENGE I RECEIVED AT THE ASIA-SOUTH PACIFIC CONGRESS ON EVANGELISM

by Pastor Matao Okamura

OUR time aboard the plane enroute to Singapore was a deluxe and comfortable one, with delicious meal service by pretty air stewardesses. But sometime after we flew over Hong Kong someone raised his voice and cried, "Look, Vietnam! We can view Vietnam!" At that moment, our time of relaxation was completely changed to a tense atmosphere. It made us sense that we were now in an area of South-east Asia violently shaken by an awakening nationalism, occupying the attention of the whole world.

When I arrived at the Conference site in Singapore, my attention was first drawn to a mushroom-shaped carving placed in the lobby of the second floor. It showed the present population of each Asian country, which has been explosively increasing, but the majority of whom did not yet know of Christ. In the early days, the Gospel light was transmitted from Jerusalem to the West, but I felt strongly that God's time has come and Christ is wanting Asia NOW.

Through the Conference messages, we learned that Asia has been built on a different culture and religion from that of the West, and this has taken root very deeply. As a Japanese, I recognized this fact, but it reminded me of Billy Graham's words, "God does not prepare any vessel to use for Asia and the South Pacific except their people to perform His work in these areas." I was challenged again by the importance of Asia Evangelism.

Before I left Japan for Singapore, I challenged my church people that because we were the most advanced nation of Asia, we had to be the leader in evangelism too; but at the Congress I was very much ashamed of my pride when I heard the marvelous things God is doing in Indonesia and Pakistan. It was a time of real soul-searching as I thought of the present Japanese church situation that is poor in faith and works. I asked myself, what is the cause of this situation? I realized it was in me and in our Japanese pastors. Even though we may have received

## CHRIST SEEKS ASIA



### ASIA - SOUTH PACIFIC CONGRESS ON EVANGELISM

SINGAPORE CONFERENCE HALL  
NOVEMBER 5 — 13, 1968

more theological education than pastors in these other countries, we did less work for the Lord. I was challenged by the words of an Indonesian preacher, "God is able to start His work anywhere by anyone." I feel that Japanese churches should depend more upon the work of the Holy Spirit, and humbly join other churches in Asia, lest we be left behind. We need a clear vision of serving churches in Asian countries.

### ASIA-SOUTH PACIFIC CONGRESS ON EVANGELISM

November 5-13, 1968, Singapore

by LEE H. KANAGY

#### I. INTRODUCTION:

This first regional congress on evangelism was an extension of the 1966 Berlin World Congress on Evangelism sponsored by the Billy Graham Evangelistic Association. Billy himself was not present.

Over 1000 participants and observers from 24 countries gathered to share and receive what God in Christ is doing today in Asia. The theme of the Congress, "Christ seeks Asia," found the reverse equally true, "Asia Seeks Christ." The prayers of many were "that this congress will be to the 20th century church in Asia what Pentecost was to the early church."

Speeches and Bible studies were simultaneously given in five languages: English, Indonesian, Japanese, Korean and Chinese. English was the common language that crossed international and tribal barriers. As Greek was the international language when Christ first came, so today English has become a tool for international understanding among tribes and nations. "Christ's second coming may be sooner than we think," was given a good emphasis at this Congress.

Participants came from: Afghanistan 2; Australia 100; Burma 4; Cambodia 5; Ceylon 23; Fiji, Tonga Islands 4; Guam 2; Hong Kong 40; India 120; Indonesia 110; Japan 90; Korea 53; Laos 5; Malaysia 69; Nepal 5; New Guinea 11; New Zealand 18; Okinawa 5; Pakistan East 12; West 33; Philippines 62; Republic of China 46; Singapore 91; South Viet Nam 17; Thailand 21; guests from non-Asian countries 36. Figures vary as to source. There was a sprinkling of missionaries from most of these countries, but only a minority. They were cautioned to let the Christians of Asia speak at this Congress; the missionaries were to listen.

#### II. STATED PURPOSES:

- a. Implement an Asian Regional Conference as proposed at Berlin 1966.
- b. Declare the relevance and urgency of the Gospel to Asia's 2 billion.
- c. Study obstacles in the diverse cultures of Asia.
- d. Share in teaching and methods of evangelism toward the growing influence of youth, rapid urbanization, poverty and economic needs, and the role of the family in Asia.
- e. Evaluate existing evangelistic programs and policies.
- f. Summon the church in Asia and members individually to the priority of preaching the Gospel.
- g. Challenge churches and Christian organizations to cooperate in evangelism and missionary outreach.

#### III. DAILY SCHEDULE:

The day began with private worship, followed by cell-group prayers in respective hotels 7-7:30. Program at the Congress Hall began at 8:45



with a solid Bible study on the churches in their environment from Revelation chapters 1-3. Following this were speeches on techniques and methods—refreshments—before the noon meal a printed strategy paper was read to express concretely what is involved in encountering resistant elements to evangelism in Asian cultures. The Theology of Evangelism, and Theology of Conversion were thoroughly discussed by Akbar Abdul-Haqq, a gifted speaker.

The large staff that handled the noon lunch was efficient, the food was excellent and clean. This 90 minute break was used for making acquaintances, meeting with interested groups, catching up on mail and world news. The day Nixon was elected President of the U.S. a Nixon participant from Australia claimed no relationship. Billy Graham's 50th birthday was also noted on Nov. 7, with applause.

For another 90 minutes, after the noon hour, encounter groups discussed principles raised in the strategy papers and how to apply the insights to the home situation. Here is where the messages got down to the grass roots. The encounter groups were a good mixture of many nationalities.

After a short coffee-break, the national groups, denominational groups, special interest groups—literature, student work, education etc. met to relate messages and principles to particular areas.

From 17:45-19:00 was the last plenary session of the day. Singapore church choirs sang at different times, inspirational messages were given and some ringing testimonies of conversions and miracles left a deep impression of the work and power of the Holy Spirit. After this the participants went to their respective hotels in chartered busses, ate supper and retired, being quite exhausted.

Prison visitation on Sunday brought 70 prisoners to the feet of Christ. They confessed their need of a Savior and found peace for their souls. The last night Congress participants met with Singaporeans at a public hall that overflowed the nearly 1000 seats. Radio Pastor Hatori, of Japan gave a stirring mes-

sage of his experience of the power of Christ, who answers all our needs, as he forsook his fearful Buddhist gods to follow a loving Father.

#### IV. MEMORABLE EXPERIENCES:

In this report it is impossible to give all the rich and profound movings of the Spirit in Asia. Much will be written in many Christian papers, theological journals, as well as to be told over the radios and to individuals in the months to come.

1. The morning Bible lessons from Revelation by Philip Teng, Chinese from Hong Kong were marvelously taught with deep insights by an Asian. One felt as if he were living the events of the seven churches in our day. His application to our drifting churches of today left no doubt that Christ will judge the western churches as He did the Asian churches in the first century and following.

All the problems of the seven churches in Asia Minor are with us today. Sardis was a church well organized with a busy program, stress on numbers and attendance, prayers and services, but it became like the fig tree upon which Jesus found

only green leaves—and no fruit. Teng said: "A church well organized and efficient economically without an evangelical zeal is dead." With such he pricked our consciences and hearts. Occasionally one could hear "Amen's" while he spoke.

2. Bob Harrison, a U.S. Negro sang several Negro spirituals which came out of the early slave days. He not only moved some to tears, he also brought great respect for God's gifts to the American Negro. There was absolutely no race or national discrimination at the Singapore Congress. Truly this was a touch of the joys of Heaven.

3. A testimony by Mrs. Sheikh, a Muslim from Pakistan, held the audience in awe of Christ's marvelous mercy and grace in converting this deeply rooted Muslim. Israel's six-day blitz-krieg victory over Egypt-Islam in June 1967 is making the O. T. Bible a book to be sought by many Muslims. Mrs. Sheikh's testimony of the power of the Word of God and His Holy Spirit would strengthen the faith of many limping Christians. There simply is no substitute for a sound conversion to

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realize effective good deeds in the name of Christ. She said in closing: "No one comes into my house since I became a Christian, whether he is a Christian or Muslim, farmer or beggar, friend or stranger who doesn't hear all about Jesus."

4. Evangelist Octavianus of Indonesia gave a stirring report of the work of the Holy Spirit and revival in his country. The revival began on the eastern Island of Timor before the Communist attempted Coup Oct. 1, 1965. This attempted overthrow of the Sukarno Government brought much suffering, killing and despair.

The revival moved from Timor to other islands with thousands seeking and accepting Christ. A team of evangelists went to Pakistan and what the Holy Spirit did in Indonesia He is now convincing people of in that Muslim country. Signs and wonders have followed as a witness.

Octavianus has a strong conviction that God is now speaking to Asia as the churches decline in Europe and America. "This is Asia's Hour," was heard frequently in speeches and conversation.

5. Japanese missionaries in Asian countries meet resentment where the Japanese Army had mercilessly slaughtered people during the last war. It was a moving sight to see the Japanese delegates approach the monument in memory of those killed in Singapore and confess their guilt as Christians and as a nation before God and the Singaporeans. This left a profound impression of the power of the Gospel to change hearts from hate to confession, and to love those who were called enemies.

#### V SOME WEAKNESSES:

A westerner must walk humbly here while aiming to share the great weight of a responsible Christian Witness to all nations as Jesus said.

While half of the population of Asia is now 21 and under, the Congress lacked any real approach to the youth of Asian and the growing millions of students in schools and universities. Several delegates from the Philippines said that we must have an Asian Christian Youth Congress in the near future.

It would seem that Singapore with its 2 million people would have been

a good field to carry out a concerted effort for practical evangelism with so many delegates gathered from Asia. The last meeting with almost 4000 Singaporeans and delegates in an open theater was closed without asking for any response. There no doubt were reasons.

Most of the messages were strong on Evangelism to counter in part Western liberal theology that appears to some as creeping into Asia uncomfortably fast. One message came through the "glasses of Eastern mysticism" that hardly fitted into the 20th century revolution in Asia.

Great doctrinal truths that involve issues of hermeneutics were left untouched and in the hands of the various denominations to apply their own particular "color." While the presence and power of the Holy Spirit was recognized, He was not pursued in any major paper. His work and power in the revivals in the Islands of Indonesia and in Pakistan was given full credit.

The issues of war, demonstrations, student riots was only discussed as relevant issues to Evangelism. However, a good demonstration, with only a few words, was seen by the delegates. Before the Singapore meeting, governments of Indonesia and Singapore, Malaysia and The Philippines, India and Pakistan were using serious threats and pressures. A Philippine chairman declared, "We national Christians in this Congress can do more than the U.N. in New York or our Governments to demonstrate peaceful living. All of us are having a good time here in Christ. Lets keep it that way."

In closing I want to express my feeling and thanks to God in the words of a young pastor from Cambodia where there are only 400 Christians. "I cannot tell you how much this Congress has meant to me. Mary Magdelene poured out her costly ointment, her treasure, on Jesus and the disciples complained about such waste. But Jesus accepted it and to me nothing is too costly or wasted for Jesus. I am filled with power to go back and tell my people of what God is doing in Asia and what He will do for my friends."

Sincerely in Christ

Lee H. Kanagy

December 7, 1968

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A STUDY OF DANCHI  
RESIDENTS' RELIGIOUS  
CONSCIOUSNESS

by Katsumi Yajima

## I. PURPOSE AND VALUE OF THE RESEARCH

The present research has the following purposes to accomplish:

A. To accumulate an accurate and objective knowledge regarding the religious concern of the members of a Danchi society.

B. To probe the emotional atmosphere regarding Christianity among the residents, for instance their general understanding, feeling, and expectation towards Christianity.

C. To offer an opportunity to appraise one's own religion and religious experience. (For instance, did you choose it?, are you satisfied with it?, what is its value?, etc.)

D. For the researchers (ministers and members of the church) to make a close contact with the local people, as they are free to introduce themselves and to give information, such as the location of the church, etc. A research of this type gains the cooperation of the people. It usually doesn't create any defense in the person involved, and people generally have a high respect toward a scientific approach such as this.

## II. METHOD

A questionnaire was used in this research consisting of twenty multiple choice questions. It was distributed to 1,600 households at Ohmiya Danchi, near Chiba City in Chiba Ken. Six hundred ninety were answered and returned. Forty-eight

Mr. Katsumi Yajima of the Nazarene Junior College and Seminary in Chiba does a survey of Japanese religious consciousness as carried out in the Ohmiya Danchi in Chiba City. His report shows some interesting facts and attitudes and also a means of outreach that may be helpful to evangelists and missionaries.

were returned unanswered. The return rate is, therefore, 43.1%, which cannot be said to be very high, but it is fair and successful for this type of investigation.

## III. THE RESIDENTS AT OHMIYA DANCHI

The residents are and represent one of the best samples of the middle class society in Japan, judged from their economical, educational, occupational and age conditions. They are geographically from all over Japan. Many are from the Kansai District. Since it is a newly opened area, there are few institutions, regulations, traditions and other things which might interfere and distort their freedom of expression. Ohmiya Danchi is of an appropriate size for research of this type and the members of their self-governed committee welcomed the research with understanding and helped in pre-survey announcing.

The results from this research cannot be concluded as the behavior pattern of a typical Japanese family. However, because of the representation involved they may reflect the behavior pattern of the total population in a crude way.

Of those answering the questionnaire, 46% were in the 31-40 age range. Thirty-six per cent were in the 21-30 age range. The most common pattern of family structure is the home of a husband, wife and two children. Forty-six per cent are so included. Thirty-one per cent have one child.

Concerning education, 36.5% of the men answering the questionnaire were college graduates and 70% were high-school graduates. Of the women, 44% were high-school graduates and 58% had gone beyond junior high school.

Seventy per cent of the men were company employees and eighty per cent of the women were homemakers. None of the residents were engaged in farming, but other occupations seem to be represented by the number in proportion to that of the general population.

This sample can safely be called middle-middle to upper-middle class. Most of them possess a lot of over 200 square meters and a home. Comparing it with other danchis in Japan, it has one of the highest rates of automobile and telephone ownership.

## IV. RELIGIOUS CONSCIOUSNESS OF JAPANESE PEOPLE

We observed the following tendencies and characteristics of present day Japanese people regarding their religious interests, attitudes, and activities, based on their answers to the questionnaire of 1,200 members of Ohmiya Danchi (577 men and 623 women. Of the 690 questionnaires returned 510 were answered by both husband and wife as requested).

Of the 510 couples who answered together, 379 couples differ in their opinions on one or more questions regarding religious matters. The fact that 74% differ in their opinion is significant in that the wife was not allowed to act on her own religious interest in old Japan. Religion was a matter of the household. In this survey seventy-five couples differed even in their religious affiliation.

Of those answering, 42.8% do not belong to any existing religious body and seem bewildered in defining their religion. Some wrote on the questionnaire, "I visit a grave (bosan), had a wedding before Shinto gods, partake in religious festivals, but I can't express my own religion." Of those who clarified their affiliation, 58% said it was inherited from ancestors. Nineteen per cent said that it was given without being their own choice. Wives were twice as many as husbands in the latter, which may mean that those wives reluctantly accepted the religion of their husbands or the household to which they were married. Those who chose their own religion were 12%, a low rate. Of the 1,200 answering 70 were Christians (Catholic and Protestant combined.)

Fifty-three per cent said they were satisfied with their own religion. Forty-three per cent said they did

*Continued on page 12*



# TRUE DISCIPLESHIP

by Donald M. Hunter

**A** LONG, long time ago in Galilee and Judea, the Lord Jesus Christ often paused in the midst of His dedicated ministry of teaching and healing to say to certain people, "Follow me" (Mark 2:14). During the intervening centuries, millions have heard the same command, the same winsome and gracious invitation, as clearly and authoritatively as it was heard by the sea of Galilee. And like Matthew, they too have followed Christ. Today, the risen, glorified Christ continues His mediatorial work at the Father's side. Through the Word of God, proclaimed by His faithful servants Christ is still singling out men and women, boys and girls in every part of the world, speaking to them in the same simple words: "Follow me".

How precious is the personal pronoun "my" when used by our Lord Jesus! "Ye are my disciples". The meaning of the Greek word rendered "disciple" is "learner" or "pupil". Our English word "disciple" comes from the Latin *discipulus*—a scholar.

