

WINTER 1972-73

# Japan HARVEST

The magazine for today's Japan Missionary



**HOW TO BUILD A CHURCH WITHOUT MONEY**  
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# Japan Harvest

The magazine for today's Japan Missionary

Winter 1973, Volume 23, Number 1

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# Devotional

by Ayako Miura

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## ON GOING TO CHURCH

It is true that there are many people in this world who live without faith. The number of believers is very small. One reason for this may be that those without faith have never been told about it, have never been invited to church. There are people, of course, who will not commit themselves to a life of faith even though they have heard about it, been invited to church, and gained some understanding of Christianity. They are like people who, with stomachs stuffed so full the skin has drawn tight, cannot put another bit in their mouths no matter what delicacies are laid before them. They do not need to be told, "This is delicious." They know how tasty it is but are so gorged that they cannot lift even a morsel to their lips. They have forgotten what it feels like to be hungry. But, if they feel no hunger, are they not well enough off as they are? I believe not. Gelatin or even water will satisfy one for a while, but their nutritious value is too low to sustain life. Something like this is true of the life of the spirit as well. When I was still in high school, a friend invited me to go with her to a Christian church. At that time, I felt no sense of spiritual hunger whatever. On the contrary, in my pride I felt entirely satisfied and went to church with no intention at all of listening for the word of God. . . . Yet eleven years later, I, who had been so suspicious of Christianity, found myself turning to Christ. After three more years of seeking, I became a Christian, and now here I am writing novels based on Christian ideas and even an introduction to Christian faith. Human beings are certainly unpredictable creatures.

For my own part, when I started going to church, I had no faith at all in human beings and to the present day have found nothing people do can stand in the way of my going to church. Even the finest of human beings is only a human being. One man cannot save another. The only one with power to save is God. What it comes down to is this. To place one's hope in no one but God, no one but Christ, is the abc and xyz of church life.

*Selected quotes from an article by Ayako Miura on the "Church of Christ" in the 1972 Fall issue of the Japan Christian Quarterly. Printed with permission of the Quarterly, the Kyo Bun Kwan Publishers and David Reid who translated the original article into English.*

# Editorial

by Vern Strom

## ON BEING AN EVANGELICAL

What are the distinguishing marks of an Evangelical? I submit to you the following three for your consideration.

*The first has to do with his belief.* A personal God has communicated propositional truth to man in language that he can understand. The Word is truth and its precepts are binding on every part of his life. Doctrine is not unimportant, and is to be diligently pursued for full understanding. "Study to shew thyself approved unto God." Even in a day of relativism the Bible speaks in absolutes and the maintenance of doctrinal purity is imperative. Without a knowledge of the Christ of the Bible salvation is not possible. "How shall they believe in Him of whom they have not heard?" Francis Schaeffer has pointed out the need for a message with content lest people are asked to take an existential leap in the dark. An Evangelical believes truth has been revealed and he believes this truth.

*The second touches on his experience.* As a result of his belief something has happened; a personal encounter with the historical Christ. This is a dynamic, life changing experience. While it begins in a crisis experience so great that it is like being born again, this isn't the end. Christ's revelation of Himself continues and the experience touches every part of his being. This is what is happening around the world as people discover what an exciting thing it is to be a Christian. An Evangelical has experienced the reality of Jesus Christ.

*The third marks the Evangelical's activity.* He believes truth, experiences the dynamic Christian life and witnesses to this fact. Peter and John's reply to the authorities who commanded them to speak no more in the name of Jesus was, "We cannot but speak the things that we have seen and heard." Jesus' last promise was that He would empower His followers to be witnesses, witnesses of Christ and what meeting with Him had done for them. This evangelistic fervour is one of the marks of the Evangelical.

Today we see a growing host of people who have encountered the revealed Christ, and accept in total the truth revealed in the Word. God is meeting these people in a daily dynamic experience. With evangelistic zeal they are making it the world's poorest kept secret.

# Amagi

HOW TO BUILD A CHURCH WITHOUT MONEY

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# Seminar

by Maas VanderBilt

The 1972 Fall JEMA-sponsored seminar on "How to Build a Church Without Money" was held on October 16-18 at Amagi Sanso in Izu Peninsula. The Seminar attracted over forty delegates and observers who came from all parts of Japan and represented almost every major mission in Japan as well as many smaller fellowships. The seminar was a follow-up of the strategic 1971 Nagoya seminar which probed into present Mission-Church relationships. The Nagoya seminar re-affirmed the necessity and defined the place of a foreign mission in Japan even though there is an emerging church here. The Amagi seminar was given the practical assignment of finding out how to do the job for which we are here. The booming economy of Japan with its rising prices as well as the shrinking value of the dollar (recently devaluated by 16%) added a new dimension to the catchy seminar theme.

**THE PROGRAM**

The planning committee, composed of Ed Kern, David Rupp, Lavern Snider, Morris Wright and Maas VanderBilt had prepared a schedule which featured four keynote speakers who responded beautifully to the commit-

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To us has been committed the management of a multi-million-dollar enterprise. In the next three years, we have got to solve a problem. That problem is: the church is not growing. We are going to get it in the neck—our necks are on the block right now. Your support is threatened if we do not produce—churches, figures, statistics—that which indicates we know our management job here. We must produce to prove that we are utilizing the resources that we have. If we fail—then we have had it. We face a crisis!

---

tee's request to get the issues on the floor. Ample time had been provided in the schedule for feedback opportunities as well as interaction among the delegates in formal and informal settings. That the delegates came with intentions of finding some answers was evident by the fervent prayer session held on Tuesday afternoon. While not minimizing the need of effective methods and modern techniques, the seminar was carried on in an atmosphere of complete reliance on the power of God. Committee chairman VanderBilt alerted the delegates in the initial orientation session that while God is pleased to use us in the work of evangelism and church planting, it is after all Jesus Himself who said that "I will build my church." (*Matthew 16:18*)

Morris Wright, bubbling over with facts and enthusiasm, set the stage as he pictured the mission in Japan in the 70's. Speaking from a perspective of first-hand information in church planting, Wright left no doubt in the minds of the delegates as to the role of the mission in the immediate present as well as the future. Rolie Reasoner moved into the scene set by Wright by focusing in sharply on concrete mission goals and methods



of obtaining them. Reasoner's long experience of working close to Japanese pastors and laymen lent credence to the advice and warnings he shared with the audience.

Monday night featured a symposium ably set up and directed by Lavern Snider with missionaries Earl Taylor, Art Shelton, Akira Uchida, Albert Rechkemmer, and Walter Brownlee provided a broad background of experience, varying theological traditions and different ecclesiastical perspectives. Utilizing the material presented by Wright and Reasoner, the panel discussed the cultural and social milieu in which churches are to be planted. Both those factors which assist and those which hinder effective church planting were given a hearing.

The seminar went "Japanese" Tuesday morning. The Nagoya seminar had taken note of the strategic role that "feudalistic patterns" play in church-mission relations. Very well aware that these same patterns, if ignored, bring problems in human relations, the committee had come up with a resource man, Dr. Takaaki Aikawa. Dr. Aikawa, a recognized scholar on the Japanese society as well as being completely at home in the English language, provided the

#### CHURCH GROWTH

Church growth comes through effective evangelism. Too many in the church today say that everything we do is evangelism. Perhaps they are thinking of St. Francis of Assisi about whom a story is told that one day he took a young man with him for preaching in the market place. They wandered round in the market, and Francis greeted kindly this one or that, patted the children, smiled at some housewives, and was generally sweet. Then the two of them returned to the monastery. The young man asked Francis when he was going to preach? Francis replied, "I have been doing it all the time in the market place."

The point of the story was that St. Francis got out of his monastery and reached those in the market place. He reached those outside the fold. Our trouble is that in much of our thinking and planning, in our worship and witness, we hardly think of the outside—the non-Christian.

From March, 1972, Indonesian Church Seminar Report CHANDU RAY

audience with insights that even some twenty-year veterans said they had never heard before. His manner of speaking was such that he established an immediate rapport with the audience. He gave the audience a good, deep look into the Japanese mind in language and concepts familiar to them.

Dr. Aikawa, until recently President of Kanto Gakuin Seminary, focused his remarks on three crucial areas: group consciousness, vertical human relationships and relativism. He shared, at times with frankness not usually associated with Japanese leaders, his knowledge as well as his insights as they related to the seminar theme. A lengthy animated discussion followed the lecture and the resounding applause given Dr. Aikawa reflected well the feeling of appreciation.

Even though the seminar theme was "How to Build a Church Without Money," somehow the message did not get to Vic Springer. He frankly stated that a church cannot be built without money. He then proceeded to brief the delegates on numerous ways of effectively handling available funds. It was readily apparent that a keen business sense is a tremendous asset in church planting.

Continued



Convinced that many seminars are over-structured and excel in one-way communication patterns, the committee set aside Tuesday afternoon for free interaction. Some chose to do this as they visited the nearby waterfalls or the "dancing wild boar" farm. A few, it was reported, felt that interaction with a mattress and pillow was hard to beat. In the lounge, however, there were some who engaged in vigorous discussion on the provocative matters unleashed in the previous sessions.

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A very profitable sharing session was held on Tuesday night. Delegates had come prepared to tell about their experiences with church-building. A



good number of missionaries described in detail successful methods and effective results. Winding up the evening session, discussion leader Clem Walbert led the seminar through some brain-picking exercises to get some problem areas into focus. These were ferreted out, tested by audience reaction and then assigned for discussion in small groups on Wednesday morning.

The delegates were divided into four "action-groups" with assigned topics. They were: capital development, development of existing groups, developing the presentation, and developing personnel resources. Each group tackled their assigned subject enthusiastically and brought their conclusions to the full group later for a hearing and final reaction. The findings of these groups are summarized at the end of this article.

To gauge the import of the seminar on each person, the last hour was spent by having each delegate define precisely how the seminar had benefited him. These "nuggets" panned from the stream of ideas" are also found at the close of their article.

#### SPEECH HIGHLIGHTS

(Paraphrased)

#### The Mission in Japan in the 70's— Morris Wright

My uncle taught me how to hunt quail. After my many unsuccessful attempts to bring down a quail by just shooting into the fast disappearing

covey, my uncle took me out for a practical lesson. He said, "Don't just fire at the covey—aim at one bird." Sure enough, when I started to aim at and shoot at one bird, I started to bring home the game. At this seminar we don't want to shoot blindly, but to have an aim and know what we are talking about.

There have been many changes on the Japanese missionary scene over the last twenty-five years. The immediate post-war period was a time of big need, big operations, large scale evangelism, enthusiasm, trial and error, loose organization and little concern about the mechanics of missions. While a few became involved



in the politics of existing churches, most missionaries were all "gung ho" for evangelism.

Ten years later brought a change. Growth brought organizational tensions. Workers started to get into each other's hair. These were the days when decisions had to be made, usually about whether or not an emerging group of believers was able to become a self-sustaining group. The decisions were generally rather easy to make: the group has developed; organize it; move on.

Twenty years later has brought another change. The day of missionary preference is over. For various reasons, the missionary in the 70's can no longer act like a "modern Apostle Paul." The role of the missionary, as well as the role of the mission is now a **supporting role**. The mission can no longer ignore the Japanese church. The mission can have its own program, but it cannot be a program of competition. The program of both the mission and the church must fit together. The missionary can no longer run helter-skelter carrying out his own independent program. These are days for "drinking tea—lots of it."

Today, both the mission and the church must have specific goals. What can the mission do best? What can the church do best? What should each do? Objectives must be specific, defined, and agreements reached on who does what and when.

Perhaps the greatest matter confronting missions today is this: seventy percent of missionaries in their second or third term move from direct to indirect work. Boards and missions put experienced men in management, but these men are experienced in evangelism, not management. However, most missionaries like it, because they like to control something (that's why most missionaries have a dog!) But management is not control! A missionary's greatest resources is not in the way he can handle home funds, but in his ability to help people. The talents of veteran missionaries must be analyzed and put to proper use.



#### Concrete Mission Goals—Rollin Rea- soner

There are two areas in which goals should be set. One should be in relation to the missionary calling; the other must be in relation to existing churches. *Goals in relation to the missionary calling are classified as follows:*

1. The missionary call in its essence is one of pioneering. While a missionary does get involved with people in a "pastoral" way, he must be careful to guard that part of his work which is to be a pioneer. Being concrete regarding his calling and work must not be construed as being completely inflexible as to his goals. Especially in Japan, foreign missionaries have a tendency to be concrete when the Japanese are more flexible, or rather, more vague. If the church's scope is big enough for us to fit in, then we should fit in. A peculiar problem missionaries face is the situation where the Japanese co-worker wants us to be a pastor and we want him to be an evangelist. We get involved in what is at best a confused role and at worst a complete breakdown of operations.

2. New churches must come from a new evangelism. Churches are born out of evangelism. When a church is born, turn it over. A common excuse circulating in missionary circles says "turn it over to the Japanese—then watch it run down." But the



fact is, it will probably run down under us too.

3. Determine concrete goals in church planting. Factors to consider are how many? where? how? Set up time plans—allow for beginning, developing and maturing stages. Don't forget to learn from the past—build your future plan on it.

4. A mission should up the percentage of missionaries in direct evangelism. A mission should periodically analyze its operations and take steps to free missionaries who have slipped into unproductive roles or holding operations. New personnel should be recruited with "new evangelism" in mind. Good management principles dictate that personnel resources must be effectively used. People can be helped to do a better job. Is a mission program accepting the flow out of evangelism as an inevitable flow?

5. Vindicate the missionary calling. Every missionary must have a job description. This is important not only for the missionary but for the Japanese. The Japanese want to know what the missionary is doing. A missionary candidate was asked, "Will you fix cars, type reports, wash windows and will you be satisfied with this role?" When the reply was "yes," the disappointed interviewer asked: "But don't you want to preach?"

*Goals in relation to the existing churches are listed as follows:*

1. Maintain personal, private prayer ministries with Japanese pastors and believers. This will provide an understanding relationship which will tide one over in times of organizational tensions.

2. Be an idea man. Sow ideas, new thoughts, plans, visions. Most missionaries have all kinds of ideas but do not know how to sell them. Sow a seed—then let it rest. Provide alternatives if the seed doesn't seem to be able to take root. But don't be surprised if your idea comes out as someone else's original contribution—though slightly altered. Let him have

the credit and you go and sow more seed.

3. As far as possible, aim to do church planting in connection with existing churches. Using available resources as well as providing a challenge to a church can be a very satisfying and effective ministry.

4. Help churches grow by creating branch churches. Japan abounds in "unused Christians." These are the ones who have moved into an area where there is no church and are too far to take a part in their former church. Infusion of these, however, requires a carefully formulated theological foundation for the new church.

5. Japanese financing must be used in new churches. The post-war years have been the scene of an enlarging Japanese economic boom. The Japanese are no longer poor. While much of the country's (or company's) money does not filter into the paycheck of the ordinary worker, the money situation has changed drastically since the 50's. New programs must take into account these Japanese financial resources.



#### **Feudalism as an Asset or Barrier to Church Growth in Japan—Dr. Aikawa**

There are three things especially that I would like to discuss with you. They are Japanese group consciousness and the lack of individualism; vertical human relationships; and relativity—the inability to believe in an absolute.

##### *1. Group Consciousness*

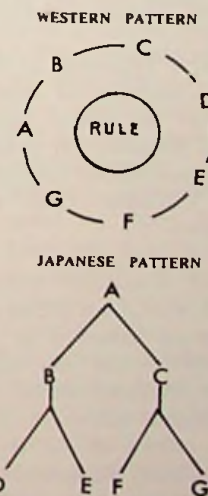
This is a very strong feeling in the Japanese. It is said that a Japanese cannot find real peace of mind unless he is in a group. Japanese social groupings evolve naturally and inevitably. The Japanese find real peace, for example, in a religion like Soka Gakkai since it is to them a natural community. Western groups, and especially the Christian church groups are not "natural" and rather than a natural rallying point, there is much more a "contract" feeling—rather easy to join and much easier to leave. A present day problem for Japanese sociologists is the destruction of these natural rallying points by a technical society.

A strong group feeling, based on the Meiji era concepts of "on" and "koh" suppresses individual expression. But the group is strong as a group—the reason most Japanese prefer to travel in groups. Most Christian groups (churches) in Japan are not natural groups; they are "imitation" groups. A Japanese cannot belong to two groups and give full loyalty to both, and when an effort is made it results in difficult mental gymnastics. To the majority of the Japanese, a church group can hardly ever be more than a place to hear a weekly religious lecture or an opportunity to study the Bible with a few members.

For effective church growth in Japan there will have to be specific attempts to make the church gathering a natural gathering, and this requires a compromise with Japanese psychology, a thing many dogmatic and inflexible Christian missionaries (and Japanese pastors too) will not easily allow. For example, if a Soka Gakkai believer commits a crime and must appear in court, thirty or forty people will go with him, comfort him and stand with him whether he is right or wrong. Christians would have a tendency to make a judgement on the basis of his being guilty or not: if he is guilty, he must be punished although he can be forgiven and received back into the fellowship of the group.

##### *2. Vertical Relationship*

The Japanese have thirteen different ways of expressing the "I" concept. There are eleven ways to say "Where did you go?" depending on situation, status, sex, etc. The illustrations below demonstrate a basic difference between the Western concept of human relationships and loyalty and the Japanese concept of the



Continued

same phenomena.

In church work, this relationship **cannot** be ignored. The pastor is at the top—a small dictator. He cannot have too many followers because his ability to control extends only to so many and if the relationship gets too "thin," the follower feels neglected. Uchimura Kanzo, famous as the originator of the MuKyokai movement (one of the larger indigenous Christian movements in Japan), maintained a strong link between himself and his followers. But it was an intellectual link and therefore had limitations. He had no mass emotional meetings and so his followers were generally those who were intellectual and serious Bible students. This vertical relationship in the Japanese society will probably never disappear. It will be wiser for missionaries to adjust than to try and change it.

### 3. *Relativity*

Zen Buddhism and Christianity have something in common, at least to the Japanese. To the Japanese mind, theology cannot completely describe or explain life. Zen priests are the nameless believers outside the church. The idea of relativity, although often a naughty word to western Christians, is not to be despised completely. A book written by a man



called Murayama entitled *Thought and Behavior in Modern Japanese Politics* would be valuable reading for missionaries.

The effective approach to the Japanese heart is the way of love. Love cannot always be neatly categorized and precisely defined. It is surrounded by an indescribable feeling. This stands the Christian faith in good stead in Japan.

In a brief discussion period, one key question was given a clear-cut answer. Someone asked if in Japan a layman could be the top man in a church. Dr. Aikawa stated that not only is it possible but there is a trend in Christian circles to put laymen on top. He qualified his answer by saying that if the top man maintains a "man" relationship with his followers,

it is definitely limited. In this case, the top man will have a tendency to assert his personality into the relationship. However, if the top person fulfills the role of an "image" or "symbol," the relationship will work. In this role the top man may appear to be a dictator, but his role is not that of a dictator so much as a moderator. This is a key distinction.



### Finances in Church Planting—Victor Springer

It seems rather strange to bring in a mission treasurer to speak on finances when the theme of the seminar is "How to Build a Church Without Money." But I was asked to be practical. There are several specific sources of funds for church buildings.

1. *Funds from abroad.* This is nothing new, of course, for missionaries who have been sent from another country to Japan. Not only are logistical guarantees required by the Japanese government before one is allowed into the country, but missionaries bring with them some "work funds" with which to carry on their activities. Further, mission boards at times have funds available either on a gift or loan basis. These funds can be utilized in a church planting ministry.

2. *Funds from national church organizations.* Unlike twenty-five years ago when most churches (or denominations) were struggling to recover from the various effects of the war, today there are funds available from national groups. These too are on either a gift or loan basis. Another source may be from the church members on an individual basis. Individual members may either have his own sources or he is in a position to direct financial assistance into a program. Members may also possess land, which in Japan today is often a greater asset than money in a bank.

The use of these finances, whatever their source, must fit into a **priority system**.

1. *Financing at the local level.* Basic to all church finances is the instruction of believers in the scriptural

principles of giving. Giving must flow out of a heart that has been properly motivated by Christ's teachings on stewardship of one's goods. Besides the amount of money an individual can give as ordinary offerings, he may have other resources. He may be able to use his time and talents in a teaching program (English, abacus, flower-arranging, calligraphy, etc.) and this will bring extra income into a church's program. Churches may wish to go into large programs such as kindergartens, but this requires considerable planning to keep the entire program in balance.

2. *Financing at the national church level.* The national church may have funds, and usually do. One denomination was able to sell a valuable property for considerable income. This kind of help, whether a revolving fund idea, matching grants, or outright grants will probably be a minor part of the total cost.

3. *Financing from abroad.* As missionologists like Nevius have pointed out, there are distinct advantages and disadvantages in the use of foreign funds. The wrong use of foreign funds could weaken local giving, but in cases where costs were excessively high, the unity of the church abroad and the church here could be realized by partnership in sharing expenses.



### Monday Night Symposium—Lavern Snider, Moderator

The panel attempted to find the answer to one basic question: Is there a cultural and social milieu present in Japan which provides the potential for church growth which is at times seen in other cultures?

The tone of the remarks made by the panel suggested strongly that rather than foster church growth, there seem to be factors built into the Japanese social fabric which are definite hindrances to church growth. The varied remarks made by the panel can be summarized as follows:

1. *The Japanese prefer a syncretism of the native religions to the highly structured Christian religion.*

The Japanese religious mentality finds the loosely defined requirements for membership in the native religions

much more compatible than the "narrow" structures and commitments required to be a Christ-follower. While a number much greater than those registered on church rolls are attracted by Christian thought, the number who actually "cross the high threshold" of the church building is comparatively few.