Have we all grasped the significance of the relationship, that of the learner to the master? Every true disciple of the Lord Jesus Christ believes Christ's teaching, but not only is he sound in doctrine, he also imbibes Christ's spirit and follows Christ's example.

Perhaps through this little message you (even a missionary) may hear Christ's voice, His words of love, of grace, and of power, earnestly inviting you to follow Him. We all know something of the way in which Christ led His disciples into a path of joyful service. The history of the Church tells us of the happiness of the many who have followed Christ. Most of us know at least one genuine Christian who has walked hand in hand with the living Saviour. He leads away from the treacherous allurements of this world, along pleasant paths of contentment and usefulness, safely through deep waters of sorrow and through fierce storms of temptation and persecution; He leads victoriously all the way to the Father's house.

## WHO MAY BE A DISCIPLE?

Faithful discipleship rests upon the assurance of salvation. Doubtless there are those among our Oriental friends who have a sincere desire to follow Christ. They, as we once did, have followed the dictates of their own wills thus far, and the result has been keenly disappointing. Their lives have been full of failure and dissatisfaction, perhaps even hopelessness. "Yes, I want to follow Christ," someone may say, "but I can't do so. First of all, I have no power to follow this all-wise, all-loving Saviour. I am dead in my sins. Then, too, He is pure and holy, while I have lost my innocence and am full of sin—proud, self-centered, impure."

We can help such people by reminding them of the great and endless procession of the followers of Christ. It includes Peter, Polycarp, Augustine, Bernard of Clairvaux, Luther, Carey. It is made up of men and women of every race and color: Orientals, Jews, Europeans, Africans, Americans. The greater portion of this multitude is already in Heaven. Yet many are still on earth, following the mighty Captain of their salvation, the Lord Jesus. Are these followers of Christ better or different than we? God's Word says, "There is no difference, for all have sinned." Every penitent sinner who will follow Christ is given a new life. For this purpose Christ died and rose again. He says, "I give unto my sheep eternal life . . . and they follow me" (John 10:11, 27, 28). This is not all. On the cross, the Lord Jesus Christ voluntarily paid the penalty of a broken law. He was wounded for our transgressions, and by His precious blood. He cleanses all our sins (Heb. 1:3). Therefore, in the power of a new life and with the joyful assurance of salvation from the guilt and bondage of sin, each one of us may take our place in that divinely called procession of the followers of Christ.

## WHAT DOES DISCIPLESHIP INVOLVE?

The disciple of Christ is called to walk the same path that our Saviour trod when He was on earth. It is a path of suffering which leads to glory. The four Gospels describe the winding road between Bethle-



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hem and Calvary along which Christ walked. The record of His experiences, both the joyful and the sad, teach us what it means to follow Him. Later we shall consider some of the details, but at this point we shall deal only with the general pattern of His journey. The path that Christ, the servant of Jehovah, walked in obedience to the Father's will, and always in the Holy Spirit, was a path of suffering which ended in a blaze of glory.

As it was with the Leader, so must it be with the followers. The path of the Christian is the same in pattern as that which the Christ of God trod. Some aspects of Christ's sufferings were unique because of who He was, and because of the special mission that He was performing. Believers will never have a Gethsemane or a Calvary, nevertheless their sufferings are universal and inevitable if they are truly following Christ.

On the eve of the day of His shameful death, the Lord Jesus spent some hours with His disciples in an upper room in Jerusalem. Surely that was an evening when He deserved to be ministered unto by angels, or by the Father Himself! But He came not to be ministered unto but to minister, and He performed His selfless service to the very end. As the result of His faithfulness, we have the record of His actions on that evening during which He partook of the Passover Supper with His own, washed their feet, and instituted the Lord's Supper. We also have His last message, recorded in the fourteenth, fifteenth and sixteenth chapters of the Gospel of John. The disciples learned much that night and were never to forget those words spoken in season on that occasion, and every succeeding generation of believers has been enriched and edified through the same wonderful words.

Finally that night as the Lord drew near to the end of His ministry of comfort, He looked around at the faces of His disciples. He knew that James, the brother of John, would be the first to lay down his life in a martyr's death. John himself would die of old age, yet he would be exposed to wave after wave of fierce persecution. Beloved

Peter, though on the point of denying Christ, would be restored and eventually his useful life would end on a cross. At least nine of those faithful disciples would die as martyrs for the Faith. As He looked at them, our Lord saw, too, the many who would believe on Him through their words. He looked down the centuries and beheld His suffering people, including you and me. Then He concluded His loving ministry with the solemn prophecy: "In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

Later on, in the early days of the Church, Christ, the risen, exalted Head of the Church, gave through His apostles the same teaching. By means of Paul's preaching many people became true followers of Christ. Acts 14:21 tells us that Paul and Barnabas "returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that *we must through much tribulation enter into the kingdom of God.*" Verse 19 of that same chapter shows us what was involved in Paul's life as a humble follower of Christ. At the close of his life, Paul, writing to Timothy about some of his afflictions and persecutions, added these significant words, "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:10-12). When these inspired writers wrote concerning the trials of the path of discipleship, they never failed to predict also the glory which would follow. For example, Peter wrote, "But rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter 4:13).

Some times our suffering is in the form of sickness. Although sickness is not in the same category as persecution and opposition, it may be the consequence of such trials; at other times God allows a disciple to be ill in order to bless him through valuable lessons or by a closer relationship to Himself. The God-man, Jesus Christ, was never sick, but as the Good Physician He spent much of His time with people who suffered bodily ailments. His sympathetic heart felt their pains of body and of

mind, and He took as His own burden the heavy cares and sorrows of those whose loved ones were physically or mentally afflicted. One of the greatest of hymn-writers was Frances Ridley Havergal. This unusually devoted disciple of Christ was never in good health. One night when her pain was so great that she was unable to sleep, she took up her pencil and wrote these words:

I take this pain Lord Jesus,  
From Thine own hand,  
The strength to bear it bravely  
Thou wilt command.  
I am too weak for effort,  
So let me rest.  
In hush of sweet submission,  
On Thine own breast.

What form of tribulation are you experiencing today? Will you not submissively accept it from the hand of the Saviour, whether it be persecution, disappointment, loneliness, misunderstanding, ridicule, poverty, sickness? Then you, too, will know what it means to find perfect rest in His love. And you, too, will be among those who are following the Lamb wherever He goes (Rev. 14:4).

*Continued on next page*

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## REJOICING IN THE MIDST OF SORROW

As we trace the Saviour's path from the manger to the cross, we find that it started in poverty and danger and ended in humiliation and pain, after which came the glory. However, a closer examination of the daily life of Christ will reveal that His days were not always filled with suffering; He was not always hungry or weary. On the contrary, there were many experiences in the life of Christ which brought Him much joy.

Perhaps more than half of His time during those years of His public ministry was spent alone with the Father. Often He spent the entire night in prayer; daily He arose very early in the morning in order to commune quietly with His Father, and to find real rest in His presence. What did those hours mean to Him? There was no corruption in the nature of Christ, as there is in our hearts. Because of the uniqueness of His conception He did not inherit man's fallen nature. Therefore, our Lord never had to pray about His own sins or failures. He did not

need to confess personal sin, as we must do. It is true that during the closing hours of His life, the Saviour had agonizing moments due to the sin for which He was about to suffer great punishment—not His own sin, but ours, the sin of the whole world. It is likewise true that the Lord Jesus often prayed for His disciples. Yet generally speaking, those long hours in prayer were times of intimate fellowship with His eternal Father, seeking His face, learning His will, receiving His commandments, and His affection. Therefore we conclude that the Lord found unspeakable joy in prayer.

Christ came down from Heaven only to find the leaders in God's ancient kingdom of Israel hostile to Him. Most of the people were indifferent to the Gospel He proclaimed; often His very acts of kindness were violently opposed. His own disciples sometimes grieved Him by their self-seeking ways, and by their slowness in learning of Him. Nevertheless, Christ had many friends in Galilee, where faithful women ministered to Him; in Samaria, where more than once He was warmly re-

ceived; in Judea, where such warm, pleasant homes as that of Mary, Martha and Lazarus were always open to His visits, and where He was given loving attention and liberal hospitality.

The deity of Christ was attested by His mighty works. Many of these miracles were in the form of physical healing. What joy He brought to some who had been blind for many years! A touch of Christ's hand turned darkness into light. The eyes of the blind opened by the Saviour would see not only the blue sky above and the beautiful flowers around, but would look into the incomparable face of the Creator Himself, and in that face they would see the joy of a compassionate heart rejoicing in the happiness of another.

In reality, the path of the true follower of Christ is filled with wholesome and deep joy, and this in spite of the sufferings and tribulations which are ever with him and before him.

In his letter to the Christians at Philippi, Paul wrote: "For unto you it is given in the behalf of Christ, not only to believe, but also to suffer for his sake" (1:29). Yet in the same letter, he wrote, "Rejoice in the Lord always; and again I say, Rejoice" (4:1). To the believers in troubled Thessalonica Paul said, "Ye became followers of us, and of the Lord, having received the word in much affliction with joy of the Holy Spirit" (1 Thess. 1:6). The apostle Peter wrote, "If ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you" (1 Peter 4:14). Perhaps no follower of Christ suffered as much loneliness and so many decades of affliction as did the beloved John, yet he wrote of the great joy that filled his heart when he heard that his spiritual children walked in the truth (3 John 4).

Suffering for Christ is inevitable but such suffering, even if it should be unto death, is not incompatible with the highest kind of joy that can possibly fill a human heart.

### DO WE REALLY FOLLOW HIS STEPS?

The Lord Jesus Christ, the eternal Son of God, came to earth for many reasons. He came to put away sin by the sacrifice of Himself (Heb. 9:26); to be a merciful and faithful



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high priest (Heb. 2:17); to destroy him that had the power of death, that is, the devil (Heb. 2:14); to reveal the Father (John 1:18); to reign at God's appointed time as King of Kings (Luke 1:32,33). In 1 Peter 2:21 we discover another important reason for the Incarnation: Christ came in order to be our example. "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps."

However, before the Lord Jesus can become our example, He must be the object of our faith. Our faith rests upon the work of expiation, propitiation, reconciliation and redemption which He, the God-man, accomplished on the cross. By faith in what Christ has done, the believer is saved from the guilt and the consequences of his sins with all the accompanying misery and fear. Then and only then he begins to follow in Christ's steps.

The concept of following His steps is expressed in various ways in the Scripture, as it is a vital factor in true discipleship. We are instructed to "walk even as he walked" (1 John

2:6). The Psalmist wrote, "Blessed are the undefiled in the way, who walk in the law of the Lord" (Psa. 119:1). The law of the Lord includes all of God's revealed truth. Therefore, to follow Christ involves not only experiencing the suffering and the joy which we have been considering, but also partaking of His moral excellencies—purity, kindness, sympathy, mercy, patience and righteousness. A careful examination of the steps of Christ will show us that which is expected of a true disciple.

Those who follow His steps will do the will of God.

Those who follow His steps will have compassion on the unfortunate and will do all in their power to alleviate the sufferings of others.

Those who follow His steps will never seek publicity, fame or honor.

Those who follow His steps will love children and will manifest the gentleness and kindness of Christ toward them.

Those who follow His steps will cultivate accuracy in speaking, and will speak tactfully and sincerely.

Those who follow His steps will not shun the opposition, persecution, misrepresentation which inevitably are the lot of the faithful Christian.

We can be thankful for the grace that enables us to live wholesome, clean lives, attend church services, observe the sacraments of baptism and the Lord's Supper, and to take part in God's present program of evangelism. However, let us not be satisfied with these easy steps.

How few Christians will go on wherever Christ may lead! Stephen followed Him faithfully even into martyrdom. Church history tells us of many others down through the centuries who have unselfishly followed Christ all the way. Our friend, Wang Ming Tao, followed Christ under the shadows of the headquarters of a regime committed to the overthrow of the Name of Christ in China. Are we willing thus to follow Christ with all our heart, mind and soul, regardless of the consequences?

As this is an extremely dangerous path and contrary to our human na-

*Continued on next page*

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not know whether they were satisfied. Three per cent said they were dissatisfied. Of those who chose their own religion, 100% are satisfied. Of those who accepted their religion without their own choice, 91% do not know whether they like it or not. About 50% of those who inherited their religion are satisfied with it.

In the opinion of those responding to the questionnaire, value in religion is fully this-life oriented. More than half of those responding believe the ultimate value of religion is in its role in our present spiritual life and human relationships. Less than 1% believe its value is in curing sickness and prospering business. 6.5% believe in its value in the life to come. About 30% indicate they pay no attention to the life after death (including about 40% of 70 Christians).

Concerning Christianity, only 8.4% object to the incoming of Christianity to Japan. 65% see the need of Christianity, or at least the right of Christianity to be preached among Japanese people. 27% didn't answer. Sixty-eight (5.7%) believe it brings

the true salvation to mankind (about the number of Christians in the survey). Those who are not sure of it but interested in learning more are seventy (5.8%). Those who are not for or against it numbered 779 (65%). From this we might project in preparing for an evangelistic meeting that about 12% of the residents are either Christians or interested in learning more. While 4% are hostile the majority, 65%, are simply indifferent. In the case of Church Schools, about 62% support the necessity of religious education for their children. Just 10.4% deny its need. As a whole they welcome Sunday School.

Times are changing. So is the behavior of people changing. When we have a task to deal with people, we must know the people. Before we start a work, we ought to study about the residents in the area. We move by faith but we must not replace faith with our own liking, whim or mere expediency. The present research is a step in knowing the religious consciousness of a people.

ture there is but one effective motivation. Sincere, unwavering love for Christ alone will lead us to such a walk of devotion.

To follow Christ wholly may involve opposing popular religious movements such as the present ecumenical trend with its confusion of believers with those who deny Him or His Word. Faithfulness to Christ under these circumstances may result in a path of loneliness and misunderstanding. In view of the increasing disparagement of sound doctrine, to follow the Lamb may bring on ridicule and contempt. In certain countries, believers may have to face increasing governmental pressure brought to bear on them to worship someone or something other than the true and living God. To follow Christ under such conditions may result in loss of employment, even imprisonment. To follow Christ in the face of violent, unreasonable opposition to one's faith by parents, teachers or friends may result in ostracism. The day may soon come when Christians will have to choose between the church of the Antichrist—popular, pompous, powerful—or the unchanging way of the cross with its shame, obscurity, suffering.

Perhaps the supreme challenge of the day in which we live is the question as to whether or not we are willing to be numbered among that remnant of Christians who will follow the Lord Jesus wherever He may lead.

A life of faithfulness and obedience may lead to persecution, to expulsion from some society, even, in some cases, to the destruction of one's mind and body. Need such a dark prospect deter us? The path will end in a blaze of glory—either in the splendor of Christ's coming, or in the light of our eternal home; it will end with the pleasant voice of Christ speaking directly to our hearts: "well done, thou good and faithful servant." So with this promised end in view, let us continue our Pilgrim war, following Christ, denying ourselves, obeying His commands, trusting and drawing near to God, "for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17).



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## FIFTY YEARS OF GOD'S BUILDING IN JAPAN

**I**F it's in the Word of God, it's not my business to decide whether it's practical or not; it's my business to OBEY!" With these words of Dr. William L. Pettingill ringing in her ears, Miss Elizabeth A. Whewell first came to Japan in 1928. Now, as Director of the Mino Mission, she looks back at the wisdom of these words, which have been the deciding factor in countless crises in the Mission's 50-year history.

The Mino Mission was originally founded by Miss Sadie Lee Weidner in 1918. Miss Weidner had first come to Japan in 1900, for thirteen years ministering as principal of Miyagi Jogakko in Sendai. However, when liberalism began to come in, she returned to America rather than compromise her strong conviction for the Word of God. It was unheard of in those days for a woman to come to Japan independently, but the thought burned in her heart that Japanese were going to hell without knowledge of the Saviour. Thus compelled, she returned to Japan locating in Ogaki in Gifu Ken. The area was known as Mino and so began the Mino Mission.