Also, it appears to be a common thing for western missionaries to identify a "big" church as being both ideal and a symbol of success while a "small" church is by nature a failure and unworthy to be called a "church." Those who know the Japanese best continually remind us that the Japanese operate best in a small group.

2. *Why hasn't Christianity penetrated the Japanese "web society"?*

Religion in general is an individual matter. Even though traditional religions embrace the entire family in certain formal practices and obligations, anything beyond this is much more an individual matter. Christian religious formal structures have not helped to engage the entire family. Worship services, for example, are anything but attractive to small children and generally there is no attempt to control the behavior of small children during the service. Church buildings, also, are hardly geared to any kind of family programming. The almost complete lack in the Japanese church of a family orientated program of instruction does little to overcome a bad situation. Literature on the subject is scarce.

3. *Can the layman find a meaningful place in the Japanese church structure?*

Japanese cultural values place great esteem on the educated person. Though this is not so much a recognition of ability as it is of social standing, the Japanese church continues to be a "pastor-orientated" church. A good layman is considered to be one who always agrees with the pastor. Though a man may be a graduate of a highly-respected university, it is the pastor who has religious training and so the layman, educated though he may be, is one who does not have qualifications. Pastors have been known to insist on having the final say on money matters even though members of the church were highly successful in business circles.

In summary, while the panel expressed a desire that there might be a church growth breakthrough of great dimension, the tone of the evening was rather one that the gospel faces tremendous cultural hindrances in the Japanese cultural and social milieu.



**REACTION GROUPS—FOUR PROBLEM AREAS**

As a result of the information fed to the delegates by the keynote speeches and the panel discussion, the mood of the seminar turned to one of searching out certain problem areas and defining them.

1. **Capital development.** This requires a good look at the past as well as the future to discover the most efficient use of present capital holdings. Buying and selling, as well as priorities in development, must be carefully considered.

2. **Developing the potential of existing groups.** What potentials exist in present groups which could be utilized in a more efficient program? What factors exist which prevent growth or development? Is there an answer to the "plateau church?" Do certain Japanese social factors, such as vertical relationship, militate against church growth?

3. **Developing the presentation.** Christians have a product to sell. This calls for a study in marketing. What are the problems involved in an effective witnessing program? Is there a need to study cultural and linguistic problems in greater depth?

4. **Developing personnel resources.** Each group (church, mission, etc.) should analyze what potential exists. What training programs are needed for what kind of personnel? What kind of personnel is in the greatest demand?



**SUGGESTED SOLUTIONS**

The delegates, after defining the four basic problem areas, were divided into four basic groups to deal with the assigned subject. Groups were urged to further define the areas needing solutions and then come up with suggested answers. The word "suggested" was advisedly used since no one ex-

pected the seminar to come up with a list of magical answers or cut and dried solutions to problems which had perplexed the missionary force. However, we did feel that with a proper airing of the problems, some suggested solutions would be discovered, or at least suggestions would be forthcoming which in turn would challenge some to a deeper probe and perhaps spawn a better solution.

**Capital development.**

A. *Suggestions for developing present capital investments* (for those who have them).

1. Enlist the services of financial experts (Japanese or foreign) to help discover what is the best use of present assets.
2. Develop present buildings for maximum use. Maybe they could be rented when not in use. Develop a teaching program (music, English, abacus) to utilize the building when not needed for church meetings.
3. Sell unneeded expensive properties to create a working fund of cash.
4. Plot the growth patterns of population shifts; buy land in areas which will be developed in the future. Buy twice the land needed for the envisioned program; later sell half the land to recover the initial cost.
5. If land is owned, a commercial firm might be found to develop it. This would provide income, facilities as well as retaining ownership of the land. Farmers are doing this all over Japan.

B. *Suggestions for gaining capital assets* (for those who don't have them).

1. Use commercial facilities which are not used on Sunday. Often these can be rented very reasonably. One large church in Tokyo operates on this plan.
2. Develop a program that does not require the purchase of expensive land and buildings.
3. Develop a multi-purpose building, one that can be used to recover any invested funds.
4. Use Japanese financial resources. This must be done by Japanese who plan the program and who plan on financing it by themselves. Let Japanese ingenuity and Japanese finances work.
5. Instill a spirit of giving. Create an "expansion fund." Challenge people to give not only, but to loan available funds.
6. Develop a program which is based primarily on Japanese sources with assistance coming from

abroad when needed later.

#### Developing potential of existing groups.

1. *The vertical social structure of the Japanese society is not incompatible with the Christian faith or church organization.*
  - a. The Holy Spirit is able to use this social structure.
  - b. Biblical patterns do not militate against it.
  - c. Pastors can be trained for the role of equipping instead of controlling.
  - d. If plateau churches (churches which stop growing at 20 or 30 members) work best in the Japanese society, create more of them.
2. *Instigate management seminars.*
  - a. If Japanese leaders have not learned to distinguish between control and management, teach them management techniques which will counter-act the possible hindrance of feudalistic patterns of thought.
  - b. Churches and missions must find time and opportunities to train. If men are busy, find a time when they can get together, such as an hour after work before returning home.
3. *Enlarge the vision of Japanese Christians.*
  - a. Introduce them to success stories.
  - b. Have those who are able visit other successful churches or countries where the church is growing.
  - c. Utilize teams for evangelism and other projects.
  - d. Develop a good, image-changing PR program.
  - e. Do anything to change the "tunnel vision" of leaders.
4. *Begin a family-marriage emphasis.*
  - a. Concentrate on a youth program.
  - b. Use questionnaires to introduce Christian young people to each other.
  - c. Emphasize family - directed evangelism.
  - d. Maintain a family - centered program.
5. *Create a "large umbrella" church structure.*
  - a. If the western form of church organization does not fit, then use a structure that does.
  - b. Encourage Japanese to develop a program, structure, and social pattern which combines the dynamic of the Christian faith with the best of the Japanese mind.

#### Developing the presentation.

1. *Make a study of why the message is deficient, why it is not heard, and why it is not relevant. Then take positive steps to overcome these shortcomings, such as writing better sermons, keeping the message simple, and utilizing Bible portions that relate to today.*
2. *The high cause of reversions (leaving the faith) may be due to inadequate understanding of the gospel, "ghetto" atmosphere of the church, lack of pastoral care, marriage to non-Christians, and baptisms in a crisis or emotional state. To overcome this, start a better post-baptism training program, establish friendship groups, utilize effective pastoral and counselling techniques and develop an atmosphere in the church or in groups which is more "Japanese-ish."*
3. *The Japanese language may present a problem in that it fails to provide words that adequately carry the meaning of Biblical concepts. Also, a missionary's ability in the language may be deficient. Suggested solution is to become better acquainted with the language and to utilize not only words but other techniques of communication to express Biblical ideas.*
4. *In order to develop a better technique of presentation, positive training steps should be utilized. Furthermore, do not rely only on a verbal presentation, but utilize established relationships where attitudes and love can help convey the message. New channels of communication must be discovered and utilized, such as cultural exchange groups, cooking classes.*

#### Developing Personnel Resources.

1. *Every congregation should explore the resources of its entire membership annually, reemphasizing the spiritual gifts of the Holy Spirit.*
2. *Discover as soon as possible the gifts of a young convert and then put him to work.*
3. *Redefine "Christian Ministry," including the hang-up on the word "kenshin." Explore all possibilities of non-professional Christian service.*
4. *Develop a Lay-Training program.*
  - a. *Every pastor should develop an in-service training program emphasizing practical methodology and Christian living.*
  - b. *Every geographical area should develop an interchurch layman's night Bible school.*
5. *Develop professional ministries, such as teachers, evangelists, mass*

media experts, musicians, administrators and finance specialists.

6. *Retrain professionals by updating their knowledge and helping them to gain new concepts and skills. This should be achieved by specially developed cooperative seminars, etc.*

#### INDIVIDUAL REACTIONS

The last hour of the seminar was utilized in a "sharing time" with each person telling the others what the seminar had done for him. These are listed so that those who could not come to the seminar can experience in a small measure the same blessings that these missionaries experienced.

I got lots of idea. *I am encouraged to plant seed thoughts.* I see the church as each member being a satellite revolving around a control center. *I discovered a social structure in Japanese society of which I was not aware, and I plan to use it.* I was confirmed in some new ideas. *I am encouraged to use Japanese resources.* I see the need of management training. *I got a lot of information on capital development, even though I don't have any money.* I have decided to love the Japanese language. *I understand now why relations went the way they did.* I knew about the vertical structure in Japanese society, but now I feel I understand it. *I have gained a new vision of what I think the church can be.* I was helped to get a new definition of my ministry in Japan, and given tools to implement it. *The seminar helped me to clarify some of my ideas I was trying to formulate, specifically, emphasize satellite groups and de-emphasize the rigid Sunday-morning "reihai" complex.* Frustrations in dealing with the Japanese people can also be of God. *This seminar came at an appropriate time: I have just been appointed chairman of our mission and I have been encouraged to discover the talents of the various people in my mission.* Visitors from Norway: Now we've got lots of new problems!



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## CONCLUSION

The Nagoya and Amagi seminars complemented each other beautifully. The Nagoya seminar reassured the missionary force of its necessity while at the same time recognizing the emerging Japanese church. The Amagi seminar provided techniques of how to get on with the job—even though the job seems to become more difficult as time passes.

The JEMA Executive Committee is to be thanked for providing these opportunities. The Seminar Committee is to be complimented on the arrangements and planning. Those attending are to be challenged to go back and to share what they have learned for the good of the wider community. Finally, the Amagi staff is to be thanked for the wonderful hospitality each of the seminar delegates enjoyed.

[End]



## IMPRESSIONS OF THE SEMINAR

Mark G. Maxey

If the group that gathered for this Seminar is representative of the evangelical missionaries in Japan, then these impressions of the Seminar may be valid for the nation as a whole:

1. *A tremendous vitality of spirit.* "Afflicted" the missionaries are, "perplexed" as well but they are neither "crushed" nor "driven to despair."
2. *A unity of purpose.* That purpose is to establish churches in every part of the nation depending upon the Holy Spirit and using every practical, intellectual, financial and spiritual resource at their command.
3. *A realization of their limitations.* The missionary's foreignness has become a disadvantage. Funds from abroad will be reduced. Missionary replacements are becoming fewer. The missionary is now turning away from being the man who does everything to being the man who does one thing and does it well and doing it fully as an "enabling" partner with the Japanese church and its leadership.

## CHURCH GROWTH

*Is it true that church growth movements can take place in advanced cultures as well as those which are backward?* We are assured that this is so but to my knowledge no church growth movements have ever taken place in advanced culture populations. (Correct me if I am wrong.) The classic examples of families, villages, and groups moving into the church as one body have taken place among those who are termed culturally backward. Animistic people are mentioned most often in church growth writings as being ripe for evangelization.

Culturally advanced people live in the cities of the world. They are in the colleges and universities, the professions, the highly trained technicians of the "think" industries. Only a few hardy souls are evangelizing the culturally advanced in the cities, yet this is where the population of the world will increasingly gather. As urbanization and education increases, the possibility for church growth movements as presently taught will continue to decrease.

*Specifically, what chance does a nation like Japan have of being evangelized under church growth as now being preached and practiced?* Those who labor in Japan are offered sympathy: we are told to hold on—we are encouraged to pray that the harvest time will come for Japan, but meanwhile "God wants the winnable to be won" in Indonesia, Malaysia, the South Pacific and Africa. This is

where the priorities are, we are told. Perhaps it is special pleading for the field where my wife and I have served for twenty years, but I ask, "Why?"

I am disturbed about the reverse effect of church doctrine; that is that those who are anxious to preach the Gospel where it is most likely to be quickly obeyed, will pass over heavily populated areas where the Gospel is taking root slowly. Japan is still such a country. It is still in the initial stages of evangelization, but it is being bypassed in favor of more rapidly growing fields and relatively unsophisticated people.

In fact, Japan is being forgotten. Its present missionary staff is both ageing and declining in numbers. Recruits are looking to greener fields. Churches with an eye on their stewardship are switching support to more productive, more primitive fields. I attribute much of this trend to the effective penetration of church growth thinking among the churches.

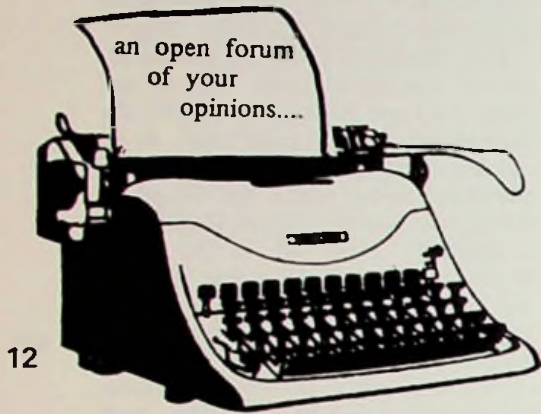
I plead, of course, for Japan. Rock gatherers, soil tillers and seed sowers must be sent in great numbers. What a power this nation will be when she is as powerful with the Gospel as she is in every other realm of life. But there is no chance that this can happen if we continue to pass her by.

Printed by permission from an article by Mark Maxey in the March, 1971 *THE PAMPHLET CLUB*.

[End]



# VIEWPOINT



## DISAGREES with SCHAEFFER

The Bible Union of Melbourne, Australia, still regarded by some as uncompromising in its orthodoxy, has invited to Australia as a visiting speaker a rather popular *champion of anti-separationism*, the Rev. Francis Schaeffer, an American who resides in L'Abri, Switzerland.

And the Rev. Dallas Clarnette, pastor of the People's Church of Kew, Melbourne, having visited Mr. Schaeffer's reasonable facsimile of what Mr. Clarnette calls a "hippie commune" in L'Abri, has given a glowing endorsement of Mr. Schaeffer's ministry. The Kew pastor, thought by some to be a true evangelical, writes concerning Mr. Schaeffer's testimony: "I was able to briefly speak to Dr. Schaeffer and press the invitation the Bible Union has given him to visit Australia. . . . The evidence is, I'm sure, conclusive that a solid Bible based work is being done and that here a mighty blow is being struck against the shallow evangelicalism of our generation."

Actually Mr. Schaeffer's "mighty blow against the shallow evangelicalism of our generation" is in fact a rather pointed defence of the New Evangelicalism.

Mr. Schaeffer seems definitely to encourage the "hippie" movement. I do not know what your view is concerning this modern rebellious *Waltanschauung*. I for one feel, that, to say the least, it should be heartily discouraged as a blot on the residue of culture still remaining on this planet!

Mr. Schaeffer obviously disagrees

with the opinion which many old fashioned Christians hold. I am reliably informed that in his public addresses here and there he lends mild and somewhat jovial encouragement to "hippiedom." Mr. Clarnette, who is becoming one of Mr. Schaeffer's ardent devotees, admits that in what appears to be a "hippie commune" at L'Abri "long hair" and the "strange appearance of many young people" are quickly discernible. Does Mr. Schaeffer raise any objection to this rebellious facade? Not at all. He does not urge "true Christians," for example, on the West Coast of the U.S.A. who persist in the language and life forms of hippiedom to clean up and become respectable to the glory of the pure Son of God. Instead he urges them to turn increasingly to the clear content of the Scriptures. Perhaps Mr. Schaeffer should be reminded that a portion of the content of the Scripture teaches that believers in Christ are to have their "bodies washed with pure water" (*Heb. 10:22*), an injunction to which certain hippies would do well to take heed!

It should be noted that Mr. Schaeffer's theological connections today are so thoroughly new evangelical that I for one am not impressed by his lengthy expositions concerning downward theological trends. What he does shout so loudly that I cannot hear what he writes! Let him break his ties with New Evangelicalism; then his words might carry some weight in orthodox circles!

Now to the booklet (he has written): "The Church before the Watching World." Its early chapters represent an attempt to explain the theological defections of the last three hundred years. Quite correctly Mr. Schaeffer rejects the Higher Criticism of the Bible and emphasizes the fact that Scriptures consist of divinely communicated, propositional truth. He discusses the theological steps from optimism to despair in the decadence of the past generations. He points out that historic Christianity is contrary both to the old and new liberalism.

But if one has studied the shifting theological situation of the 1960s and 1970s, he will quickly realize when he reads Mr. Schaeffer's booklet that it is nothing more or less than an *attack on true Biblical separation*. Whether wittingly or unwittingly, in his early chapters Mr. Schaeffer seeks to build up the confidence of his readers. This confidence will presumably carry over to the contents of the later, crucial chapters, so that his readers will be psychologically disposed, as the result of their respect for the erudition Mr. Schaeffer displays in his early chapters, to accept as authoritative his later attacks on Biblical separation.

The central thesis in the booklet is plain. Among the attributes of God, Mr. Schaeffer says are His holiness and His love. Each of these attributes is related to the human scene. The holiness of God has as its earthly corollary the purity of the church. . . . But how is this purity to be maintained? Precisely at this point Mr. Schaeffer's argument is very weak indeed. He advocates church discipline when the purity of the church is endangered. Having stressed the need of discipline, and having thus delivered his soul of a theoretical, but in the circumstances unattainable ideal, Mr. Schaeffer proceeds to *attack the concept* of Biblical separation. He calls it a "negative concept," and to shatter the intellectual aspirations of Biblical separatists, he adds that it "builds a poor mentality." He further states that if and when separation does occur true believers must not polarize. This is quite a mouthful from an American theological who labors in Switzerland.

The complete article "Biblical Separation Under Attack" by Charles J. Woodbridge may be obtained from Tokyo Bible Center, Meguro Post Office Box 20, Tokyo 152 Japan. Printed at the request of T. Pietsch.



## MISSIONARY—GO HOME!

Proclamation of Denial of Christianity

PREFACE: Now as I approach the tenth year since I began to walk as a Christian believer, I reject historical Christianity because it is powerless and harmful. With the aim of completely purging myself of it I make the following proclamation.

—We must recognize that up to this time Christianity has been absolutely powerless and its many years of toil have really not accomplished anything at all. It is true that people have raised some funds, have built Western-style buildings, and have founded first class kindergartens, but these have not in the least contributed to any change in our real condition. To the contrary, it has practiced a "false prophecy" that has caused us to relax and stop with the status quo.

—Seminary students especially should have been more sensitive to notice and more honest to recognize that religious words and forms today give no power at all. But all they did, using beautiful words and forcibly written phrases, was to try to lead people by advertising a fullness of life which really did not exist. Instead they should have, with an awareness of the historical state of affairs, gained a penetrating insight as to the source of the sense of powerlessness that was attacking them.

—We gain no courage at all from an assurance that God exists somewhere beyond the blue sky. In this age when we can attack the moon with missiles, we must much more diligently seek our own God.

—There is one sound, which I heard on a record, that I cannot forget. That was the voice of a priest, on a certain day in 1945, pronouncing a blessing in the name of Christ on a military man who was charged with the duty of dropping an atomic bomb. I saw Satan in that voice and I saw Hell in Hiroshima.

—Foreign missionaries, and in particular American missionaries have the following fatal flaws:

1. They are of psychological service to American imperialism.
2. They entrap naive Japanese, turn their eyes away from the acute present situation and give them the opiate of a man-made Christianity.
3. Their evangelism is only action that comes from a religious "pioneer-ism" that is no different from the "pioneer-ism" of the age of geographical discoveries, and their activities and reports are only

advertising techniques to serve that purpose. They emphasize the weakness of the Japanese and the need for financial support; and the common word that unites them is "enthusiasm."

—The ideas of man-made "Christianity" in which they believe are entirely of a different nature from us and are just too far from matching up with our present circumstances to be of any use. I want to ask, "Just what in the world are you trying to do in this country?"

—For these reasons I hereby demand the deportation of all foreign missionaries and hope my fellow countrymen will participate and cooperate in this movement to banish the missionaries.

*This article was received from an ex-seminary student.*

### I'M CURIOUS

Ninety percent of Spain's 16,000 Jehovah's Witnesses go door to door with literature. This accounts for that sect's rapid expansion, overshadowing Protestant growth in that country. Less than 7 percent of the country's evangelical Christians participate in active witnessing program. (The Church around the World Bulletin, November 1972) I wonder what the figures would be in Japan?

### ISN'T THE DOLLAR SHOCK ENOUGH?

Dear Christian friends,

During World War II it was not unusual to see a G.I. wandering through the company area with a glazed look in his eyes. When asked, "What's a matter?" he might reply, "I just got a 'Dear John' letter today." That meant he had just got a letter from his sweetheart that she was going to marry someone else. Eventually, "A Dear John" became a byword for any kind of letter that contained bad news. (For those who are interested, the right kind of a letter from your wife or sweetheart was called a "Sugar Report.")

Missionaries get "Dear Johns" too. Here's one that just came in from a church that has supported this work monthly for 22 years: "Dear Sir, I am writing this to let you know that due to our financial situation we are unable to continue sending you a donation each month. Our best wishes and our prayers go with you in the wonderful work you are doing, and may God bless you. Sincerely yours,

....., Chairman, Missionary Committee."

I ask the question, however, "Has the church really solved its problem in taking this action to cease missionary support?" It is certain they are having money problems. It is certain that they did not enjoy cutting off the missionary. (It is also certain that this is much less painful than cutting off support from projects closer to home or even within the church itself.) But no matter, the church is still in trouble. The real problem lies elsewhere.