In those days there was a very strong anti-foreign sentiment and the foreign missionary was under much suspicion. As it was impossible to make contact otherwise, Miss Weidner started a Christian kindergarten so the first converts were mothers of the kindergarten children. In a few short years, the need of Bible-trained workers became increasingly apparent. With Miss Erma L. Miller, a Moody graduate (who came to the Mission in 1926) and Miss Whewell, a graduate of the old Philadelphia School of the Bible, as teachers and Mr. Tameza Yamanaka (converted through the Plymouth Brethren) as Dean, the Mino Mission Bible School was opened. A church had been established, the Bible School began to function, and the Mino Mission began to drive its roots deep into the Word of God and Japanese soil.

### DOCTRINE:

It is fortunate that the Mission should have thus been founded. From this early inception, a very strong emphasis on Bible doctrine

and teaching has been one of the central cords in the structure of the work. One cannot visit their churches without being impressed with the unusual depth of Bible teaching evident in the average believer.

### STAND:

Yet, perhaps the one characteristic for which they are best noted is the courageous, uncompromising stand they took against the big shrine issue before the war. From 1933, pressure was increasingly brought to bear on all Christian churches in Japan. The issue was simply to compromise with idolatry or suffer very serious consequences from the Shinto government. For months the Mino Mission was a symbol of resistance to government pressure on Christians to do shrine worship with daily articles being published in the major national newspapers. Time and again the missionaries and believers of the Mission chose to face death rather than dishonor the name of Christ, until the Shinto government had to say, "Shikata ga nai." Thus, the Mission was largely exempt from pressure when the great fire consumed the church at large in Japan in the late 1930's. At a time when no foreigner was allowed to do street evangelism, Miss Whewell and some of the leaders were out one day—as they always were—in a distant town holding a street meeting. Seeing a crowd gathering at the meeting, a policeman came over very angrily demanding who they were and what they were doing. They promptly replied, "We are from the Mino Mission having an evangelistic meeting." The policeman turned pale, said, "Ah, soo desu ka," and walked away leaving them alone.

### PRAYER:

From the early days, the leaders of the Mission knew it was not sufficient just to teach the Word and take a strong stand on basic issues—prayer was vital. Realizing this, Miss Weidner at one time had a 69-year-old lady come to Japan for the sole purpose of praying for specific problems. No doubt the great emphasis on prayer is the key to their amazing record of lasting converts. Whereas the national average would be less than 1 out of every 10 baptized believers continuing in the church, at Mino Mission

after several years, the average is around 9 out of 10 remaining true to the Lord. Anyone visiting the work cannot but be impressed with the miraculous answers to prayer which occur every day.

### EVANGELISM:

Like all true servants of God, the folks at Mino Mission consistently manifest a strong concern for the lost. Large street meetings are held every week, Sunday evening services are often devoted to evangelistic preaching, and every possible effort is made to get the gospel out. Though at present the missionary staff only consists of two ladies, yet through the Japanese workers, the tract distribution usually runs around 300,000 each year.

Soon after the war, in 1946, Miss Whewell returned to Japan and found living quarters with a Christian family in Mie Ken. Miss Miller returned in 1947 and a house was found for her in Ogaki, Gifu Ken. From these two stations, a large post war work has resulted. Miss Whewell says their first aim was not to establish churches, but to obey the Great Commission of Mark 16:15 and found believers in the Word. Such a ministry naturally resulted in the establishment of self-supporting churches. "Except the Lord build the house, they labour in vain that build it. . . ." (Ps. 127:1a) The Lord raised up some excellent pastors, a fine group of lay preachers, and Bible women who now carry the burden of the work in the three prefectures of Mie Ken, Gifu Ken, and Aichi Ken. The church in Tomidahama, Yokkaichi is the largest church in all Mie Ken. Every Sunday from 10 in the morning till 9:30 at night, believers from all over the surrounding district congregate at the church and are lost in the great unity of the true body of Christ. The folks at Mino Mission represent a unique cross-section of every status of life in Japan, ranging from the highly educated to an unschooled Korean junk man. "Except the Lord keep the city, the watchman waketh but in vain." (Ps. 127:1b)

In the fifty years since its original founding, Mino Mission has weathered the storms which have beaten upon its house. Today it stands as a living testimony to what the Holy Spirit can do in lasting mission work.

★



# THE LORD'S SUPPER *A Communion Service*

by the old miner

**T**HIS sacred time was instituted by our Lord, and should be what the name implies, a supper, which is a time of fellowship and communion with our LIVING SAVIOUR. The broken bread is a symbol of His sacrifice on Calvary whereby we, who receive Him become a part of His body. The cup, a symbol of His blood, and a reminder that we are under a new covenant which was sealed by His blood, and through which we are made acceptable to God.

## A MEMORIAL SERVICE

He said, "This do in remembrance of ME". It is evident then that He wishes our thoughts directed to HIM. The Corinthian church had used the supper as a time of sinful indulgence, in gluttony and drunkenness without any thought of THE LORD or His sinless body being broken.

Paul then wrote 1 Cor. 11:23-29. Many take the words in that passage, "Let a man examine himself" as referring to their personal righteousness before God. If this be the intent, none of us could partake; for

none of us could approach God except through the righteousness of Christ, Who is our righteousness before God. If He is to supply the righteousness, and it is His table, it must be evident that we cannot approach the table in our own. To try to do so would be like putting a dirty garment over a nice clean one that had been provided because, "Our righteousnesses are as filthy rags" (Isa. 64:6). Compare the wedding guest in Matthew 22:11,12.

Paul wrote in 1 Cor. 11:28,29, "Let a man examine himself . . . he that eateth and drinketh unworthily . . . NOT DISCERNING THE LORD'S BODY". The worthiness is contained in discerning the Lord's body, not our perfect conduct. This puts us in harmony with the words of the Lord Jesus in Luke 22:19, "My BODY . . . remembrance of ME." Any preparation for the supper, like confession of sins, should be attended to before coming to the supper table. It isn't a place primarily for confession and self-examination but a time of fellowship and communion with the Lord.

## FELLOWSHIP AND COMMUNION

Christ said, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). Although invisible to us, He is surely there. He said, "I am come that they might have life and that they might have it more abundantly" (John 10:10). His gift to us is peace, joy, abundant life. If we make it a funeral service we will be forfeiting our joy by sad introspection instead of enjoying a time of sweet fellowship and communion with our Best Friend.

The Emmaus experience is available for us at this time. "Did not our hearts burn within us as He talked with us" (Luke 24:32). "Friendship with Jesus, fellowship divine; Oh, what blessed sweet communion, Jesus is a friend of mine". Let's get our eyes off ourselves and our many failures and look, "full into the face" of our LIVING SAVIOUR.

"He lives, He lives, Christ Jesus lives today". He's not dead, but is in our midst at the communion service. Think of Him as He arose VICTORIOUS over death and sadness and has provided eternal life to as many as choose to receive Him.

This is His table. Let's show our appreciation by praise and adoration.

## ANTICIPATION

Paul also wrote, "Till He come" (vs 26). It is not only a memorial and time of fellowship and communion, but also a time of ANTI-CIPATION of His return as He promised in John 14:3. As we sit at the Lord's table here amid dark world conditions developing, it is encouraging to remember that He told of these things and has promised to take us out of them when the program for this age is completed. As we think of this, we can look forward from this Lord's supper to the "Marriage supper of the Lamb", when we go to our eternal home.

When reference was made concerning the coming of the Lord, a young lady said, "When I think of the coming of Christ, it nearly scares me to death". I said, "Sister, if you feel that way, you don't understand the Scriptures or you aren't living right". His return is the glorious HOPE of the Church. If a close friend gave us a very valuable present and said, "I am going away, and when I return I will give you a present so much better that there will not be any comparison", I think we would be longing for His return. That is what Jesus promised to us.

Jesus loved each of us enough to die for us. Who, who would accuse Him of forsaking His servant at the last? He is the One Who pleads our cause in Heaven (Heb. 7:25; Rom. 8:33,34). I am confident that He is disappointed when He comes to meet us at the communion service, and we spend most of our time sadly looking at ourselves instead of looking at Him. When we come to the Lord's table, let's be reverent, but let Him know that we appreciate His gifts and that we are "living on the hallelujah side", rejoicing in Him and the wonderful salvation He has provided.

We need a note of VICTORY and not death or defeat in our communion services. Jesus is not dead. Let's act like we believe it. He is very much alive and blessing our lives. PRAISE HIM, PRAISE HIM, JESUS OUR BLESSED REDEEMER.

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# CHURCH GROWTH IN JAPAN

*Donald McGavran, Ph.D., was for about 30 years a missionary in India and served as School president, Administrator of his mission and Hospital director. Most recently he has become the father of a new movement in Protestant Mission circles which he calls "Church Growth". His study and analysis have been so penetrating and principles sound that the Fuller Theological Seminary in Pasadena California has incorporated the School of World Missions and Institute of Church Growth, of which Dr. McGavran is Dean, into its Theological Seminary program.*

*Dr. McGavran has written several books: Bridges of God, How Churches Grow etc., which have received wide reading and study.*

## SOME OBSERVATIONS IN THE SUMMER OF 1968

**T**HE Gospel Proclamation Association of Eastern Japan (Higashi Nippon Senkyo no Tsudoi), led by Dr. Akira Hatori and a group of able ministers of conservative evangelical convictions, invited me to Japan to conduct a Church Growth Seminar in Hachioji Inter-University Seminar Center. I asked that prior to the seminar they give me the opportunity to study church growth in Japan. This they kindly did. For several weeks I had the privilege of being guided about Japan by Robertson McQuilkin, H. Ariga, Paul McGarvey, and others, putting in almost every day in church visitation and interviews. I had the opportunity to probe the minds of scores of ministers in regard to church growth. I studied church memberships of about a hundred widely scattered and typical congregations. I talked to numerous missionaries. The church growth research done by Mr. Ariga and Mr. Kosekegawa, was instructive. Mr. Ariga's fine charts illustrating compositions of churches were illuminating. We had planned interviews with Salvation Army and Assemblies of God, Dr. Haro of the Kyodan, Paul Sato, the Anglican authority, Bishop Murai of the Spirit of Jesus Church, and Sekine Sensei, a noted minister of the No-Church Movement.

In all these inquiries and interviews the purpose was to discover the facts of membership increase, the dynamics of growth, the main roadblocks and obstructions to the multiplication of churches and the

communication of the Christian Faith, and finally the emphasis which seemed to offer a way in which the Gospel of Jesus Christ could be more effectively propagated.

The theological position taken in the inquiry was that the Christian is correctly interested in proclaiming Christ and persuading men to become His disciples and responsible members of His Church. As the Ibero-ville Declaration says, "The Church's mandate is nothing less than the making of all nations His disciples . . . The Church must therefore seek to be ever growing in numbers, as well as in grace . . ."

The conviction grew as the inquiry proceeded that *church growth is a crucial problem in Japan*—maybe the crucial problem. This is revealed by comparison both inside and outside of the country. Inside, the tremendous growth of the new religions bears eloquent testimony to spiritual hunger, readiness to innovate, dissatisfaction with the past, and rich resources of capable leadership within the nation. The newer religions used these factors favorable to change successfully. The Christian religion did not. Outside Japan, one has only to note that in the same years in which the Christians in Africa south of the Sahara have increased by thirty million the Christian community in Japan has increased by less than one million.

Christians are still a very small per cent of the population in Japan and are not increasing rapidly. About half of one per cent (about one in every two hundred of the total population) are believers or communi-



Dr. Donald McGavran

cants. No denomination, with the possible exception of the Spirit of Jesus Church, is growing vigorously. In view of the large number of missionaries in Japan, the great assistance which the Church in Japan and her educational institutions are receiving, and the strategic importance of Japan in the world today, God's servants rightly seek to understand church growth. They are good stewards when they ask: is there any thing we can do to grow more naturally and vigorously? They have been commissioned to reap, and the number of sheaves is not large. They have been commissioned to disciple, and have not made much progress.

Furthermore, understanding church growth in Japan with a view to making the proclamation of the Gospel more effective is important for all the world. Japan is par excellence the new secular society. More than half of all urban Japanese, if asked, say, "We have no religion." They are avidly pursuing the good things of life—indoor plumbing, cars, clothes, radio and television, and cameras. A tremendous rush is on to education, science and

*continued on next page*



technology. The production of machine tools and precision instruments is phenomenal. The standard of living has risen amazingly till now it is the fourth highest in the world. In many of the new hi-rise apartments no *butsudan* (godshelf) is provided. Secular philosophies take the place of religions.

Japan is today where most countries of Asia, Africa, and Latin America will be in the years to come. George Orwell, author of "1984," said that the crucial problem of the West was how to preserve ethical values—honor, justice, mercy, respect for others, in the face of the almost universal disappearance of beliefs in the immortality of the soul and a living, personal God. If this is true of the West, how much more true of Africasian lands, whose religious beliefs are being eroded so fast. East and West a new kind of man is in the making—secular man. The Christian task in Japan is to disciple this secular man who used to be a believing Buddhist, or Shintoist. So far, the Christian task is faltering, or proceeding slowly, though assisted by very considerable missionary forces. The Church in Japan is not giving much of a lead to Churches in other Africasian lands.

Japan is an urban society and is becoming ever more so. Any visitor to Japan will be shown a map of Japan in which the four hundred mile long region—between Tokyo and Osaka—is colored black. This central area, he will be told, will hold 85 million people, 85 per cent of the people of Japan, a vast megalopolis. There will be other cities and towns to be sure, but the great modern CITY in Japan will be one of some 85 million people or more. How does the Church grow in the CITY? How can congregations multiply in these great conurbations? The Church in Japan is an urban phenomenon—but is scarcely showing how cities can be permeated with the Gospel.

Facing these conditions, some Christians begin to ask, "Is growth the goal?" Like missionaries in every resistant population in the face of defeat, they are tempted to declare that membership increase is too gross a measure, too success ridden, too selfish, and that the real

goal is something much more "spiritual." Syncretists profess that the general permeation of Japanese society with Christian ideals and values without increase of baptized Christians has been the real goal all along. They rejoice in the increase of secularization, declaring that *that* is the form Christianization takes today. Fortunately, simple belief on Jesus Christ as God and Saviour according to the Scriptures saves us from these self-deceiving rationalizations. The task is to reconcile sinful men, West and East, to God in the Church of Jesus Christ, and Christians will press forward with that task. When it goes slowly, they do not hastily declare that they never were seeking to disciple the nations, but simply do their best to find out the causes of the slow down and remove them.

#### THE STRUCTURE OF SLOW GROWTH IN JAPAN

I was invited to Japan to conduct a Church Growth Seminar because I have been a student of church growth for many years. I have had the privilege of seeing it occur and fail to occur in many lands. My students in the Institute of Church Growth have probed into the dynamics of gospel propagation in many decades in all six continents. Perhaps the best thing I can do, therefore, is to set forth the church growth situation as it appears to me—who loves Japan, honors her missionaries and ministers, and seeks an honest answer to the question, "What must the Church do to grow more vigorously in Japan?" I tender these observations with some hesitation, yet am emboldened by the assurance that where they err, dozens of friends will rush to correct them and by the hope that as hundreds of Christ's servants set their minds earnestly on church growth, the Lord of the Harvest will use them more effectively. Let me ask several basic questions.

First, how does church growth in Japan compare with that in other lands? It compares well with "church growth according to the individualistic pattern." Wherever, all over the world, the Gospel is being proclaimed in large Non-Christian populations and converts *one by one* are being pried out of the old

society—so to speak—and integrated into the Christian Church, there church growth is slow and hesitant. With that kind of church growth the Japanese variety compares well. 'One by one against the current' wins the person and loses his family. It makes becoming a Christian equivalent to social displacement. It looks to Non-Christians as if only rebels against the family ever became Christian. Many lands where this inadequate pattern is the rule have far less church growth than Japan.

But if the comparison is made with lands where some or all the growth has taken place by other sound modes—such as web movement, people movement, or revival powered personal evangelism—then growth in Japan seems slow.

Second, where do Christian converts come from? This important question must be answered if we are to understand the pattern of church growth. In Japan, the vast majority of converts come from young men and young women between the ages of 18—30. Most of the youth responding are students. About half of them, some say, are high school and about half, college students. Other informants say that many come to Christian faith shortly after leaving school, and before they get firmly attached to some business or employment. Japan is about the only Non-Christian country in the world where annually large numbers of college students from good families become Christians.