A skilled physician diagnoses the disease by observing the symptoms. He is not fooled into thinking the symptoms are the disease itself though he will often treat the symptoms because they need to be treated and/or to please the patient who is very much aware of the symptoms but is unaware of his disease. In this case, ceasing missionary support is only a symptom of the church's real disease—which is a spiritual one. No church which is concerned primarily with its own welfare, its own spiritual and physical needs is spiritually well. As far as it appears to its own community and membership, it may look very healthy indeed but the real diagnosis must be made by the Great Physician himself. He said repeatedly that his mission to mankind was to "seek and to save the lost." Before His Ascension He passed this mission on to the church. By this we know that a healthy church seeks neither to conserve nor preserve itself but "to seek and save the lost" wherever they may be found. It is only in this seeking and saving that the church can save itself, that is, keep itself spiritually well and healthy.

The first level of spirituality is to seek the Lord for one's own salvation. The next level of spirituality is "to seek and save" those who are dear to you and those who are near to you. The highest level of spirituality is to seek the salvation of those who are so far away that you will never know them or see them this side of heaven. To visualize their need and to do something about it is truly the noblest of Christian virtues.

When a congregation writes a "Dear John" letter to the missionary it is voting to retreat from this spiritual summit to the valley below where it may hope to conserve its strength and preserve itself. In a sense to write such a letter is to write one's spiritual obituary. It is for this that the missionary weeps, not for the loss of support.

[End]

# HARVEST ARTICLES BRING RESPONSE

14



David Paul Janelle Gayle Lyla Cindy

## *The David Homan Family*

During the summer of 1970 my wife and I began to feel the Lord dealing with us to come to the field of Japan to labor for Him. Though Japan is rather a small country, when you begin to think about just where the Lord would have you work it begins to look rather large. After a few months we felt sure that we were to come to Japan but had no idea further as to God's plan. It was about this time, with us praying for the Lord to lead, that our director's wife, Mrs. John Bell of San Antonio, Texas handed us a copy of "Japan Harvest." It was the Summer 1970 issue and in it was not just one but two articles which gripped our hearts. The first was 'Reaching All Japan... part two' where Mr. Donnel McLean wrote about 10,000,000 souls in neglect counties, and 30,000,000 souls in towns and villages also neglected be-

cause all of these are in a wide sprawled-out area. The second article was by Samuel Pfeifer on Gifu-ken. With both my wife and I having been raised on farms we found our hearts deeply touched as we read these articles and saw the areas which Mrs. Bell had underlined which stated "No work." That burden has never left us. If we ever try to think that the Lord doesn't want us to work in these not so popular areas, we are reminded by the last issue of *Japan Harvest* about what pastors had to say about missionaries in Japan. One pastor expressed the deep conviction that missionaries should feel a burden for rural churches.

We hope to be located in the Gifuk-ken area, the Lord willing, by this next summer. We are looking toward the town of Mino-Kamo and surrounding area which holds many small

villages. It is our hearts desire to see more missionaries get a burden for these areas where it may be more time consuming and maybe not so quickly rewarding in numbers to work, but yet to us no less rewarding. We can not find anywhere in the Word where it says to only go into the large cities. Though the Lord spoke to the multitudes He also took time to deal with the individual. Surely the harvest is no less ripe in these areas as in the large cities and what if the Lord had not been willing to walk from Jerusalem to Mt. Calvary. Should we be any less willing to walk a little more, drive a little more, and talk individually a little more just because it might take a little more time to reach 100 souls, for example.

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The JEMA Annual Plenary session will be held on April 24 at the Ochanomizu Student Center. Missions are urged to delegate their representatives now. The morning program will feature Japan Times columnist Masuru Ogawa. The business session will be in the afternoon. A banquet is being planned for the evening. All members are welcome to attend.

## AREA CHAIRMEN

You will be receiving a list of members in your area. Make plans now to choose the delegate from your area. All individual members of JEMA (in distinction from those who belong to member missions) have the privilege to elect area representatives to the plenary session.

The Executive Committee has urged the *Harvest* to begin a "swap" column. If you have articles to sell, swap, or give away, please inform the JEMA office. This service is free to all JEMA members. The *Harvest* reserves the right to limit insertions to space available.

## swap corner



## GOING HOME?

### JEMA CHARTER FLIGHTS

Civil Aeronautics Board regulations made it imperative that anyone wishing to utilize the summer JEMA charter flights must be a fully paid JEMA member at least six months before flight departure. Our office staff stands ready to help you so that your flight reservation is not cancelled due to this legal technicality.

### SUMMER CONFERENCE

The annual conference dates in Karuizawa are July 29-August 1. Speakers who have been contacted are Dr. George Peters of Dallas Seminary, Stanley Banks of England and Dr. Hatch of Columbia Bible College.

### URGENTLY NEEDED

The *Harvest* staff urgently needs someone to serve as Advertising Manager. Our present manager, John Graybill, is going on furlough this summer. Here is a challenge for someone to serve. If God would want you to serve in this capacity, please call Mr. Graybill.

### WANTED: USED BARRELS

Pastor and Mrs. Takashi Irifune are planning to go to Indonesia this April as missionaries. They are looking for some good used barrels in which to ship their belongings. Please contact the JEMA office.

Church Growth Research Center at Tokyo Christian College announces availability of its English language lending library. Most titles listed by Church Growth Book Club plus other selected volumes are available on a one-month loan basis. You pay only postage and a ¥ 100 handling fee. New books are regularly being added. Address inquiries to church Growth Research Center, 8453 Yaho, Kunitachi-shi 186.

During 1973 the Church Growth Research Center wants to compile a central listing of church growth research done in Japan. Compilations from previous years, case studies of churches or denominations and current studies by individual missionaries can all be included. It is hoped that such a listing will prevent duplication of studies and facilitate further research. If you, your mission, or your church association have done any such study or compilation, please drop a card to the center at 8453 Yaho, Kunitachi-shi, Tokyo-to.

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## REFLECTIONS ON THE SCHAEFFER VISIT

by Phil Foxwell

Dr. and Mrs. Francis Schaeffer, world famous through their book ministry as well as their L'Abri retreat, spent four days in Japan from November 6-9 visiting friends and speaking at various meetings. Dr. Schaeffer spoke at the Hi-B.A. Center in Tokyo for three days to a standing-room-only Japanese audience of pastors and students. He also spoke twice for an English-speaking audience at the Tokyo Baptist Church. Mrs. Edith Schaeffer spoke at a JEMA women's rally as well as other women's meetings in Tokyo and Yokohama. Both spent a busy day speaking to large audiences in the Osaka area.



From the Schaeffers: "We think back to our time with you all with much pleasure and thanksgiving too."



The books of Dr. Francis A. Schaeffer scored high again in *Eternity* magazine's annual book poll. Schaeffer was the author of three of the 25 books listed by the poll as "most significant new books for readers of the magazine."

The three books were *He Is There and He Is Not Silent* and *True Spirituality*, which placed seventh and eighth respectively, and *Genesis in Space and Time*, which tied for the twelfth spot. In 1969, Schaeffer's *The God Who Is There* won the top position in the poll, and his books have appeared on the list every year since then.

*Why Conservative Churches Are Growing* by Dean Kelley (published by Harper and Row) gained top recognition in the current *Eternity* poll.



Francis and Edith Schaeffer are safely back in L'Abri after their world tour. What should we strive to remember from the Schaeffer ministry? Some of us must expect to put forth extra effort to really get hold of the more important ideas. This letter came from Korea: "Over a month has passed since the Schaeffer meetings, but I still find myself quoting him or referring to his ideas in conversations. I think his teaching is something that tends to be acquired by osmosis—at least for me several readings or hearings are necessary to really grasp the materials."

Many of us need to review Schaeffer in various ways to catch the key ideas. PBA did a professional job of recording all the messages; those who like listening better than reading can use the cassettes. Schaeffer should be re-read in the light of what others are saying about the present scene.

#### THE IMPORTANCE OF SCHAEFFER

Why take time to read an author who needs re-study and further reflection? The publisher's award given his writings is a recognition that he has something important to say. Our own missionary community has recognized the significance of Schaeffer. We have been buying his books about nine to one compared with other religious authors. One of his Japanese titles is in the second printing; sales of the three Japanese titles available amount to almost five thousand copies.

Schaeffer has caught the attention

of other Christian scholars who quote him and react to his writings. He is worth continued consideration because like the men of Issachar, he has an "understanding of the times" (I Chron. 12:32). He is communicating with the younger generation better than some of us who are supposed to be specialists in the communication of the Gospel. Before he began to write he spent forty years giving serious thought to Christian problems. He has been able to give answers satisfying to many and especially to the younger generation.

#### UNNECESSARY FENCES AND LOVE

At random I select two aspects of Schaeffer's methodology in communication which have impressed me. They are not new ideas at all to the missionary community but they are worth constant recall. Get rid of all non-essential barriers to Christian communication. Don't build unnecessary fences. If you do, the really important barriers are more likely to be broken. The parent of a PK who has been at L'Abri mentioned to me there seemed to be two rules: don't ski alone, and tell us when you leave. Of course actually more is expected. It is plain that the young today do not like rigid rules. All of us can instantly think of both families and institutions with rather rigid rules able to turn out admirable young people. But Schaeffer would say to us that if we put something in the evangelical package which Scripture does not require, the result may be total rejection of Christian values. He accepts young people with hippie type dress or hair who would get a frosty gaze

in some established churches. Don't make absolutes out of non-essentials. The reward is that the real absolutes of the Bible become more reasonable and acceptable. We need all the flexibility which the Bible allows.

Love has been defined as a desire for identification. Schaeffer reminds us that real love is costly. It is certainly an essential ingredient in any meaningful communication. In his own words: "Love is not an easy thing; it is not just an emotional urge, but an attempt to move over and sit in the other person's place and see how his problems look to him. Love is a genuine concern for the individual . . . to be engaged in personal 'witness' as a duty or because our Christian circle exerts a social pressure on us, is to miss the whole point. The reason we do it is that this one before us is the image-bearer of God, and he is an individual who is unique in the world. This kind of communication is not cheap." (*God Who is There*, p. 120) In genuine love Schaeffer has sought to understand the man without Christ. In this effort he acquired an understanding of what he calls "the most crucial problem, as I understand it, facing Christianity today." (*Ibid*, p. 13)

#### THE RADICAL SHIFT IN THOUGHT

If we miss what may be the main insight from Schaeffer we will be without a very important clue to understanding the modern men to whom we preach. Let's review this concept which is termed "the most crucial problem."

There has been a radical change since about 1935. Unless we under-

stand what this change is and how to cope with it we are like a missionary trying to do evangelism in a foreign land without either an understanding of the language or the cultural barriers to the acceptance of the Gospel. In Schaeffer's own words:

"Some who consider themselves real Christians have been infiltrated by the twentieth-century thought forms. In reference to conversion in a Christian sense, truth must be first. The phrase 'accepting Christ as Savior, *can mean anything* (italics mine prf). We are not saying what we are trying to say, unless we make completely clear that we are talking about objective truth, when we say Christianity is true and therefore that 'accepting Christ as Savior' is not just some form of 'upper storey leap.'" (*Ibid.* p. 143)

By now most readers of the *Japan Harvest* are more or less familiar with the main ideas to be found in Schaeffer. But effective communication is so important it is well for us to be sure we understand what he means by "twentieth century thought forms" and "truth must be first," etc. Before reviewing what Schaeffer means by these terms let us look at another statement of the difficulty faced by a Gospel communicator in the twentieth century:

"In the thinking of the twentieth-century man the concept of judgment of hell is nonsense and therefore to begin to talk here is to mumble in a language which has no contact with him. Hell or any such concept is unthinkable to the modern man because he has been brain-washed into accepting the monolithic belief of naturalism which surrounds him." (*Ibid.* p. 14)

"We of the west are not brain-washed by our State but we are brain-washed by our culture." (*Ibid.* p. 129)

Schaeffer is saying something shocking that we really don't want to hear:

the god of this age has blinded the minds of the unbelieving to such an extent that we have been robbed of our vocabulary. It is as if a missionary linguist lost all his facility with the foreign tongue through brain damage. Let us look at another illustration of the problem and then consider what we must do to cope with it:

"(Before 1935) one could tell a non-Christian to 'be a good girl,' and, while she might not have followed your advice, at least she would have understood what you were talking about. To say the same thing to a truly modern girl today would be to make a 'non-sense' statement. The blank look you might receive would not mean that your standards had been rejected but that your message was meaningless." (*Ibid.* p. 14)

Schaeffer is not always easy to understand but his main ideas get enough stress and illustration so that we can catch them. He warns us: "The really foolish thing is that even now, after the shift is over, many Christians still do not know what is happening. And this is because they are still not being taught the importance of thinking in terms of presuppositions, especially concerning truth." (*Ibid.* p. 15)

#### COMPARE BUDDHISM

It is not the purpose of this paper to summarize Schaeffer but rather to encourage consideration and review of some data which can make us better communicators. If Schaeffer is right, our very words have been denuded of content by a radical change in presuppositions. Right at this point residence in Japan should be a help. Reischauer once wrote, "Buddhism can teach everything and its opposite." There are no absolutes; truth is relative. In one sense we might say that America and Europe are becoming more Buddhistic. In Japan Schaeffer was asked in a question period what he meant by "true truth." Schaeffer explained the very word "truth" has be-

come somewhat meaningless and tautology has been adopted in an effort to stress the historical objective character of truth.

#### NON-CHRISTIANS RECOGNIZE RADICAL SHIFT

To enforce Schaeffer, let us note the description by a Jewish scholar on what has happened to us. Will Herberg offers insight on the problems of our age as he affirms:

"The moral crisis of our time cannot, it seems to me, be identified merely with the widespread violation of accepted moral standards, for which our time is held to be notorious. There has never been any lack of that at any time; and comparisons often prove quite misleading. No—the moral crisis of our time goes deeper, and is much more difficult to define and account for. Briefly, I should say that the moral crisis of our time consists primarily not in the widespread violation of accepted moral standards—but in the repudiation of those very moral standards themselves. Today there seems to be no moral code to break down." (Intercollegiate Studies Institute, Inc. Jan.-Mar. 1968)

Herberg is talking about moral decline but this cause in moral decline, this rejection of absolutes, is also related to the problem of proclaiming Christ with meaningful words. Schaeffer would say, "Absolutes imply anti-thesis." In so far as good and evil are ultimately the same or are without measurement, salvation from sin becomes an empty expression.

#### SCHAEFFER SHEDS LIGHT ON JAPAN

I think Schaeffer even gives us some insight on the dearth of spiritual fruit in Japan as he shows us what happens when we abandon the standards to distinguish right from wrong, truth from falsehood. In his words:

"If a man got up to preach the Gospel and said, 'Believe this, it is





true,' those who heard would have said, 'Well, if that is so then its opposite is false.' The presupposition of antithesis pervaded men's entire mental outlook. We must not forget that historic Christianity stands on a basis of antithesis. Without it historic Christianity is meaningless." (*The God Who is There*, p. 15)

The modern man in the western world is like the Buddhist who lives without antithesis. A given statement can be true, or its opposite. A gospel witness in the western world will increasingly meet the relativism which the Christian confronts in Japan.

Through a rejection of standards either in a statement of truth or in a proclamation on morals, modern man makes new demands upon us if we are going to reach him. How do we cope with this communication barrier of the Gospel?

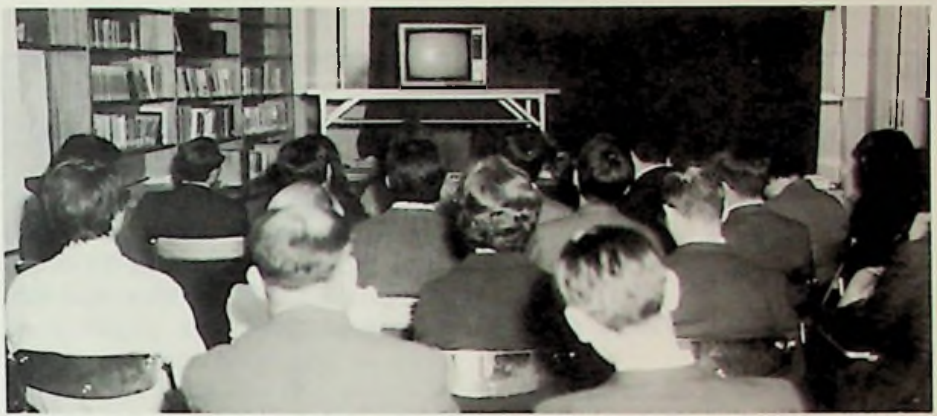
#### PRE-EVANGELISM

In one word, Schaeffer would say that the changed situation requires that often we will need to *pre-evangelize*. Some Christians will find they cannot read Schaeffer but once and engage effectively in pre-evangelism. But as we see the need we must keep striving for improvement in this area. What is pre-evangelism? It is showing a man that without consistency he is traveling on a track which must lead to a destination of absolute desolation. It is showing that there is a better "track" (a better set of presuppositions) with a satisfying end.

Every man has presuppositions. Every man has some view of life, truth, and reality even though these beliefs have not been consciously articulated. In pre-evangelism we help a man see his own presuppositions and try to show him why he needs some better ones. Let's look at an illustration: Schaeffer was witnessing to a Hindu with a basic presupposition that good and evil are ultimately equal. Holding a tea-kettle of boiling water over the man's head, Schaeffer said,



Mrs. Edith Schaeffer



Overflow crowd tuning in through closed-circuit TV

"Why shouldn't I scald you to death?" A Hindu is made in the image of God and innately feels a desire to live. He has a hunger for personal individual worth. But his own philosophy, his own presuppositions cannot offer a reason for saving life.

Schaeffer has shown some men that following through on their non-Christian presuppositions means that no *reason* can be given for not committing suicide. A man does not want to commit suicide as a part of his "mannishness" (Schaeffer's term for the image of God which remains even in the fallen unregenerate man). Since man knows that he does not desire to commit suicide, if he can be shown that this is where his own views must ultimately take him, he is ready to see for the first time that Christian presuppositions fit better with man as he really is.

In pre-evangelism we try to push a man to the ultimate outcome of his non-Christian presuppositions.

Modern man is in a state of tension because there is no true harmony between man as he really is (a partaker of the divine image) and man seen as a product of chance in a Godless meaningless universe. I always thought the illustration offered by the musician John Cage was significant. Cage listened to lectures on Zen-Buddhism at Columbia by Dr. D. T. Suzuki. Since this is a chance universe without meaning, Cage decided that music should express this. He began to write music by tossing coins. We are not surprised at the reaction:

"There is a story that once, after the musicians had played Cage's total chance music, as he was bowing to acknowledge the applause, there was a noise behind him. He thought it sounded like steam escaping from somewhere, but then to his dismay realized it was the musicians behind him who were hissing. Often his works have been booed. However, when the audience boo at him they are, if they are modern men,

in reality, booing the logical conclusion of their own position as it strikes their ears in music. Cage himself, however, even though he continues to compose such chance music, is another example of a man who cannot live with his own conclusions. He says that the truth about the universe is a totally chance situation. You must live with it and listen to it; cry if you must, swear if you must, but listen and go on listening." (*God who is There*, p. 73)

The harmony of Beethoven's fifth fits with the mannishness of man. The cacaphony of Cage is what you get as man moves along consistently along the track of his own presuppositions.

#### IF YOU DON'T SUCCEED

Pre-evangelism isn't always going to work. Prayer, real compassion are assumed just as in any other evangelism. This is the way it could have worked: Cage might have started to ponder on why men didn't like music which was composed with some system of chance. This in turn could lead to a realization that perhaps after all this is not a chance universe and an openness to hear about the One who gives harmony and purpose to all things. A profile of Cage is also interesting as an illustration of one route by which Buddhistic influence enters the Western world.

#### CONCLUSION

If the radical shift which calls for pre-evangelism still sounds complicated, cheer up! The Jesus People and millions before them stand to remind us that when you can show a really changed life in Christ, others will want what you have. Just tell them how it happened to you! (END)



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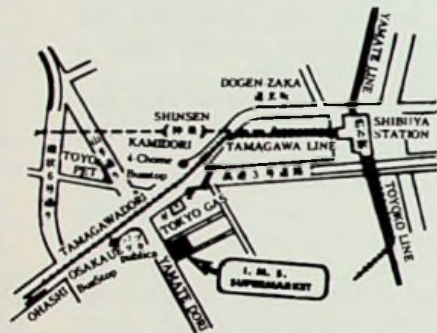
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# CHRISTIAN ADULT EDUCATION WITHIN THE CHURCH

Dr. Morris Jacobsen, regular contributor to the *Harvest*, in another of his "good, meaty" articles has submitted the results of an in-depth study of thirty-five churches and thousands of personal interviews on the people's behaviour patterns related to church growth.

by Morris Jacobsen

There exists within the state of Indiana a large pharmaceutical corporation founded by the late Eli Lilly. Since this corporation makes annual profits running into several millions of dollars, it has established a foundation for the purpose of making donations to several social, welfare, philanthropic, and religious causes.

Mr. Eli Lilly, the founder, himself a Christian man, found himself besieged with financial requests from various churches. Some wished donations with which to build a church sanctuary, others to buy interior furnishings, carpets, or organs, and the like. Mr. Lilly determined that, instead of making these piecemeal donations to specific churches, he would seek to do something of potential value to all Christian churches, especially in the state of Indiana.