Conversion in Japan is taking place almost entirely from among "the detached." Men and women away from home, on their own, open to new ideas, sometimes in rebellion against their homes, sometimes not, become Christians. It is chiefly from this segment of society that converts come. Country girls working in city spinning factories and living in girls dormitories become Christians.

In all denominations in Japan, singles predominate. The typical congregation is composed of a large number of single young men and women with a small core of married Christians. Since young people on the way up have an avid desire to learn English, from those whose mother tongue it is, a large number of missionaries are engaged in teach-



ing English. They use it as a means to get learners to consider the claims of Christ. Converts who come in via the English learning route are usually singles. Almost no husbands and wives are baptized together. Converts come one by one.

On Sunday, members of congregations come in from various parts of the town or city, but have little to do with each other out of church. They may never meet their fellow Christians outside. A typical membership is scattered over five or ten kilometers of city.

The suburbs of the large cities are one place from which converts come. Leaders of the Lutheran and Kyodan denominations told me that the best places in which to establish churches were not industrial suburbs, not small cities, not countryside, but the wealthy suburbs of the great cities.

Third, why are we getting response from this sector of society? Many reasons can be adduced, but I want to mention only the following. As I pressed this query these reasons are what I heard again and again.

a) This is the original samurai pattern which brought thirty thousand into the Churches between 1882 and 1889 and laid the foundation for most of the later growth. Young samurai, open to the West, dissatisfied with the possibilities before them in those years, became Christian as detached youth, without their families, in groups of peers, as a result of western education.

b) The heavy educational approach from that time on brought it about that the most common way to become Christian was by going to a Christian school for many years, studying the Bible, joining in Christian worship, and confessing Christ.

In a high school in 1949 out of the graduating class about a fifth of the students had become Christians. Their parents had attended the baptismal services with pleasure. True, this was just after the war; but a somewhat similar, if lesser, response has accompanied Christian education throughout the years.

c) The almost universal church-based kindergartens enrolling tens of thousands of little children seldom lead into the church directly, but in

later life friendly men and women educated in kindergartens occasionally become Christians.

d) Christianity has an image of being a 'learning' rather than a 'religion'. The pastor is called sensei (teacher). The laboring classes and the peasants and fishermen feel that the church services, designed to appeal to educated men and women, are above their heads.

e) Add to these reasons the fact that chiefly students from the middle class are detached enough in the later stages of their education to become Christians. They are detached not only physically (away from home or living with a friend or relative) but also intellectually, as new ideas pour in upon them and faith in the old systems is eroded. This kind of student is free to experiment and follow new faiths.

f) Then, too, the missionary teaching English has been a major mode of missionary evangelism—particularly among the newer missions. Only those Japanese are open to such evangelization who want to speak good English and have the leisure to attend classes. One might say that the common modes of evangelism select men and women from just this sector of society.

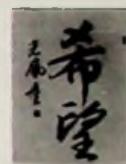
Fourth, why the slow growth? With many favorable factors and a large number of educated converts being baptized each year, why does the Church in Japan limp along? Many factors cause this result, but two groups of them on which I wish to focus attention are *the large losses* and *the one by one pattern*. Let us consider the large losses.

Were the churches keeping all those won, Japan would be experiencing run-a-way church growth. But instead, large losses keep the rate of growth minimal. I asked many pastors: If you baptized 100 converts from Non-Christian faith in 1958, how many would you expect to be active Christians in 1968? Answers varied all the way from 60 to 10! Many routes lead out of the Church.

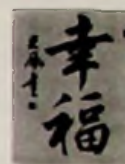
When the marriages of single women are arranged by their Non-Christian parents with the 'right' men (from the right social strata, right education, and right family connections) most of the time the

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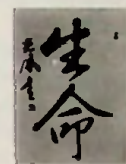
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men chosen are Non-Christians. The women usually stop coming to church soon after marriage. Men often win the Non-Christian girls they are married to; but the advantage is negated by the fact that fewer men than women become Christians.

Christian young men get absorbed by the business concerns in which they find employment and quit coming to church. Japanese companies expect seven day a week loyalty and junior members are loaded down with duties.

The population is highly mobile in Japan. Moving from where they were converted and the little circle of fellow-Christians in their first church ends the active Christian life for many men. Just as a Buddhist has his name on some temple roll and never moves it to another, so, on becoming a Christian, he is disinclined to become a living member of a strange congregation. Almost all denominations have large numbers of inactive members who have married out, moved out, grown cold, and otherwise ceased to function as responsible Christians.

Another major cause of slow growth is the 'one by one' pattern of conversion. To be accurate one must say the 'one by one *against the social current*' pattern of conversion. Why are all the denominations confined to this pattern? In this land of close social ties and tremendous sense of family unity, why do we see so little group conversion? Why are husband and wife and older children seldom baptized together? Why are there not many more neighborhood congregations in which most of the members are inter-related? A number of factors can be distinguished.

a) Missionaries and national ministers, in common with most western Protestants, have strong convictions that "one by one against the social tide" is the right way to become Christian. That is the way they became Christian. They understand the Scriptures to require it. They feel (erroneously) that all the ills of the medieval Church arose because group conversion was permitted. They do not see that group conversion out of Non-Christian faiths has commonly been used by God to

bring sound and solid church growth, and that unless group conversion comes, Christianity will limp along winning the individual and losing the family.

b) It is startling to find that in Japan, where family ties are close, girls go home to country districts to marry the right person, and a caste system lies just under the surface, there have been very few web movements or group movements to Christ. To be sure, in Japan, particularly educated Japan, people movements of the sort which take place in Indonesia or Africa will not occur under any circumstances; but it is truly remarkable that even group decisions within one family appear to be rare.

c) The image of Christianity as 'a learning' involves the corollary that the way in is one by one through prolonged Bible study. A Christian learns the doctrine. He studies. He becomes a Christian very gradually and at his own pace. It seems right to missionaries and pastors that becoming a Christian is a solitary and lengthy process. Their experience is that hasty baptism of single enquirers is usually the prelude to a very short stay in the faith. Hence long instruction tailored to fit each individual is the rule. That "Christianity is a learning" means that it would be unnatural and unhealthy for a wife to be baptized with a husband, or a husband with a wife, for the partner has seldom taken the same course over the same months or years. Thus the 'one by one' pattern is stamped in.

d) Prominent among the causes of the 'one by one' pattern is the ease with which a Christian can drop back into non-Christian society. He came as a single, a detached person. He readily drops out as a single. He has few social ties binding him to the Church. Social ties pull him the other way. As long as the churches win detached singles, they will continue to have Christians who can be built into solid churches with difficulty. When normal family and neighborhood groups become Christians *as groups* Japanese churches will experience a new vitality and joy.

e) A little suspected result of the 'one by one' pattern coupled with many who have come to Christ is

that second generation Christians are not numerous. In India, if 1,000 adults were won to Christ in 1940, one would confidently expect by 1970 to see another 1,000 second generation Christians. Not in Japan. Here, since most congregations have many half families and singles in them and most marriages are with Non-Christians, children of the Church who grow up to be Christians are not a major factor in church growth.

I have not included in these causes of slow growth spiritual factors such as imperfect consecration, lack of deep belief, sinful living, and the like. These would slow down the Church anywhere; but there is no reason to believe that Christians in Japan are uniquely subject to such spiritual handicaps. I have, therefore, described causes which, assuming a reasonable degree of dedication and genuine faith, might be responsible for slow growth.

Fifth, why do churches in Japan plateau at about forty or fifty attendance, or less?

There are some churches with large attendance—200, 300, and more. Pastor Otani of the Baptist Convention has a vision that his congregation and many others in Tokyo will by 1980 achieve an average attendance of 2,000. But, in general, large attendances are rare. The United Church of Christ, I was told, found its average attendance was 32. Japan is a land of small congregations. Why is this? It continually handicaps all Churches. It is difficult, for example, for a small congregation made up largely of non-earning young singles, to erect a church building.

a) I suspect that the high rate of loss is conducive to early plateauing. Large numbers have to be taken in just to keep even, because so many move away or fall away.

b) There is some evidence that a small congregation is about all the pastor wants to handle. When he has that many, he is satisfied. He is busy with his flock. He is a revered sensei to a fine group of disciples. And the Christians, too, like a small, intimate congregation—everyone can know everyone else.

c) Furthermore, unless duties are delegated, unless laymen are put to work and trusted, unless the Bible is commonly taught by laymen and



laywomen, the minister has to do everything and this helps keep the congregation small. Ministers do not seem to encourage laymen to lead. Ministers seem to manage most things themselves.

d) The high cost of land keeps churches small. Even tiny plots cost ten thousand dollars and more. When the congregation outgrows a house, it is usually not wealthy enough to buy a plot and build. Many a missionary-minister team has started churches partly, I suspect, because the missionary has access to building funds. The high cost of land is a serious problem.

e) The lack of house-churches seems partially due to the fact that exposition of the Bible is considered the domain of the minister. He does not want untrained men teaching the Bible to adults. Once it becomes habitual for the minister alone to teach the Bible, being a Christian becomes a high learning very dependent on the pastor. This, in turn, makes the Christian church a scholarly assembly, of little appeal to the working classes. Pastor Yamada and Paul Boschman found that many common people explained their not going to church by saying "the sill is too high."

f) About ten years ago Homon Dendo or organized personal evangelism, was adding considerable numbers to the Church, but, so some of my informants said, the laymen engaged in it came into conflict with the ministers and one hears nothing of it these days.

g) Many small churches made up of devout Christians, who read well, sing well, pray fervently, and contribute generously to Christ's cause are one of the joys of this land. The tastefully appointed churches, shoes deposited courteously outside, and full of a few dozen earnest Christians are leagues ahead of the mud-floored, thatched-roofed shacks which pass as churches in many lands. Yet one wonders why this talented race, able to build freeway systems and fine cameras, fighter bombers and 500,000 ton tankers, does not develop congregations which pack in thousands. The causes I have mentioned have, I trust, something to do with the plateau, but they are far from exhaustive. It is a matter of vital

importance for the Churches of Japan to find out the exact causes of the plateau and eliminate them.

Sixth, does the Spirit of Jesus Church shed any light on the growth problem? This intensely indigenous expression of Christianity has grown from almost nothing to 37,000 members in the last two decades, while receiving no help from overseas. It has numerous churches in Okinawa and in central Japan. Robertson McQuilkin and I spent hours with Bishop Murai, its founder and chief shepherd. He considers himself and his people orthodox Christians; but the denomination is much more indigenous than those founded by missions. For example, while we were there, Bishop Murai excused himself for a few moments and explained, when he came back, that one of his people had just driven up in his new car to have it blessed. Bishop Murai had blessed it and returned.

We gathered that the membership of the Spirit of Jesus Church was much too large to be accommodated at any one time in all its church buildings. Congregations seemed to have more than a passing resemblance to clienteles of Buddhist temples. If provision is made to instruct Christians in the Bible and provide for their worship in homes, such a relationship to the church might be beneficial to the people and a partial solution to the church building problem.

Certainly if the Christian Faith is to run freely throughout the nation, it must become thoroughly Japanese in its forms. The vast proliferation of Independent Churches in Africa, and of Pentecostal Churches in Latin America is due to major adjustments to the African and Latin American culture. These are *not* adjustments to high philosophies of the elite minority. These are *not* ivory tower adjustments which are theoretically good whether people like them or not. These are real adjustments, validated by hundreds of thousands of common people who confess Christ in the churches which practice them. Whether the Spirit of Jesus Church has made such an adjustment to Japanese culture or not, those who study its forms closely must say; but certainly when the long-hoped-for "Japanese form of

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Seventh, under these circumstances what procedures hold out hope of sound and rapid growth?

Let me say at once that there are no gimmicks which will bring church growth, no cheap and easy formulas, and no 'sure shot' cure for slow growth. The Gospel is the power of God unto salvation. Jesus Christ must be lifted up. He will draw all men to Himself. Christians must work and pray and, like a grain of wheat, be willing to fall into the earth and die, if they would reproduce themselves.

Nevertheless, having said this with all the conviction of which I am capable, let me affirm that other factors also play a part. Good Japanese is one clear example. The pure Gospel, proclaimed in Japan in good English, is not nearly as powerful or as likely to lead to conversion as if it were proclaimed in good Japanese!

What are some of these other factors? Robertson McQuilkin has written convincingly on "The Growing Edge of the Church in Japan." Among his emphases, four are outstanding. I make them my first four suggestions.

a) "The families of Christians are a ripe harvest which call us to revamp our whole evangelistic approach." This is a true word. Families of Christians contain very large numbers of men and women friendly to the Christian message and intimate with at least one Christian. They will not come to the churches immediately, but in the homes they, as a rule, would be pleased to open themselves to Christian presence. If every Christian in Japan were helped to see which members of his family he could win to Christ, not only would there be numerical increase, but the existing Christians would be buttressed and reinforced by their loved ones who would then be also fellow disciples.

b) "The cities of Japan are a much

riper field than the countrysides." It is painful for me who have spent so much of my life in the deep rural areas of India, to say this, but I have to agree that the great cities of Japan appear much more open than the countrysides. Possibly the real rice farmers and fishers could be won to Christ group by group, but till this is proved, the cities in Japan are clearly the place where missions should concentrate.

c) In the cities, some are much more winnable than others. Those who have moved from countryside to city, from overseas back to Japan, from open fields to cramped quarters, these twenty million or more should be ready to hear the Gospel—provided it is proclaimed to them in their own language, by people of their own station in life, and requires ways of becoming Christian possible to them.

d) Finally, Mr. McQuilkin points out, that since the students and intellectuals are at present proving winnable, we should by all means keep on winning them. At the same time he says we should "study carefully whether our limitation to the educated is inevitable or whether a new strain of seed or a new brand of sower would result in a harvest among the masses as well." This is well said. The whole article should be carefully studied.

e) Again and again I found myself feeling that the laymen of Japan are not being allowed to play the part God intends for them in Japan. Laymen should be liberated and mobilized for evangelism. They should be set to teaching the Bible in every congregation. Sunday School classes of adults taught by laymen are found, but should be greatly multiplied. The laymen is the untapped wealth of the Churches of Japan.

f) Several of the wide-a-woke pastors I met stressed that much more effort should be spent to win *men*. I agree heartily. No one doubts the value of women, but the present proportion of women to men practically guarantees that many Christian girls will marry Non-Christian men and be lost to the Church. It is defensive rationalization to philosophize that they will permeate secular society with Christly graces! An occasional one may, but most of

them will simply grow worldly. Win *men* and help their parents choose Christian girls for them. Many a pastor considers being a go-between in marriage matters a chief duty. One pastor said, "I will not baptize a young person unless he promises to marry within the church." More effective arrangements for suitable young Christians to marry each other are highly desirable.

g) Joint decisions for Christ are an urgent necessity. The present custom is that if a husband confesses Christ, the wife does not, sometimes for months or years; and if the wife confesses Christ, the husband does not, sometimes for years or decades. This custom damages the propagation of the Gospel. No other country in the world has pushed 'the one by one' pattern against the tide to such extremes. The pattern is so well entrenched, so universally expected, so much the recognized way and so much a part of the experience of everyone, that it will be hard to change. Yet it is essential to change it. Group conversions (of small groups, families, several brothers together, fellow employees and their wives together, buraku groups and the like) are what the Church must pray for and work toward. Every time someone discovers a new way to bring several souls to decision together, he should be publicly recognized. He has opened a new and important door. In the New Testament, we seldom see one man accepting Christ all by himself. Rather, again and again we see the *ecos* pattern. "He and his household" accepted the Lord. "He and his household" were baptized. The Holy Spirit fell on the whole assembly gathered in the house of Cornelius—there were probably forty persons there—and Peter baptized them all.

h) A massive effort to change the image of Christianity from 'a learning' to a religion; the image of the minister from 'a professor' to a prophet and shepherd; and the image of the Church from a 'learned assembly' to the Body of Christ in which eternal issues are settled, would be rewarding. This change must not be foolishly pressed. Our Lord was known as Teacher. Among the mature we do impart a secret



and hidden wisdom of God. Christians are, of course, learners and should study the Bible. Nevertheless the Church ought to be known for the power of Christ which exists independent of intellectual achievement. It should be known for the peace of God which has little to do with books and knowledge. Christians should be famed as the people filled with the Holy Spirit, proving that their redemption is of God, not of human striving.

i) Perpetual church planting is urgently needed. Every congregation ought to have several branch churches, churchlets I often call them, in which church members (usually without the presence of the minister) are worshipping God, winning souls to the eternal life, living the spirit-filled life, and obeying the revelation God has given of His will in the Bible. Perpetual church planting is more than perpetual evangelism. Evangelism which does not plant churches (seed sowing evangelism) is only the first step. It should be continually refined and extended till it becomes church planting evangelism. Street preaching, tract distribution, calling, and the like are good, but till they issue in a multitude of new congregations out beyond the existing churches they are in danger of being fruitless exercises, a form of gradualism. The goal should be thousands of new churchlets each year, led primarily by laymen.

j) A hundred thousand functioning house churches would give the Church initiative. The house church—with a membership of about eight and an attendance of about a dozen, some of which are always Non-Christian friends—is the open door to Japanese society. Till it is very greatly used, Japan's potential for church growth will not be realized. If the mighty army of singles and half families were so trained and inspired that they would found thousands of house churches, the disease of slow growth would be well on the way to being cured.

k) The Church must disciple the masses. In the past for the most part it has aimed above them. In our congregations, the working classes are notable by their absence. We must enroll the proletariat and

peasants as disciples of Christ. We must find ways to appeal to the common people. These ways will not arise primarily out of doing things for them. Learned associations nobly resolving "to do something" for the lower classes will be singularly ineffective. The masses in Japan do not need charity. Marxist are winning them without much philanthropic activity. The masses need the Christian system, the authority of the Bible, and the Christian world view. They need to see themselves as children of God the Father Almighty and the redeemed of Christ. Redemption is their great need as it is of all men. Horny handed ministers and elders who know the lingo of the work-a-day world and use it, congregations bound together by the knowledge that they are all common laborers, deacons, elders, and ministers who use dialect Japanese in their homes and are members of labor unions—all these would help disciple the masses.