Accordingly, Mr. Lilly made a sizable grant of funds to the Bureau of Studies in Adult Education, Indiana University. He asked that these funds should finance research by university educators into the educational problems of a cross-cut of churches within the state of Indiana. Since the definition of education was understood to be "the ability to effect behavioral change," the task given the researchers was to find out why Lutherans weren't making more Lutherans, Baptists more Baptists, and so forth. Although the term "church growth" was not in vogue then as today, the assignment given the researchers was virtually that of determining factors that impeded church growth, that is, the ability of any given local church to

"change the behavior" of would-be adherents so that they could be accepted into full church membership.

The results and findings of this massive study extending over a period of five years or more and involving an in-depth study of thirty-five churches as well as the interviewing of thousands of individuals is crystallized in a book entitled "Design for Adult Education in the Church" authored by Bergevin and McKinley. Eight weaknesses in the educational program of the church are set forth in the book and are discussed below in abbreviated form. For a fuller treatment the reader is urged to procure the book itself from the Bureau of Studies in Adult Education, Indiana University, Bloomington, Indiana 47401.

## 1. Inadequate understanding of the adult as learner.

As the researchers studied the educational programs of the churches, they came to the conclusion that such programs were based upon an inadequate understanding of the adult as learner. Many adult church programs were extensions of child level Sunday school programs. They used the same educational structures found effective with young people and seemed to require the same dependency on the teacher that is fitting for a child who tends to accept uncritically what he is told because of his own lack of knowledge and experience.

An older person, however, becomes more independent of teachers and resists reorganizing his attitudes and behaviors which have grown out of his response to many years of experience. He expects to be treated differently than a child. He needs to become actively involved as a person in the learning process as a preliminary step to inner reorganization, or behavioral change. He must himself discover and recognize a personal reason for

learning about a given topic. To him it must be a need—something he is personally concerned about.

## 2. Timidity and fear.

Timidity and fear on the part of many communicants of the church was a second negative factor found to inhibit adult religious education. Specifically this was a timidity and fear in exploring problems in the area of religious education and in dealing with them.

Adults fear revealing their ignorance to each other or to the clergyman. They have come to think of themselves as past the age of learning but still know they do not have the answers. But they must act as though they do have the answers because it is expected of them. They become fearful of anything that may unmask this hypocrisy.

Thus constricted by fear they cannot reveal their learning needs, cannot help each other as responsible members of a learning team, cannot openly identify obstacles to understanding, and cannot honestly evaluate church programs and activities.

The obvious solution to this difficulty is the creation of an atmosphere of acceptance and understanding where questions, doubts, and misinformation can be aired openly without fear of personal ostracism. In order to do this an air of mutual acceptance must be sustained long enough to allow the foggy areas of ignorance, doubt, and suspicion to be cleared away. Attitudes toward others must be held in relief from an evaluating of opinions or ideas they express. Expressions also should ever be made in a tentative, seeking sense.

## 3. Training for leadership only.

The researchers found what seemed to them an excessive emphasis upon leadership training. Certainly it is true that leaders are necessary in the local

church structure, whether pastoral or lay leadership. The constant appeal to young people to become leaders, however, has a less desirable side of the coin. This is felt, if not expressed, in the quiet air of resignation after the activity group (whatever that may be) elections are over and "John" has won the presidency. "More power to him, let **him** do it," may be the unexpressed feelings of very capable members of the group whose potential can ill afford to be lost. Leadership tends to be glamorized to the virtual neglect of the sounder aspects of "followership" and discipleship where members lock arm in arm in productive group activity.

Teachers of adult classes are forced to assume full responsibility for the teaching-learning process. The class members sit and listen passively. They are conditioned to look to the leader for direction. The leader gives his people what he thinks they need without involving them in the great process of cooperative discovery. The leader, presumably, has been trained for his position; the class members have not. Only in athletic activities has the class seen the necessity for teamwork. It has never occurred to them that teamwork might also be necessary in adult religious education.

#### **4. Prescribed needs and extremely centralized planning.**

Prescribed needs and centralized planning were two related characteristics of most adult religious education uncovered by the study. A publishing house, usually associated with the denominational headquarters, sets forth the lesson plan for every Sunday of the year. The sermon itself, unless the pastor is very careful to keep in touch with the needs of his people, can be a further illustration of needs centrally prescribed. The pastor is sure his people "need" to be enlightened in a certain area; members dozing through the Sunday morning sermon are not quite so sure.

The researchers concluded: (1) clergymen try to reach too many people too rapidly with too much; (2) one person, or a very small group, plans educational programs without knowing the needs which the learners recognize as needs; (3) facts are presented to learners before they are ready to try to understand these facts; and (4) too few opportunities are provided for helping people relate information to their experience.

For meaningful participation and success in personal learning ventures adults must feel that the program is not only **for** them, but **of** them. They

must have opportunities to discover their own actual needs over a period of time. They must begin with what they **think** their needs are because they can most readily understand and accept these. They must also be made to feel some responsibility and given opportunity for planning and conducting programs that help fill those needs. Subject matter must be made to fit them rather than the other way around.

#### **5. Goals seldom understood in concrete terms by learners and seldom used by planners.**

The study of churches uncovered the fact that goals of religious education were seldom understood in concrete terms by learners and seldom used by planners. If they did exist they were buried in a book of by-laws and were too general to be of use to learners or planners. Where goals of various study groups might be specific they were not sufficiently related to a major educational goal of the church. Many activities and educational efforts were ends in themselves rather than means. Lacking clear goals many enterprises were found to be shallow and aimless.

Goal setting, where it is shared by all and is made in a clear, specific and responsible manner, not only gives direction to unified activity, it provides a yardstick by which meaningful evaluation can later be made. Meaningful evaluation, in turn, becomes a means of tapping the experiences and insights of all who are related to a particular project or enterprise. Where goal setting is a shared activity of all members from the start, each feels responsible to dig down in making the project a success, or, barring that, to find out the reasons for failure. If the goals were unrealistic to start with, the fact that they were shared by all members of the group makes them easier to criticize and in so doing to lead to productive self-examination and evaluation. If the goal is set by the leader only, to criticize it is tantamount to criticizing the leader, and most groups would rather by-pass the potential benefits of evaluation than do that.

#### **6. Token evaluation, made by planners only.**

The researchers found little recognition of the necessity for evaluating religious educational programs. It was generally assumed that (1) people knew why they attended educational meetings, (2) they incorporated the new learning into their lives, and (3) programs could not be improved upon very much even if they were

evaluated.

There were several reasons for not evaluating programs. Purposes of church programs had not been reduced to specific goals that were understandable by the participants. Nor have administrators or program chairmen in many cases even thought of giving participants the responsibility of evaluating. In some cases they have not considered them capable of it. Where the program had been planned by only one or two persons, this would prove too embarrassing and would look as if participants were questioning the wisdom of the experts.

Another obstacle to open, organized evaluation was the idea that everything relating to a church was highly personal and hush-hush. It should not be talked about in any way that might be construed as critical. However, when adults learn together as persons, as one of many members of one body, with shared goals, they must evaluate, to the extent they are able, whether they are moving toward the main goal and how better to approach it.

#### **7. Preoccupation with subject matter.**

Much of adult religious education was found to be heavily subject matter oriented. Perhaps the very nature of Biblical revelation tends to emphasize the "content" aspect of the message. The changeless Word of God is precious in and of itself, and adults do well to memorize its content. While this is true, we must not lose sight of the fact that the Bible and its message is also a means of achieving spiritual growth. It is both an end and also a means.

If "the facts" become the beginning and the end of religious education, certain problems arise. Teachers attempt to cover a certain amount of material within a given time. They become annoyed with diversions from the lesson material, no matter how important this may seem to the individual. Facts are force-fed in an attempt to fit the individual to the curriculum. Meetings bog down in definitions and theological intricacies. Learners are given standardized solutions to life's problems that often remain unrelated to their lives.

There must be a balance between content (what is communicated and learned) and process (how persons communicate and learn) if the learning experience is to be most fruitful. While there exists an orchestra of group procedures by which adults are known to learn effectively, the church has been too long satisfied with only the solo instrument. Nor has it given sufficient attention to the educative

value of people's active participation, feelings, and inter-relationships.

**8. Inadequate educational procedures.**

The sermon, lecture, book review, and adult Sunday school class were found, with wearying monotony, to be the dull pattern of adult education media in the church. But these endless presentations were often found insufficient to allow people to come to grips with what was presented. Although many combinations exist of educational procedures allowing adults actively to explore, digest, and assimilate what was presented, program administrators were either unable to fit appropriate procedures to the various educational tasks at hand or they were openly scornful of using them. They feared procedures involving the learners actively in the learning process because they were threatening to the teachers or leaders who were accustomed to proclaiming the truth.

Important as the sermon and the traditional Sunday school lecture are, they seldom combine into a well-rounded effective program. Our choice of educational procedures should be determined by (a) our goals, (b) our resources, (c) the nature of the topic, and (d) the experiences and needs of the participants. Different kinds of procedures are re-

quired to provide the kinds of programs that are dictated by different needs. Effective procedures involve the learners actively in the learning process. The problems and the potentialities of adult religious education make it imperative that the best known techniques be used.

**Conclusion.**

These then were the educational weaknesses the researchers found within the churches of the state of Indiana. Once again we repeat them.

1. Inadequate understanding of the adult as learner.
2. Timidity and fear.
3. Training for leadership only.
4. Prescribed needs and extremely centralized planning.
5. Goals seldom understood in concrete terms by learners and seldom used by planners.
6. Token evaluation, made by planners only.
7. Preoccupation with subject matter.
8. Inadequate educational procedures.

Not only did the researchers discover these weaknesses, they set about to remedy them. Their method was to select a group of those in leadership in a given church, place them in a learning situation where teamwork was required, and sensitize them to these potential weaknesses within their

own group. A small group, drawn representatively from a church, can mirror the weaknesses of that church in the same way as a small sample of blood can be used to diagnose the physical condition of a much large body.

The remedial progress that they conduct is called an Institute in Participation Training. The structure of the program is such that it reveals and shows ways of countering each of the eight weaknesses mentioned above. For most, an Institute in Participation Training is a very enjoyable and enlightening experience. It becomes a model for teamwork which, if truly put into practice in a church, could be revolutionary in its consequences.

The question remains of the applicability of the foregoing to the church in Japan. To say the situation in Japan is different and therefore these insights are not needed would be immature and irresponsible. A more mature view would be to ask to what extent the eight weaknesses are characteristic also of Christian adult education in Japan and what can be done to meet them. The Indiana Plan for Christian Adult Education within the Church is at least one step in this direction. (End)



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# CHURCHES IN JAPAN



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Beginning with this issue, the *Harvest* is beginning a series on "Churches in Japan." The purpose is to introduce these churches to both our Japan readers as well as to readers in foreign countries. We believe that every church, no matter how small, is a result of God's grace and therefore is a significant part of His living church. Won't you share with our readers the story of *your* church?