*Eighth, spiritual dynamic is essential to church growth.* The factors I have mentioned by themselves will not bring about much church growth. Unless there is fire, the sacrifice is not kindled. No matter how well built the engine, unless flames leap under the boiler, it stands still on the tracks.

In spiritual dynamic, biblical belief plays one important role. The sinfulness of man, the one Saviour Jesus Christ, the authoritative revelation of God's will in the Bible, the absolute necessity of faith in Christ, the certainty of salvation of those who believe and the lostness of those who do not—all this right doctrine must be firmly held by Christians before they can feel much concern for men's souls. Evangelism does not sprout out of latitudinarianism. Converts are not picked up on a leisurely stroll along the beach. The fire of conviction must burn hotly in the Christian heart before it will ignite a flame in the hearts of other men.

Fortunately such conviction is a natural result of devout study of the Bible. As the Bible is studied in homes and congregations it generates the typically Christian concern that others, now lost, be saved through faith in our God and Savi-

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our. Such concern is widespread in Japan. Yet certain denominations have been captured by those who deny the doctrines mentioned above and are busy reinterpreting the Christian system to make it fit the world they believe is about to be born. Their uncertainties are proclaimed by the secular press and a miasma of indecision and doubt settles on all denominations. When this happens 'evangelism' becomes 're-making the industrial order' rather than personal conversion which leads to dependable membership in the Church of Jesus Christ. Captured denominations stress right horizontal relationships and say little about right vertical relationships. They fear men so much they have no time to fear God. Church leaders of all denominations in Japan, therefore, recognizing the miasma which envelopes parts of the ecclesiastical structure, need to lean hard on the basic doctrines of the Christian Church—cleave to them, teach them, rebut departure from them, and determine the policies of their sections of the Church on biblical bases. The fire of conviction must burn

*continued on next page*



fiercely in the hearts of Christians if they are to communicate Christ effectively.

In the spiritual dynamic, the presence of the Holy Spirit also is essential for church growth. The Church first started to grow when the Holy Spirit descended on Pentecost. Unless Christ is present, the Christian finds himself too weak, too intent on wordly goals, too buffeted about by the winds of circumstance and current popularity, to communicate faith in the Saviour. Much brokenness, much repentance, and much seeking of God's blessing mark Churches through which many are "added to the Lord" and find eternal life.

Weak, stopped churches have often carried the Bread of Life effectively to multitudes—after they have been infilled and become strong. Revival again and again has been the beginning of great church growth. In Japan the wonderful growth of the Holiness churches in the years 1915 to 1940

and the influence which 'warm-hearted ministers' currently exert in the Church in Japan both testify to the fact that revival is agreeable to the ethos of Japan. God is no respecter of persons. He can bring revival to His faithful servants in Japan just as readily as in Wales or Korea.

*Ninth, the Church grows best when factors are favorable and fires are hot.* If some denomination or congregation prays earnestly and is revived by God and then confines its witness to college graduates and allows these to come to Christ one by one in existing churches, the faith will spread slowly. If, on the contrary, it then seeks its relatives and neighbors of all ages, encourages group decisions, multiplies house churches, gives laymen great responsibility for leading the churches, and disciples the masses, the faith will spread both more rapidly and more soundly.

**CONCLUSION**

As I studied the churches in Japan

I had the feeling that their potential for growth is high. The friendliness of the people toward Christians is amazing. The ability, goodness and 'Japaneseness' of Christian leaders is remarkable. The wealth of Christians and their high state of education are impressive. Their dedication to Christ's task outshines that of fellow disciples in much of the western world. I am convinced that great church growth in Japan is both the will of God and within the reach of the existing Church.

Yet the fact remains that, so far, great growth, despite considerable efforts, has not occurred. I have, therefore, sought to see and describe some factors which may be at least partly responsible. Possibly my judgments may be of some assistance; but whether they are or not, if they help the ministers and missionaries think and pray about church growth and discover factors which are responsible for church growth there in that great culture, I shall be grateful to God. ★

**BOOK REVIEWS**



**EXPERIMENTS IN CHURCH GROWTH: JAPAN** by Neil Braun, Paul W. Boschman, editor, Takashi Yamada (Japan Church Growth Research Association, 1968, 164 pp. ¥500 or \$1.35 including postage anywhere)

Foreword by Dr. Donald A. McGavran Distributor Kobayashi Brotherhood, Torimachi 2 Chome, Kobayashi City, Miyazaki Ken, Japan

In his Foreword Dr. McGavran says, **Experiments in Church Growth: Japan** is a new breed of book, the offspring of a) profound conviction that church growth is pleasing to God, that He wants multitudes to become responsible members of the Body of Christ, and b) determination to find out what methods and means are blessed by God to the increase of His Churches . . . The robust optimistic spirit breathed out by this book should become common property of missionaries and churchmen in many lands . . . When He told Peter and

James and John that henceforth they would be catching men, the Lord prefaced His statement with a catch of fish so large that it took two boats to hold them all. The model for catching men was not a single six inch trout on the end of a line, but a miraculous draught of fishes. How do we become that kind of 'fishers of men'?

**CONTENTS**

- I MOBILIZING THE PEOPLE OF GOD—Neil Braun
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- Part I—Biblical Basis
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**V APPENDICES**

Good Records, Church Growth, and the Will of Christ Church Growth Statistical Information Form

Note: Church Growth Pamphlet Series (Japanese) Nos. 1, 2, and 3 deal with the contents of chapter III above (¥50, ¥80, ¥120 plus postage)

"Church planters everywhere should be buying and reading church growth books by anyone, of any church communion, living in any land, fathering churches at any stage. Provincialism in church growth is inexcusable. The issues are too great, the opportunities too exciting, the time too short. Sell your shoes and buy church growth books! Cut out breakfast and spend the time reading them." Quoted from Church Growth Bulletin, Vol. I, No. 6) ★





### **NIXON CABINET RELIGIOUS MAKEUP**

Washington, D.C. . . . More important to church leaders than the geographical makeup of the President's Cabinet is its religious makeup. The men selected by Richard M. Nixon to serve in his cabinet come from the following religious denominations: 4 Presbyterians, 3 Roman Catholics, 2 Mormons, 1 Baptist, 1 Episcopalian, and 1 United Church of Christ. More likely to be consulted by the new President on religious matters, however, is Dr. Billy Graham, a close friend and advisor of President Nixon for many years.

### **WORLD CONFERENCE OF C&MA LEADERS**

New York (MNS) . . . Nearly 100 officials and delegates from the younger national churches on the 24 world fields of the Christian and Missionary Alliance will assemble in Bangkok, Thailand, in February, 1969 to discuss world evangelism and church growth. Dr. Nathan Bailey, C & MA president, will head the delegation of Alliance officials and North American missionary personnel convening in Bangkok with the national church leaders for a nine-day session from February 18 to 26.

The conference is the first to be called by the Alliance on a worldwide basis, bringing together delegates from the African, Middle Eastern, and South American churches to meet with the leaders of the churches in all of the Asian countries in which the C & MA mission works, Bailey pointed out. The 1969 meeting is an outgrowth of several all-Asian conferences conducted by the Alliance for national church leaders and missionaries since 1955.

Dr. Louis L. King, the secretary for overseas work of the Alliance, announced that principal topics for report and discussion in the multi-lingual conference in Bangkok will

include the practical results of Christian evangelism, how younger churches can become missionary-minded, areas now open for mission work to be done by the younger churches, evangelical Christian fellowship groups and ecumenical developments, city evangelism, and youth and Sunday School work.

### **COMMUNIST NEWSPAPERS ATTACK F.E.B.C. CHINA THRUST**

Hong Kong (MNS) . . . Recent accusations by Hong Kong's two major Communist newspapers against the Far East Broadcasting Company have been denied as "valueless communistic propaganda" by a Hong Kong government spokesman, reports the Associated Press. The newspapers attacked FEBC for "beaming anti-Chinese and anti-communist programs to Red China under the cloak of religion." They stated that the organization has several powerful radio stations in Manila and Okinawa owned by "American spies dressed in missionary clothes." They also said that most of the anti-communist programs are recorded in Hong Kong studios where Chinese communist radio programs are monitored by the FEBC.

To strengthen its China thrust, the Far East Broadcasting Company recently dedicated new studios and a Communication Research Center in Hong Kong. Speaking at the dedication, Rev. Cheng Tak Yam, elder minister in Hong Kong, said, "The churches should consider the offer of these studios and powerful transmitters in Manila and Okinawa as a God-given opportunity for us to fulfill our evangelistic commitment to our fellow-countrymen." The Communication Research Center was established by FEBC to keep in step with the twentieth century communications revolution.

### **ASIA-SOUTH PACIFIC CONGRESS ON EVANGELISM**

Singapore . . . The Asia-South Pacific Congress on Evangelism, sponsored by the Billy Graham Evangelistic Association, and held from November 5 to 13, is now history. Over 1,000 delegates attended, including 80 from Japan. What was accomplished at the Congress? Here is the answer, as given in a declaration, read in unison by the delegates in what has been called "an emotional climax to the ten-day gathering":

Under the banner "Christ Seeks Asia" we have come from 24 nations representing two-thirds of the world's population. Our ten days together in Singapore have deepened the conviction that Asia needs Christ. Half of Asia's youthful population is exposed to atheistic materialism, while most others find that the vacuums of life are not filled either by their ancient religions or secular irreligion.

Our living and loving God sent His Son into the world for the redemption of the lost. So we have been sent by the Redeemer to proclaim the good news of the forgiveness of sins on the ground of His death and resurrection, and the wonderful possibilities of new life in Christ. The Christ Whom Asia needs is knocking at the door of this vast continent.

However, mindful of our own needs, we acknowledge with penitence that we have fallen far short of giving as strong and urgent a witness as our Lord demands among Asia's millions. We have been silent when we should have spoken, divided when we should have been united, unloving when we should have been compassionate, aloof when we should have been involved, ingrown when we should have been out-going. Our failure calls forth our pain even as it humbly claims God's pardon.

Sharing this conviction each delegation from the 24 nations has pledged itself to initiate some form of united evangelistic effort within each country to preach the Gospel to the whole nation. Furthermore we have agreed to find ways and means of disseminating carefully researched information designed to stimulate prayer,

*Continued on next page*



kindle inspiration, and lead to appropriate action within each country.

We have also felt that teams of Asian evangelists should be exchanged across national and denominational frontiers for the furtherance of the evangelistic effort in Asia. The contribution of both theologians and evangelists is necessary, since the evangelical witness must appeal to the mind of Asia as the way to Asia's heart (what does this mean—Ed.)

Thanksgiving that surpasses all our words is the mood in which our days together come to an end in Singapore. Grateful alike for the shame that has shaken us as we have surveyed our shortcomings and the divine mercy that calls us to the new opportunities and challenges which are before us, we give glory to God—Father, Son, and Holy Spirit—Who has commissioned us for this hour.

Comments by various delegates also give clues to the emphasis and effectiveness of the Congress:

"The underlying tone of a complete confidence in the Word of God was an inspiring thing to experience." "From New Guinea and Borneo they came, some with gaping ring holes still visible in disfigured noses. There were bishops mixing with laymen, all sitting together in encounter groups, grappling with the problems of reaching today's Asian millions with the Gospel. From rock-hard North India and revival-touched Indonesia they talked and prayed in remarkable oneness of spirit. From Japan and Korea, from the Philippines and Malaysia—in spite of smoldering animosities between their countries—they stood together in looking at the challenge of still unreached millions."

"The outstanding contribution of the Congress to me was the constantly recurring note of 'Asians assuming the responsibility for the evangelism of Asia'. A second vivid impression was that of new courage and vision that many received there about the possibilities of effective evangelism in their own countries."

"I was challenged by the words of an Indonesian preacher, 'God is

able to start His work anywhere by anyone.' I feel that Japanese churches should depend more upon the work of the Holy Spirit, and humbly join other churches in Asia, lest we be left behind. We need a clear vision of serving churches in Asian countries."

"The Congress seemed to mark the beginning of a new era in Asia as delegates talked together, prayed together, and set up a continuing body to carry on when the congress adjourned. Area groups will hold theological consultations, and evangelistic teams will be exchanged among nations."

Overall, great optimism was expressed for the future of evangelism in Asia. It is sincerely hoped that the spark of enthusiasm which burst into flame in Singapore will not die out at Hill Difficulty or Vale Indifference. The fervent prayers of God's people can make the difference.

#### FEEDING THE WORLD'S HUNGRY

Akron, Pa. (MNS) . . . From November, 1968, to March, 1969, Mennonite congregations in a ten-state area are canning meat products in their mobile cannery. The food will be used for helping feed the world's hungry through relief operations. The entire procedure is being carried out under the Federal meat inspection program of the U.S. Dept. of Agriculture, making it possible to ship the products across state lines and overseas without violating the Wholesome Meat Act of 1967. John Hostetter, director of material aid for the Mennonite Central Committee's overseas service program, says he expects 5,000 people are directly involved in the current season's operation, which is expected to produce a total of 150 tons of canned products.

#### MISSIONS IN REVERSE

Hollywood . . . "Most of them are young and modishly dressed. They kneel Oriental-style on a living-room floor in West Hollywood, some 20 strong, facing a home-made altar and rolling Buddhist prayer beads between their hands." Thus begins an article in *TIME* magazine describing the astonishing growth in the U.S. of "a new and fast-growing religious cult, the American version of Japan's Soka Gakkai, or

'Value Creation Society.'" Almost unbelievable is the claim that Soka Gakkai in America has grown from 30,000 members in 1965 to more than 170,000 today. But perhaps even more astonishing is the news that of 552 converts made in New York in October, over 95% were not of Japanese origin. Missionaries and pastors proclaiming the Gospel of Christ can take little comfort from the fact that Christians think they are really diligent if they attend more than one meeting a week; while Soka Gakkai initiates attend as many as five or six evening meetings each week.

#### CAMPS NEW AND OLD

Tokyo . . . The Japan Conservative Baptist Mission dedicated its new two-story camp building in Iwate Prefecture, northern Japan, on November 30, 1968, with over 130 Japanese and Americans in attendance. The new building makes it possible to carry on a year-round camp and conference ministry for 80 to 100 campers. With construction costs in Japan soaring each year, the mission organization gladly accepted volunteer help from Christians in Japan and America. Following receipt of a gift of \$11,000 from the young people of Conservative Baptist Churches in Oregon, a local firm was hired to clear the land and put in the foundation. Sent from America to work with Missionary Jim Weber were Mr. Douglas Anderson, Assistant Director of the First Bible and Missionary Conference; and Mr. Loyd Hazeltine, retired school teacher with much building experience. Work was begun in September of 1967, using a combination of Japanese and American building methods, green lumber, and help from missionaries and Japanese believers. Several times early snows caught the builders with their roof down, but by early December the building was completely enclosed. Weber worked on through the winter and spring months with other missionaries and visitors, often hauling supplies over the deep snow by sled. The building was far enough along to be used for five camps in the summer of 1968. Last September, Anderson and others returned to Japan to assist in the completion of the building in time for its dedication. The chapel area, with beautiful rock-faced fire-





place, was designated as a memorial to Mrs. Frank Holecek, Conservative Baptist Missionary who was called into the presence of her Lord during 1968.

One of Japan's earliest post-war Bible camps was Matsubarako Bible Camp, founded in 1951 by John R. Schone. YWCA Camp facilities at Karuizawa were used the first year, with 125 campers altogether in attendance at the four camps for youth. For 1952, land was leased at Matsubarako at the bargain price of ten dollars for the year. About 200 campers slept in tents, ate in tents, and attended meetings in tents that summer. Leasing of the land was continued each summer till 1958, when a land purchase contract was arranged by Pastor Nakaichi Ando of the Domei Church, and Donn Goss, TEAM Missionary. By 1961, a number of permanent buildings had been erected, and 500 campers attended that summer. With additional buildings constructed in 1964 and 1967-68, the camp had a record summer last year of 1171 campers. Winterized facilities have also made it possible to hold autumn and winter camps. An average of 60 were on hand for each of three camps held during the 1969 New Year holidays. In 1968, an adjacent tract of land was made available for an additional \$14,000. The new site, now being purchased, will serve as a camp for juniors and primary level campers. A seven-year development plan for both camps calls for a goal of 10,000 campers annually by 1975.

Are camps a good tool for evangelism? As for John Schone, he answers with a hearty, "YES". Though Matsubarako Camp is advertised as a Christian Bible Camp, more than 50% of those who come are non-Christians. Thus the camp program is geared to help such young people (and older ones too) to experience Jesus Christ as Saviour and Lord. Says Schone, "It is our evaluation that campers are greatly helped through such an intimate, well-programmed, concentrated Christian experience. The percentage of campers who are saved at camp and return home to become active members of local congregations is more productive than new contacts made through local evangelistic campaigns." ★



WHEN I think of a missionary mother I think of her in a corner. Maybe in a very remote place where nobody sees and nobody knows, and the work is very monotonous and dull and pointless, and must be repeated day after day. It can become not only boring, but very, very disheartening. But the promise in Isa. 58:10-11 says that if we draw out our souls to meet spiritual needs, then even the things that we despise and are done in a corner where no one appreciates them, yet we cannot escape them, will come alive. They will take on new meaning. We will be so delighted and satisfied in doing them that they won't be pointless and purposeless any longer. They will be for the glory of God. "And the Lord shall guide these continually"—day by day, hour by hour, and moment by moment. His guidance. Here the picture is of taking a step in the dark—being surrounded by darkness and having to step forward, but not know where your foot is going to rest if you take that step. But the promise is that God will provide a sure foundation under our feet when we step out with faith and confidence in Him.

"And thou shalt be like a watered garden." An Oriental picture of happiness. And it seems so suitable to Japan. How many times have you gone down a crowded, busy, noisy street and looked into the little shops where people carry on their business—dusty, crowded shops. But behind the shops where the people live, if you are ever invited back for tea, you will find a tiny little garden—ever so small because of the scarcity of space—but well-kept and

beauty that gives refreshment watered. It is the spot of inspiration to the family. God has promised in these verses that to those who meet His conditions, their lives shall be like a well-watered garden—a fountain of inspiration to all those round about.

It was a burden and a vision like this that filled my heart and soul as I came to Japan for the first time 14 years ago. I could just sense before I arrived that Japan was so needy, and I was so willing to be made available to meet that need. My prayer was, "Lord, be glorified at my expense." But you know, when I arrived here it wasn't exactly like I thought it would be. I found that life in Japan was just not that much different than it was in the United States. Every day was just a hurry and flurry that started with my getting up in the morning on the run. Three children had to be gotten up. They had to be fed breakfast. Their belongings had to be gathered. Their lunches had to be made. They had to be urged out the door in time to make the ten minute run to the station to get the train for a one and a half hour ride, in order to get to school on time. And then after a second cup of coffee to catch my breath, I would begin the laborious chore of shopping. It took much more time because of going from one store to another, buying one thing in one place and one thing in another, and trying to find where the prices were the best. Besides, using strange foods and trying to fit them into my old recipes didn't seem to work. Things just didn't seem to come out right. And so food preparation took longer. And then the laundry took far longer, because there was no hot water heater. We had to heat the water in the ofuro. That meant building a wood fire to heat the water, then carrying it by bucket to fill the washing machine. Sometimes the washing took all day long. All the work was harder and more time-consuming. As a result, it was a weekly struggle and contest to see if the 30 hours of required language study could possibly be met. Usually we had to settle for 20 hours, or 15 hours, or maybe even less. But after carefully learning all the words and phrases to meet Mis-

sion requirements, we promptly went to work in the Audio-Visual Department of our Mission. We were sitting behind a drawing board most of the time. There was no chance to use those sentences. We promptly forgot most of them. Having no contact with the people, the work seemed not as spiritual and inspirational as we had hoped for. But then contacts started coming. We began to hear, "Come over and help us." "Come over and help us." "Come to our school and visit our ESS so we can practice English conversation with you." "Please put Lincoln's Gettysburg Address on tape so our students can study it and give it in the English-speaking contest." "Please teach our fujinkai how to do American cooking." "Please be a judge at our debating contest." And so there were lots of calls for help. But nobody seemed to be spiritually hungry. Nobody was seeking the truth or wanting to know how to be saved. Oh, and lots of people came to the door too. Sometimes they came for long visits. We wished they wouldn't come. They kept us from doing important things. They had to be served tea. And the struggle to communicate was so hard that we always felt exhausted when they left.

The children were growing up too. This caused problems because we tried desperately to keep the generation gap from becoming so wide that we could no longer span it. We had to learn how to tolerate some things that we didn't especially like, and know when to put our feet down and say absolutely "no" on other things. Then finally the children had to leave home and go back to the States for their schooling. We let them go with fear and trembling, wondering if the foundations had been built strong enough, the teachings instilled clearly enough, so that as they met the pressures they would be able to stand. Well, this sort of made up our first term. When we came to the end, we said, "We've been busy. We've filled our days. There hasn't been any time for loafing. But it's just a hodgepodge." And so as we started home for furlough we said, "What can we tell?" There was really not much to tell. By the standards that I recognized





for a missionary mother, I was a flop. Or at least, I felt terribly confused. I felt like doing like one missionary that I heard of who wore a big round button on his lapel that said "IAK." When someone asked him what "IAK" stood for, he said, "I am confused." When the man said, "But confused isn't spelled with a 'k'", he answered, "You just don't know how confused I am!" But if you can pause in your confusion, you can ask questions. So I began to ask questions of the Lord, "What is a missionary mother supposed to be?" "What kind of contribution is she supposed to make on the field?" And I think that after three terms I understand at least a few of the answers. The Lord is gracious to answer our questions and to give us a sense of security and contentment in Himself, instead of going on in frustration and bewilderment.

Did you ever bake a cake, spend lots of time and use your best ingredients, and it came out of the oven looking beautiful? So you iced it with lovely fluffy icing. You put it on the table, and your family went "Ah-h-h!" When you cut it and gave each person a portion, everybody started to eat it with delight and expectancy—and then, blah—there was something wrong! Something was missing, and you, as the baker of the cake, were terribly distressed. You wondered what you possibly could have done wrong. You get out the recipe and check over the list of ingredients—the salt!—"I forgot to put the salt in!" And so the cake is not tasty. Sometimes that is what we need to do about the recipe of our spiritual lives—the recipe of our labors here in Japan. Take a look back at the recipe, and see what we left out. As we turn back to Isa. 58:10 it says, "If thou draw out thy soul to the hungry." That little "if" of drawing out the soul is the salt. You can say it in just one word—and that is "submit." This is one of the hardest words in the English language. It is hard for missionary mothers to submit. But it is necessary. Submit first of all to God. Present your bodies as a living sacrifice, wholly, acceptable unto Him, which is our reasonable service. The first part is easier. Then, submit to our husbands. God has made the

order in stations of authority that our husbands have been given to us to be over us, to guide us, and to be our spiritual heads, even as Christ is the head of our husbands. Finally, submit to circumstances. Not always rebelling and bristling against circumstances, but submitting. Believe that because you are where you are, having submitted to God, that this is God's place for you. Learning in whatsoever state you are, to be content. "And whatsoever you do in word or deed, do as unto the Lord." Make every humble service, whether anyone else sees it or not, an act of worship unto the Lord. You will begin to love and enjoy the tasks you once hated. Especially the things you have to do all alone when no one else is around. Those things can be done especially for Him. He is there. He sees, and you are doing it for His delight and His pleasure. And there will be joy in doing things for Him such as you've never experienced before. Everything will come alive and take on new light. Those meaningless contacts you wondered why you had to endure, will become fruitful. And somehow the unconscious testimony of your life will be a time of seed-sowing. The boy who came to your door wanting to study English—you wished he hadn't come, you didn't have time for him; but finally you grudgingly gave him an hour a week—will go on to trust, to follow and obey the Lord and to become a preacher. The people who just drop in for a cup of tea or to look curiously around your house will turn out to be people who say, "I came to your house to see if a Christian home is different. I came to see if you practiced what you preached. I came to see if there is any reality or practical experience in having Jesus Christ as the head of your house. And now I see that Christ is real in your home, and I want to be a Christian too." You will even see those who merely come to your door for services such as picking up and delivering the cleaning, who will notice a difference about your home. They will inquire, "What is it you have that I don't?" They too will come to the place of recognizing their need and trusting in Jesus Christ. Your own



children will flourish and grow in the Lord. They will follow Him, and you will rejoice to see the day when they commit their lives to Him. Maybe some of them will even join you back on the Field. "Be not weary in well-doing, for in due season you shall reap if you faint not." "And your light will rise in obscurity, and your darkness will be as the noonday; and the Lord will guide you continually, and make fat your bones, and you will be like a well-watered garden, and like a spring of water whose waters fail not."

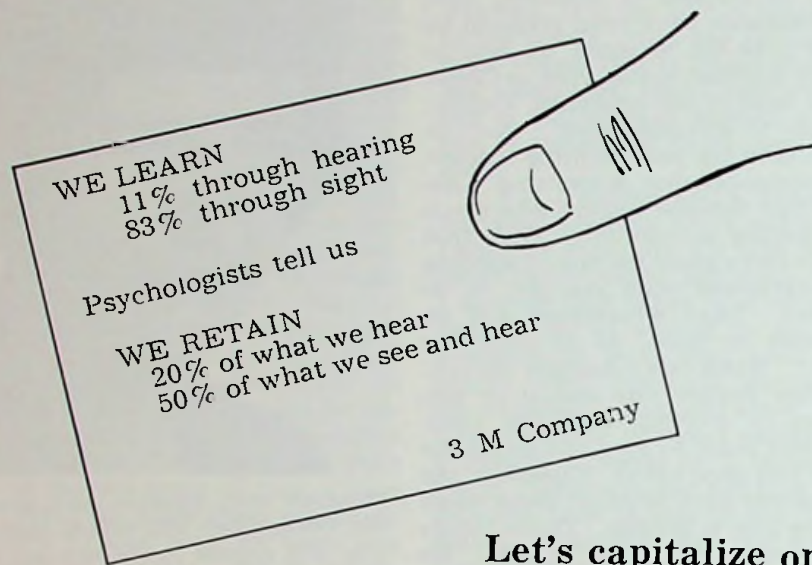
When I was a student at Moody Bible Institute many years ago, I learned one of Spurgeon's sayings that I have remembered ever since. He said, "If God has called you to be a missionary, don't stoop to be a king." And today I would like to paraphrase that to say, "If God has called you to be a missionary mother, don't stoop to be a queen." ★





# EFFECTIVE COMMUNICATIONS

by John S. Schwab



Let's capitalize on the eye-gate!



## MASS MEDIA MIX, A MUST!

THE United Nations asserts, "TV is a practical workable propaganda medium not of tomorrow but of today. It is our most powerful tool—it is a major tool—an international medium for information."

It was exciting to witness the APOLLO 8 flight by means of the communication satellite recently. Actually seeing the pictures on TV enabled us to participate in this historic event. Prime Minister Sato stated at the new year that for greater understanding and cooperation among Japanese, mass media must be more effectively used.

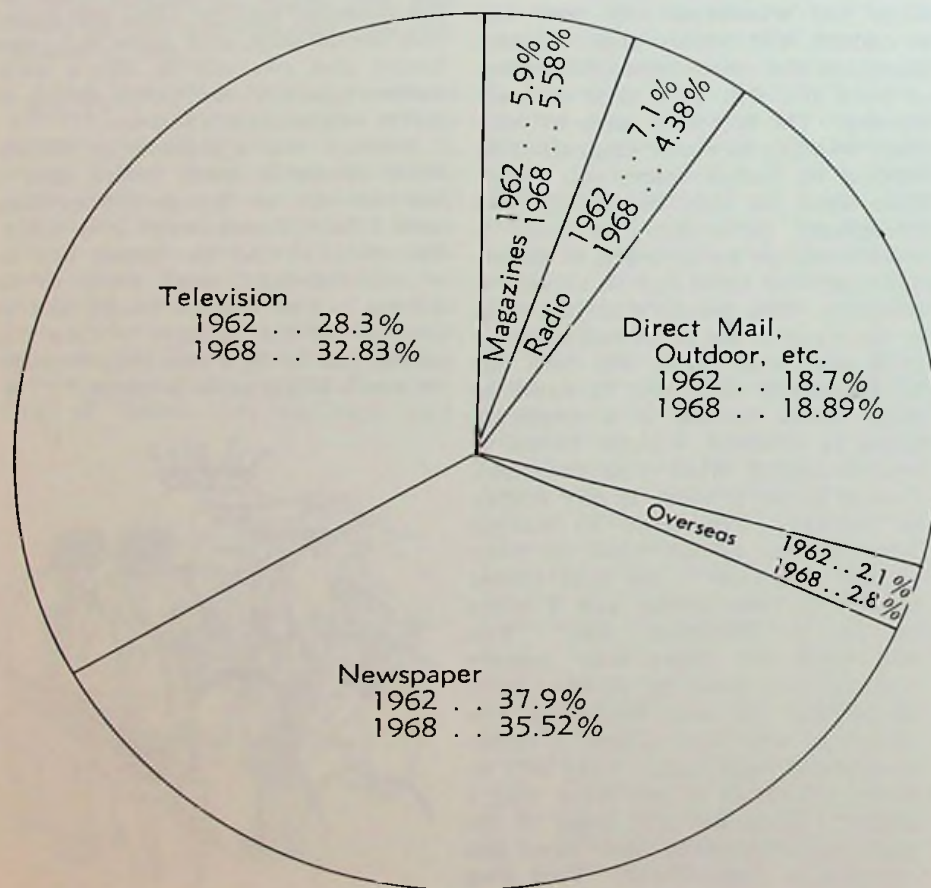
With over 98% of the Japanese having no allegiance to Christ, mass media must be utilized to the maximum. It will take Spirit-filled courage and wisdom to effectively use it for preaching the Gospel.

Mountain-moving faith is another ingredient. Will a pastor or missionary be content to present the Gospel each week to only the faithful 20 or 30? Our unchanging mandate is "to every creature." Our goal is to put more men on the "planet" HEAVEN! How do our efforts compare with those of putting man on the MOON?

What is our reaction to the rapid urbanization, industrialization and deteriorating democracy in Japan? Obviously mass media has strongly aided in their acceleration.

In 1958 total media expenditures were ¥106.5 billion and in 1968 they were ¥531.8 billion—a five-fold increase in ten years. Advertising on television alone increased *seventeen times!* In fact, television and newspapers consumed two-thirds of advertising expenditures for both '67 and '68.

## JAPAN-WIDE ADVERTISING EXPENDITURES



Dentsu Advertising Company



In November, 1968, VIDEO RESEARCH of Tokyo made an audience survey in the Tokyo area. Their 144-page report reveals significant trends and is summarized below:

On Saturday, November 16 . . . . average time spent per person		
	<b>At Home</b>	<b>Outside the Home</b>
Viewing Television . . . . .	3 hours 17 minutes . . . . .	6 minutes
Listening to Radio . . . . .	26 minutes . . . . .	7 minutes
Reading newspaper . . . . .	29 minutes . . . . .	4 minutes
Reading magazines . . . . .	6 minutes . . . . .	2 minutes
On Sunday, November 17		
Viewing Television . . . . .	3 hours 51 minutes . . . . .	7 minutes
Listening to Radio . . . . .	26 minutes . . . . .	4 minutes
Reading newspaper . . . . .	26 minutes . . . . .	2 minutes
Reading magazines . . . . .	6 minutes . . . . .	1 minute
On Monday, November 18		
Viewing Television . . . . .	3 hours 1 minute . . . . .	5 minutes
Listening to Radio . . . . .	2 minutes . . . . .	3 minutes
Reading newspaper . . . . .	25 minutes . . . . .	3 minutes
Reading magazines . . . . .	7 minutes . . . . .	1 minute

This reveals that the average Japanese spends over three hours daily viewing television. Startling, isn't it? What a fantastic growth in use of the eye-gate dimension! Are not . . . the children of this world . . . wiser than the children of light"? (Luke 16:8)

### Biblical Basis for the AUDIO-VISUAL Approach

Through the five senses various impressions are conveyed to man's soul. For example, in the Garden of Eden man's sight was exploited for evil, and his will came into rebellion against God. Our Lord also constantly used visual aids (miracles, parables, and other object lessons) in His teaching. He appealed to the eye as well as the ear—a *dual impact*, sometimes making even a *triple impact* by using the sense of touch or taste as well.

Paul's challenge in Phil. 4:9 is a multi-dimensional dynamic . . . "The things you have *learned* and *received* and *heard* and *seen* in me, do . . ." Further, 1 Cor. 9:22, ". . . that I may by *all means* save some . . .", may well imply the use of all available media. The Apostle John's affirmation, 1 John 1:1-3, is tremendous: "What was from the beginning, what we have *heard*, what we have *seen* with our eyes, what we *beheld* and *our hands handled*, concerning the Word of Life . . . we proclaim . . ."

**Media Mix** refers to the coordinated use of newspapers, magazines, TV, radio, direct mail, posters, handbills, and outdoor signboards. It is an integrated appeal to *all* of man's senses. This is the key to modern communications. This is also an indispensable ingredient in the evangelization of Japan's one hundred million!

### Resistance to Change

One of management's greatest obstacles to progress today is resistance to change; maintaining an outdated status quo. Resistance simply from prejudice is nonsense! One reason for the widespread revolt of Japanese students is their reaction to outmoded educational and administrative techniques. Yet today's professor still feels that the "lecture" method is the highest degree in academics. Consequently, audio visual facilities are substandard in most universities.

You know the Oriental proverb, "One picture is worth a thousand words." With this as a guideline, modern industry effectively uses films for training its men on all levels. If a movie, overhead projector or filmstrip can more effectively present the lecture material, can it not be used to great advantage in the classroom as well? Couldn't this proven method be profitable also in the Sunday School, youth group, Bible institute and seminary, as well

as in other ministries of the church?

Billy Graham has demonstrated that mass media tools *can be unc-tionized* by the Holy Spirit, with souls finding Christ. His outreach has far surpassed that of evangelists in former years, such as D. L. Moody, because of his use of TV, radio, films, posters and newspapers. It's just common sense to increase the retention of your message from 20% to 50% by adding another dimension—the eye-gate!

Maybe we as missionaries have also been slow in realizing and thus subconsciously resisting the radical changes in the use of mass media here. True enough, the **Message** itself takes precedence over the means. The Gospel's purpose is man's redemption. Yet to transmit this message a channel is needed—a means or media. Without words, symbols or pictures, there is no communication. So to glorify HIM, *all* of these should be used, but used under the Spirit's control. This is effective communication!

### Disciplined Planning Urgent for Space 1969-70

1. **Television**—communicating by sight, sound and motion.

Since 1953 TV has gained an unchallenged place in the nation. According to Dentsu Advertising Company, 97% of all Japanese homes own at least one TV set.

In CHRISTIANITY TODAY (September 13, 1968) Dr. Clarence W. Jones of HCJB describes television as **God's Communication Gift**. In Japan, PBA, Lutheran Hour, Moody Science Films and others have invaded this TV medium irregularly. (One group has a 15-minute weekly telecast in Osaka.) Yes, it is expensive. **But TV is not an "evangelistic luxury"**. Dr. Akira Hatori of Pacific Broadcasting Association says, "Past results in traditional evangelism are meager, while possibilities in TV are tremendous. We have a great responsibility before God to use this opportunity." It is imperative to reach "all men". **But this will demand thinking, planning, praying and working together by ALL of us!**

*Continued on next page*



continued from previous page

## Let's capitalize on the eye-gate

2. Newspapers — communication by sight.

As of April, 1968 there were more than 100 dailies in Japan with a combined circulation of 33,178,000. This is an average of 1.22 copies for every household.

Japanese newspapers are in three classifications: national, bloc and local. The Lutheran World Federation Broadcasting Services' bulletin from their Tokyo office shows conclusively that Christianity has news value in Japan. The church needs to be encouraged to make news and feature stories available to the press. For this you will need no budget! Here are a few guidelines:

- a). Set up a Mass Media Department in your church (and mission) and involve laymen as writers and as front line men with local newspapers. At some universities courses in journalism are available for potential writers.

- b). Get to know newsmen by regular reporting.
- c). News must be reported promptly, not a week later, to be of significant value. Local news often takes precedence over outside news.
- d.) Feature unusualness. — e.g. the story of 93-year old Dr. Winther. Human interest stories, conflict, progress, familiar names in town or village—all have potential.
- e). Try advertising. C. J. Verwey, James Blockson and others have had good responses. Write them about their experiences.

3. Films — communicating by sight, sound and motion.

"On a wall in the motion picture studio in Tashkent in Asiatic Russia appears a legend in gold letters on a red background. It says,

**'Of all the arts, the motion picture is the most important to us.'**

"The legend is an old one. It was first set down in 1922 by Lenin, disciple of Marx. In Communist Russia, these words of Lenin are virtually holy writ.

"In the vast stretches of the Soviet realm, this legend of Lenin is taken quite literally today. By doctrine and actual practice, the motion picture is the Kremlin's chief method of reaching the masses of its people . . ."

by the late Eric Johnston, former President of Motion Picture Association of America.

The Moody Science films are opening doors into factories, dormitories, hospitals, schools, etc. In addition to use in churches, films are also proving fruitful for evangelism in places where people *work, study and live* in nearly 90 countries.

MAN IN THE FIFTH DIMENSION (Billy Graham film, in Japanese) is being well accepted as it is shown in local halls and churches. Also Pocket Testament League's present rural ministry is being enhanced by the use of Moody films.

An effective media mix used by dedicated men of God with faith-filled intercession in the power of the Holy Spirit—THIS is the dynamic for reaching Japan's millions!

★



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## A WARRIOR LAYS DOWN HIS SWORD

by Arthur T.F. Reynolds

**H**omecall of Pastor Rinichi Funaki  
ON August 18th, 1968, the 79-year-old Pastor Rinichi Funaki was ministering the Word in a familiar pulpit at Maebashi. He had taken the place of his son, Pastor Takuo Funaki, who was away from home. As the elderly pastor moved towards the close of his sermon, on the Second Coming of Christ, his voice began to fail him. Church members hurried to help him as his strength also failed. But in a short time it was clear that human help was no longer needed. The long-time warrior had been ordered by his Commander-in-Chief to lay his armor down.

The immediate forbears of Rinichi Funaki were of the Samurai class. Both his grandfather and his father in turn held the post of instructor in swordsmanship to the Feudal Lord whose retainers they were. This background partly explains the fact that from childhood he hated defeat, and would in no circumstances admit himself beaten.

Rinichi was a lad of 13 when his father was killed in Formosa. Young as he was, according to custom he had to take his father's place not only in the home but in attendance on the feudal lord of the area in which he lived. Miss Dorothy Parr, who with Miss Burnet was long associated with the pastor, gives an interesting sidelight on the lad in this role: "Suitably garbed and carefully coached as to correct procedure, young Funaki bowed low at the threshold of the room where the Daimyo sat. Ordered to come closer he rose and walked forward instead of sliding forward on his knees in the august presence. Presently, when a large tankard of wine was placed before him to be sipped and passed on, the innocent lad raised it in both hands and quaffed the lot, to the amusement of the Daimyo."

At Middle School he found himself, as he says, the "generalissimo" of the school gang, later confessing that he was never happy unless lording it over others. "Self-willed, rough, and wild," he wrote, "I never gave a thought to my soul. Considering myself to some extent at least a victor in life's battles, I passed my days in perfect self-satisfaction." Yet he was brought into touch with Christians, and influenced by them—by their actions and attitudes—as will

be seen from this excerpt from his testimony.

"It was during those Middle School days that I was first brought seriously into contact with Christianity. I occasionally attended a missionary's English Bible Class with a view to improving my pronunciation. But I remember little of it except the kindly welcome that always awaited me in the warm foreign room where it was held. What did impress me, however, at this time, was the daily life of a Christian boy in our school. We teased and persecuted him for his faith to the best of our ability, but he always took it smilingly and in good part. Well do I remember one cold winter's day when we were all gathered round the stove in the corner of the

ended and I found myself launching out into the battle of real life, I discovered in an entirely unlooked-for way that this Self, which had hitherto never yielded to anyone, must find its master at last. It was not by men or circumstances, however, that I found myself worsted, but by my own sinful desires and propensities. When I made this painful discovery all the joy of victory and lordship went out of my life and gave place to sorrow and despondency. At this time I was between 23 and 24 and had been working for some time as an architect in my native province of Ishikawa.

"On New Year's morning, having consumed large quantities of "sake" the previous night as usual, I went very early, as our custom is, to ring



Pastor and Mrs. Rinichi Funaki 1968

class room, he came into the room, cold no doubt, like the rest of us. We closed up round the fire completely shutting him out and saying tauntingly, "Of course Mr. Christianity is not cold!" Yet he only smiled and took his seat at a distance. Little did he know that that simple action of his was to be one of a chain of causes which God would use to the salvation of a soul. Though I had no clue to its secret I could never forget the quiet power of that Christlike life."

Mr. Funaki recalled his wasted life before he came to himself, like the Prodigal, and turned his steps Homeward. "When my school days were

the bell of the idol temple. On my return home I became seriously ill and almost died. Through the mercy of God I recovered. As my body slowly regained its strength I became painfully conscious of the fact that one part of me was incurably sick and would yield to no treatment, namely this sinful heart of mine. In this way I learnt at last that the Self which had seemed so strong and unconquerable was in reality weak and helpless. Not only had I been mastered by sickness but also by the power of evil desires over which I had no control. With a wounded heart I returned to my

*continued on next page*



home for a while, helplessly wondering whether nowhere in the world was there any balm that would heal the wounds of a poor, weak, helpless sinner.

"To this end I began to study the philosophic side of Buddhism and to read the lives and writings of the great men of the past, hoping to find therein the secret of victory. I paid daily visits to the public library and read through book after book in the vain search for spiritual light; but the more I read the more I realized my own weakness, and my sufferings were increased rather than diminished, and I often broke down and wept aloud. At the same time in order to drown my misery as far as possible, I drank heavily.

"I realized that some religion was a vital necessity to me but what to believe I did not know. I knew well enough that to believe in Buddhism, the religion of my forefathers for generations, would make no real change in my life. Tenrikyo I knew to be mere superstition. At length, therefore, I made up my mind to seek to understand Christianity. At this time I was living in Osaka. I

had not the courage to open the formidable looking door of one of the larger churches, though I often wandered up and down outside it. Finally I made up my mind to enter the building which seemed easiest to approach, namely the little hall of the Salvation Army.

"A young Japanese Lady Officer was preaching that night. As she told of the one true God and of the awfulness of human sin, she seemed to be speaking directly to me. She then explained the way of salvation through Christ. Though she said many things that I did not understand and though my mind was still full of many doubts and questions, the mighty power of the Holy Ghost swept over my soul and I was able truly to repent and believe only the Lord Jesus Christ.

"I returned home that night not feeling any different but simply conscious that I had done the right thing. The next day, however, I discovered that a great change had in reality taken place. The power to hate sin and curb my passions had been given. This happened in the autumn of my 25th year."

#### NEWS ITEM

The Rev. Walter G. Searle

Word has been received from Australia of the Homecall on December 21, 1968, of the Rev. Walter Searle. Mr. Searle was a member of the first party of C.I.M. missionaries to move to Japan in 1951 when it was no longer possible to work in China. He served with O.M.F. in Japan as Business Manager and for a time as Superintendent, but was later recalled to Australia to serve in the Home Department, Melbourne. Mr. Searle's daughter, Mrs. Stewart Rae, is a missionary with C.J.P.M. in Koriyama.

It was not long before the young man was called to Christian service. Mr. Funaki continues his story: "I heard the voice of God calling me into His service . . . At first this seemed an utter impossibility as I was the head of my family and responsible for the care of my mother and a large family of younger brothers and sisters. At length, however, when God's good time had come, my younger brother, who had meanwhile been converted, offered to take the whole of this responsibility from me so as to set me free to prepare for the ministry of the Gospel. In the wonderful providence of God I was led to enter the J.E.B. Bible school at Kobe instead of the Theological Seminary of the Denomination to which I then belonged, where my faith might have suffered grievous harm and loss. I was then 28."

After graduation from the Bible School in 1918 Pastor Funaki first served a church in Nagano Prefecture, and during that period he was married to his wife, Mrs. Fumi Funaki, who survives him. Successively he served churches in Kobe and Choshi. It is at this point that there began what proved to be a long association with the Central Japan Pioneer Mission. Miss Burnet, originally of J.E.B., had opened work in the coppermining town of Ashio in Gumma Prefecture in connection with the Glynn Vivian Miner's Mission (now the International Mission to Miners). Miss Burnet founded the C.J.P.M. in 1925. On the title page of the first issue of the magazine there is a list of Japanese evangelists who are described

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as "kindly lent by the J.E.B. and supported by the C.J.P.M." This handful of workers included Mr. and Mrs. Funaki.

The C.J.P.M. sphere of activity gradually extended throughout the three Prefectures of Gumma, Tochigi, and Saitama, and for a while it also reached Niigata and Nagano Prefectures. Mr. Funaki proved an indefatigable worker—cycling constantly from town to town, itinerating on foot in the mountains, always ready to talk to individuals, holding cottage meetings, preaching in the open-air, leading tent campaigns, establishing churches, instructing young believers, visiting prisons, and much besides.

Miss Burnet in her letters sometimes drew aside the curtain to give glimpses of the work of this stalwart evangelist. Here is an account from April 1926: "Mr. Funaki in company with a band of three Bible students went on an evangelistic expedition to a place called Neriyama, an exceedingly inaccessible part of the Ashio Mining Company's domains, where a population variously estimated at 2,000 to 3,000 people are

engaged in cutting the timber used in making the roofs of the mines and for smelting the copper. A hospital, schools, and a Young Men's Club have been provided by the Company and provisions reach the place in cages running on electric cables from mountain top to mountain top. The only way of getting there is to walk 20 miles over the roughest country, incidentally climbing 2,400 feet. This the four men did. They spent three nights in the mountain vastness and in the principal centers of population the officials lent buildings for them to hold Christian services on successive nights. They travelled to the second center in one of the cages described, the nearest approach to a journey by aeroplane that they had yet experienced . . . The next morning the workers set off to walk the 20 miles home by another route."

After living for some time in Ota, Mr. Funaki was burdened for Maebashi where at that time there was no definitely evangelical church. Thus was opened up the work in Maebashi, which eventually became the headquarters of the Mission.

when the Funakis moved there in 1927. In the following year four men and four women were baptized—the first-fruits in this new center of witness. It was in 1927 that Pastor Funaki was elected chairman of the group of churches brought into being through the work of C.J.P.M., a position he held for many years. The group is known as Fukuin Dendo Kyodan (FDK).

The C.J.P.M. Bible School opened on November 1st, 1927, with Mr. Funaki as Principal. The energy and versatility of this gifted leader is seen in the following paragraph, which also shows that then, as now, evangelical leaders are heavily pressed. "The Principal of the School is Mr. Funaki, whose ripe experience in both town and country work as Evangelist and Pastor, and whose gift as a Bible Teacher, make him specially suitable for such work. He is responsible for daily morning prayers from 6:30 to 7:30, and eight or nine hours Bible teaching a week, the Saturday Night Students' Prayer Meeting, as well as for the work of the Maebashi church, one night a

*Continued on next page*

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President of Bob Jones University

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week at Ota, and the general oversight of the work of the Mission. The personal contact with the students and the development of their Christian character also falls to his lot. It is far too much for one man to attempt, but at present there is no alternative."

Mr. Funaki encouraged young Christian men to spend their holidays in mountain climbing and camping, not merely for recreation and physical improvement, but to save souls.

In all his work Pastor Funaki was greatly aided by his wife who shared his vision and devotion to the Lord. Although bringing up a family—eventually five boys and one girl—she took active part in the work. When her husband became Principal of the Bible School she assumed responsibility for the housekeeping. But she still found time for visitation, especially among the better-class homes in the neighborhood of the school, and was instrumental in winning souls to Christ. Incidentally four of the five sons are now in full-time Christian service, two serving as Principal and Dean respectively of Japan Bible Seminary, (Pastors Junichi and Shin Funaki), one as a Pastor (Takuo Funaki), and one at the Word of Life Press (Jiro Funaki). Surely the prayers and example of the parents have something to do with this.

About 1953 the church of which Pastor Funaki was pastor became independent of the other churches in the group, and has remained so ever since. It is a flourishing church with an active group of young people.

At the crowded funeral service the message was given by Pastor Sato of Okayama, one who had been a close friend since they attended Bible School together many years before. He spoke in warm appreciation of Pastor Funaki's dedicated life and faithful ministry, describing him as "An Incomparable Comrade-in-Arms." He was a man captured by the love of God. He turned neither to right nor to left. Still less would he look behind. He renounced the glory of the world, counting everything but loss that he might win Christ. He fought a good fight; he finished his course. ★

## LANGUAGE POINTERS for MISSIONARIES

by Ikuye Uchida

**T**HOSE who have been here in Japan even a few months will realize that the Japanese hesitate to dogmatize, or to push their opinions on others. They try to soften statements and evade being opinionated. Sometimes their lack of straight forwardness is not so much from hesitation as a lack of self analysis. It's another instance of going by feeling rather than by logic. Of course' we, too, find ourselves in the same situation of not knowing why we feel as we do. The following expressions, therefore, not only reveal one aspect of the culture of the Japanese, but are handy for us as well.

*nantonaku* - Nantonaku ochitsuki ga nai.  
*dokoka* - Hakkiri ienai go *dokoka* pinto ga hazurete iru.  
*nandaka* - Ano sensei no ohanashi wa *nandaka* monotarinae.  
*sorosoro* - Osoku narimashita no de *sorosoro* kaerimashyo.  
*botsubotsu* - Botsubotsu uremasu.  
*sonouchini* - *Sonouchini* mata uka-gaimasu.  
*chottodooka* - Chottodooka to o-motte bun wo kaite mimashita.

Conduct was prescribed during the feudal days according to one's station in life. Therefore an act was praised if it befitted his rank and education. *Sasuga* (ni) means "true to one's name or rank." Taihoo wa *sasuga ni yokozuna desu ne*. Or it may be used in the following way. "Sasuga no yuushi mo ano kyooteki ni wa kate nakatta." There is a similar expression *dake ni* (atte). *Gakko wo dete iru dake ni atte monowakari ga hayai*. There is an expression that criticizes acts that are done contrary to one's education, age and station . . . *kuse ni*. "Mugaku na *kuse ni* ooki na koto wo iutte iru." Acting according to one's age is stressed in this land. Such expressions as "toshikakko", "toshigai" "itoshi wo shite" reveal this fact. "Kono toshikakko no hito wa kono gurai no monowo mi ni tsukerubeki desu," is the common sentiment of the Japanese. "Kare wa toshigai mo nai" means, "He ought to know better at his age." Or literally it means, "He isn't worth his age."

Further, the words "*hade*" and "*jimi*" not only mean "gay" and "modest" but also convey the idea of that which is congruous to one's age and station in life. ★



## Some thoughts on the study of a foreign language

IT is quite the thing here to introduce oneself, so I will begin by saying that though I have been about 18 years in Japan I have not mastered the language. I cannot read the newspaper, if you want to know, and I am mighty grateful that the revisers of the colloquial Bible did the decent thing and put some phonetic script alongside these millions of—sorry, 1850 is it (?) Chinese characters. You would not have done any better either if you had begun the study of the language at 33 years of age—says I to myself, says I. However, to be a good deal more serious, what I have to say about language study comes from a lot of trial and error and a good deal of listening to other foreigners' Japanese, coupled with a consideration of how much facility in the language goes to make a really effective missionary. I have come to feel that there is no ultimate standard of perfection for this fantastically rich language, and that each of us as missionaries are here to attain the measure of facility in the language that is consistent with our individual gifts, patience and stickability—and a few other moral factors that seem to balance the intellectual very well indeed.

The moral, psychological and common sense factors in a balanced language study, the very attitudes with which we approach the language itself, can make all the difference to a steady and satisfying progress in what is believed to be one of the world's most difficult brain teasers. 1. My first suggestion 'therefore' is to maintain an attitude of faith. I mean, that if the Lord has seen fit to send me here then He is able to give me the grace and persistence to get as *much* of the language as I should, to do the task He has sent me to do. A persistent attitude of faith in this way—specially during the inevitable plateau and baffling periods, will work wonders.

The reason is that faith relaxes the nervous system and increases one's receptivity. Fear always tightens.

As someone has said, fear only keeps the engine running while the car is stopped. If there is fear that I will *never* get this language then my capacity to absorb is considerably lessened. Energy that I need for positive study and absorption is being consumed by fear of failure.

2. The next thing is to maintain an attitude of curiosity. Augustine is said to have remarked that in the learning of foreign languages, curiosity is of more value than frightful enforcement. Curiosity is the mark of the child who is somewhat like a perambulating interrogation point and worries the life out of his mother in a "Why? Why? Why?". They absorb new words for that reason—not the only reason to be sure, but it is an important one for grown-up children. I notice that the new language training media are stressing the same thing in effect, though with it of course there are the several means now available for using everything we learn as soon as possible, in order to make it stick. Children learn most of their new vocabulary through playing and *doing* the very thing they are talking—or shouting, about. This is why I try to write down every new word I hear, for having actually heard it in some visual situation it is more readily recoverable in future, and what is more, I know that it is currently used Japanese, which is important.

I always carry a notebook with me whenever I go to a conference where I know it is all Japanese being spoken by Japanese. These notebooks I go through again and again—I have them in the car for instance, so I can glance through them when waiting for my wife as she shops. The repetition of words in current use is important and I try and put them into situations that keep up my curiosity. Have you ever asked why it is that some folk seem to have an unending stream of jokes with which to amuse friends—not the same friends necessarily! I have heard some real howlers in my time, but for the life of me can-

not remember them just when I need them. The reason is simple. I should have told that joke to someone the very day I first heard it and then told it again the next day until I had gone the round of all my patient friends. The unending joker type only remembers because he repeats himself so much.

Now perhaps I can repeat myself right here with the two points of curiosity and repetition, by referring to some good words from Glen W. Brunner, the Associate Director of the Tokyo School of Japanese Study, who among other things, in an article written for the Japan Harvest, suggested that "in mental attitude, begin as a babe in arms, and grow through infancy into childhood and on into adult maturity. From the outset, loyally and faithfully attend a Japanese church, keeping the mind open and your heart free from

*Continued on next page*

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wandering. Get Japanese through Japanese. Listen intently, alertly, constantly. When the time comes, repeat—childlike, repeat that which you have learned. Repeat it again. Repeat it again and again. Speak Japanese at once. Use an expression as soon as you learn it, thus making it live . . .".

3 This leads quite naturally to a consideration of the need of balance between study and practice. I have mentioned it but it bears repetition—like Japanese' Japanese is one of those awkward languages for which often you cannot find the equivalent expression in English and the only thing to do is just repeat what you hear or read till you say it automatically in that given situation. This is why the use of tapes for repetition is so useful. If you can afford to have a personal teacher who will sit opposite you by the hour as a kind of sounding-board and drum these grammatical forms and sentences back and forth till they nearly run out your ears, then you are fortunate—and probably very tired!

I recall the influence of a junior missionary in the days of my earliest efforts at language study. He had been on the field considerably less time than I had. I was still unable to pray or give testimony in the language. Before a meal at the Seminary where we were both teaching by interpretation, he was asked to give thanks for the food and to my utter amazement, he stumbled through an appallingly impolite Japanese prayer. Even with my limited knowledge of the clearly defined honorifics of the language, his unadorned vocabulary sounded perilously close to blasphemy.

The same weekend, at a local church, he declined the help of an interpreter and spoke in his own brand of Japanese. The message I recall consisted mainly of a halting reading of a verse in his Japanese Bible which incidentally, he had already begun to use, and then a solemn declaration that this was true and to be believed. I was troubled as to how the Japanese would take to this open murder of some of the niceties of their complex and beautiful tongue, but the thing that put me to shame was his determination to use as often as possible and

as soon as possible everything he was learning. For my part, I had been struggling for months in cloistered silence trying to acquire facility without the embarrassment of any display of my ignorance, till some bright day when I hoped to blossom forth at home in the language.

No child learns that way of course, but it took a courageous junior missionary to show me my folly. His present well-known ability in the language and breadth of his ministry is fitting tribute to the wisdom of clear-cut goals at the very beginning of language study. Later when living on the outskirts of Tokyo I was able to get out into the country and talk to myself in Japanese, for it is imperative to get these sounds past one's lips as often as possible. I still recall one incident when walking on a country path in another area and so absorbed in my "tokuhon" that I hardly noticed a Japanese passing on his bicycle till he called out a greeting, and the first word that leaped to my lips was involuntarily the very word I was repeating to myself and it happened to be "Watashi," which I called out

in a loud voice. These self-centered missionaries! But occasionally we must be willing to goof if eventually we are going to gabble.

4. We also need to maintain balance between the written and spoken language. I have listened to pre-war missionaries whose minds have been so steeped in the old classic literary forms that their preaching was out of touch with the everyday colloquial usages, and much of the sentence structure tended to make the message itself seem unreal. I know of missionaries who have done well in the learning of the standard books and the required number of characters therein, but the very lack in the spoken language has only driven them to keener and more secluded study of the characters. At least they were mastering something! However, the whole purpose of our being here is to present the Gospel in intelligible, easy-to-listen-to, conversational-type Japanese. Let's leave it to the Japanese to make weird gesticulations in the air or on the palm of their hands to make sure just how obscure characters should be written.

*to be continued*



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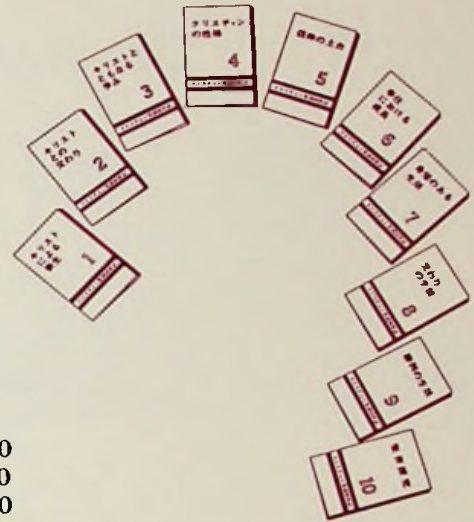
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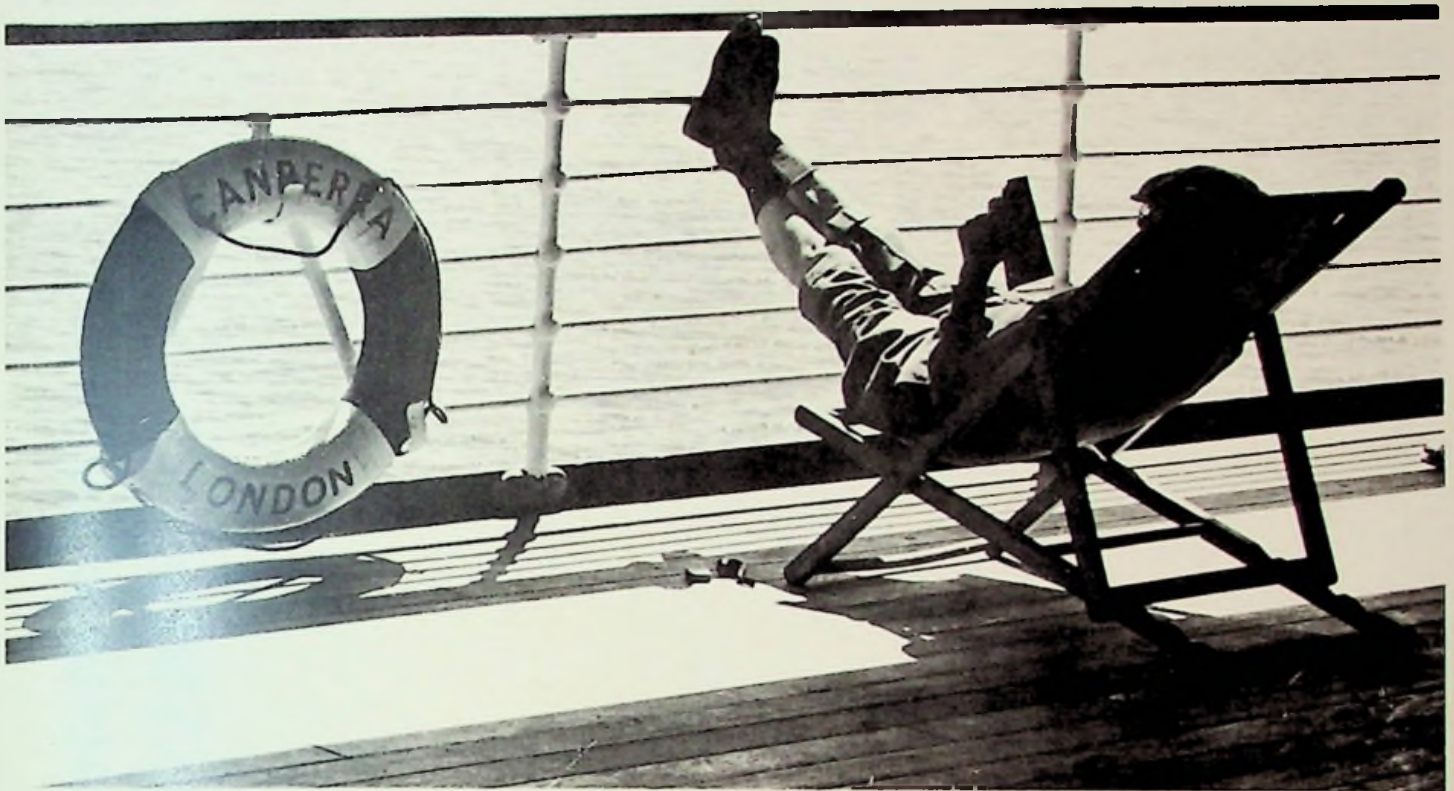
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