The Yokohama Kaigan (Seaside) Church is located at the very entrance of the Yokohama South Pier area. The gothic-style building can easily be seen as one leaves the shipdock and heads for the downtown area.

A group of people who believed that Christ is Lord was raised up here a hundred years ago. At that time, the village of Yokohama had only a few hundred houses and was scarcely more than a fishing village. The Kaigan church building was constructed through the great help of missionaries Mr. and Mrs. James C. Ballagh, so we express our thanks to God and the American church.

James Ballagh was working at a grocery store after graduation from high school, but on the occasion of the death of his employer's three year old daughter, he began to seriously think about the salvation of a man's soul. Later, he entered Rutgers University. In 1860, he graduated from Rutgers Seminary and in 1861, he married Margaret S. Kineer of Brosbury, Virginia. After marriage, the couple set sail for Japan to begin mission work, even though this was still prohibited by law in Japan.

They landed in Japan at Kanagawa Port on November 11, 1861. While Mr. Ballagh was waiting for permission to evangelize, he began to write pamphlets and started a private English school. In January of 1872, Mr. Ballagh held a New Year's Day prayer meeting. This prayer meeting continued weekly until March and many students fell under the power of the Holy Spirit. On March 10, nine students were baptized by Missionary Ballagh. Later on these became the first elders and deacons. This was the first Protestant church in Japan.

Since then, over one hundred years have passed and the centennial celebration was held in 1972. The church lists 3,283 members on its roll since its beginning—ample testimony to the many people whose lives have been touched by the ministry of this church. In recent years the church has become somewhat of an "inner city" church with the surrounding area becoming a business section. However, the church continues to carry on an active program for all age groups.

Mr. Ballagh's request was to keep the following four emphases in the church:

- Spirit of prayer
- Faith based on the Bible
- Spirit of evangelism
- Love of Christ

Under these slogans, we will carry on mission work in Japan.



# 100<sup>TH</sup> ANNIVERSARY

## JAPAN'S FIRST PROTESTANT CHURCH

by Kazuo Watanabe

The year 1972 marks the 100th anniversary of the founding of the first Protestant Church in Japan, which followed by thirteen years the coming of the first Protestant missionaries. (The latter was celebrated in 1969 at the centennial of the Protestant movement.)

Nihon Kirisuto Kōkai was established in Yokohama on March 10, 1872, with eleven members, nine of whom were young men who were baptized that day. The name *kōkai*, written by the characters *kō* meaning "public" and *kai* meaning "gathering" was chosen particularly to suggest inclusiveness and to avoid

transplanting denominationalism into Japan (although this was to occur later). *Kōkai* eventually gave way to "*kyōkai*", using the character *kyō* meaning "teachings" and *kai*, "gathering".

Today the Nihon Kirisuto Kōkai is known as the Yokohama Kaigan Kyōkai. During the coming year various observances will be held in recognition of the history of the Nihon Kirisuto Kyōkai. Says an article in the *Kirisuto Shimbun* of Jan. 18, "The spirit of inclusiveness denoted by the use of the name *kōkai* is probably expressed today by our use of the term 'ecumenical.'"



Koji Honda in 1962  
EVANGELIST HONDA FILM

The Christian A-V Center has completed filming the life story of well-known Japanese evangelist, Koji Honda. Professionally produced, the 35 minute dramatic color film tells the story of how Honda became a Christian, his life as an evangelist and closes with a dramatic scene of his parents believing Christ. A Tokyo premier showing was held on January 12 at the HiBA Center.

#### DR. KOJIRO HATA DIES

One of Japan's better known Japanese Christian leaders, Dr. Hata died on the evening of November 25, 1972. He was active in a number of activities but was best known for his work as the chairman of The Doshisha University Board of Trustees.

#### PROHIBITION LAW JUBILEE

Dr. Bufo Yamamuro, Director of the Japan Council on Alcohol Studies and Lecturer at the Daito Bunka University reported to the *Japan Harvest* that the Prohibition Law for Minors up to age 20 celebrated its Jubilee Anniversary (50 years) on April 1, 1972. Mr. Sho Nemoto, devout Christian member of the House of Representatives, was the original drafter and promoter of the bill. After twenty-two years of gallant and persistent labors, the bill finally was passed on April 1, 1922. Since then, it has helped to form a moral backbone of the nation.

The Japan Council on Alcohol Studies has ten supporting organizations which include the Prime Minister's Office, Ministry of Education, National Police Agency as well as other prominent social-action groups.

JCAN—Japan Christian Activity News

#### "DANCHI DENDO" NEWS

A 20-minute color filmstrip that present the laments of persons dwelling in the fast-growing danchi or housing concentrations in Japan is now available from AVACO, the NCC Audio Visuals Commission.

The creative spirit behind the filmstrip is Sister Jacinta, who worked for several years in danchi and in the Ecumenical Research Committee on Danchi Problems in the Osaka area. Cooperation in completing the present filmstrip, which is available with both English and Japanese tapes and scripts, were members of the staff of AVACO.

The filmstrip can be purchased for ¥3,000; the tape for approximately ¥1,500 from AVACO. It can be previewed at the AVACO studios in Tokyo—551 Totsukamachi 1-chome, Shinjuku-ku, Tokyo 160.

"*Danchi Seikatsu no Chie*" is the title of a 260-page paperback in Japanese on 'project living' written by Fr. Jean Waret, M.E.P., an authority on the apostolate in the 'danchi' and familiar to our readers. Published this month by Tokyo Sports Shimbun Co., (¥500), it is the result of a series of interviews conducted this past summer. Its purpose is to give people living in housing projects practical suggestions for a more harmonious integration in the 'new-town' environment. (JCAN)

#### INTERNATIONAL SOCIAL SERVICE OF JAPAN, INC.

The International Social Service of Japan has requested the *Harvest* to announce the beginning of a program to aid retarded English speaking children. The program will be for children between the ages of five and twelve. The program is under the direction of Mrs. Malcom Cameron and can be contacted by calling Tokyo 03-431-4121 extension 306.

#### CHRISTIAN ACADEMY WINS

The Christian Academy Knights, 1972 Far East High School champions, won its sixth consecutive Christmas tournament hosted by the American School in Japan. The Knights, coached by Gene Fitzgerald, defeated the ASIJ Mustangs in the final game by a score of 67-45.

#### 1973 DIRECTORY

The 1973 Missionary Directory, published by JEMA, is ready. The directory lists all Protestant missionaries and their respective organizations. Between the covers of the 1973 directory there are listed 943 missionary couples, 116 single men and 498 lady missionaries, for a total of 2,496.

#### 1973 WOMEN'S CONFERENCE

Amagi Sanso was the scene of the 1973 Kyodan Women's Conference which had as its theme "Deai—Encounter." Special lecturers were Mrs. Ayako Hino of the Baptist World Alliance and Oriens Institute's Fr. F. Uyttendaele. Although under Kyodan sponsorship, the conference draws from various mission groups in Japan



Mrs. M. Dienert

#### JEMA LADIES

The year 1972 saw a lot of activity for the JEMA Ladies of Tokyo. Under the active leadership of Martha Hoke, the Ladies Committee organized three meetings at the Tokyo Baptist Church for English-speaking ladies. The featured speakers were Mrs. R. Ortlund, Mrs. Millie Dienert and Mrs. Francis Schaeffer. There was also a meeting at the Ochanomizu Christian Student Center where Rollin Reasoner discussed the subject of child discipline with the overflow crowd of Christian Japanese mothers.

Three luncheons at the Sanno Hotel had a total attendance of nearly 1,200 women. Since the purpose of these luncheons is to reach women who do not know Christ, the speakers are asked to give an evangelical message, and God has used these messages to draw many to Himself. Last year's speakers were Rev. M. Matsumi of Kyoto, Mrs. M. Dienert of the United States and Rev. T. Akira of Aichi Ken.

The first luncheon of 1973 will be held at the New Otani Hotel on March 1.



**COFFEE SHOP EVANGELISM**

Workers and friends of the Zion (Shion) Coffee Shop Evangelism project recently held a "thanksgiving rally" to mark the fifth year of this activity in Tokyo. Over one hundred thirty people attended the "kansha kai" held in the basement of the Tokyo Baptist Church. Spearheaded by Berni Marsh, the coffee shop evangelism program has spread throughout the country with similar activities being held in over twenty cities.

**GINZA CHURCH EVANGELISM**

Over five-hundred people heard the testimony of Mrs. Izumi Masuda at an evangelistic meeting held in the Tokyo Ginza Church. Sponsored by a group of evangelical-minded Christians, the meetings also featured Rev. Kikaku Shimamura of the Fujimicho Church. About one hundred people responded to an invitation. (JCAN)

**INOCHI NO DENWA**

Director Miss Koizumi, in stressing the role of this new counselling service begun on October 1, 1971, reported that the volunteer workers have answered more than 29,000 calls. There is still a need for volunteer workers and more referral contacts are being developed.

**DENEN AREA PASTORS**

Seven churches have begun evangelistic work in the developing DenEn Toshi area, southwest of Tokyo and west of Yokohama. Pastors and missionaries working with the churches have formed an Area Pastors Conference. The Pastors have worked together in various activities and are now working towards the establishment of a Senior Citizen's Home in the area. Missionaries John Siebert, Mary Johnson and Maas VanderBilt work in the area.

**KYODAN TAKES NEW STEPS**

The Kyodan (United Church of Christ in Japan) has committed to a new preparatory committee the task of making arrangements for holding a General Assembly. Subject to the approval of his church council, Rev. Kikaku Shimamura has been appointed as Acting Moderator. The Kyodan General Assembly has not met since 1969 due to internal tensions between various factions within its membership.

**CHARISMATIC MEETINGS**

The Rev. Herbert Mjorud, vitally involved in the worldwide charismatic movement, will speak at three meetings in Japan. He will be in Tokyo on Feb. 13 (Roppongi Franciscan Chapel); in Osaka on Feb. 14 (Kaisei Hospital) and in Yokohama on Feb. 15 (Chapel Center). Rev. Mjorud was a key speaker at the recent International Lutheran Conference on the Holy Spirit in Minneapolis that drew over ten thousand people. He has been personally involved in the ongoing Indonesian revivals for the last five years.

**FCM CONFERENCE**

A conference of the Fellowship of Christian Missionaries will be held on March 11, 1973 at the Tokyo Union Church. The feature of the conference will be two lectures by Dr. Jürgen Moltmann, author of *Theology of Hope*. He will speak twice on the theme "The Crucified God." The FCM ordinarily meets in the summer but since there was no meeting last summer this conference will also include a business session.

**HAYAMA CONFERENCE**

The fourteenth annual Hayama Conference was held in Amagi Sanso on January 4-6 with a record number of one hundred fourteen men attending. The theme of the conference "The Contemporary Work of the Holy Spirit" drew a larger than usual number of missionaries and chaplains to this popular annual conference.

**A full report of the Hayama Conference will appear in the Spring issue of the Harvest along with a companion article on the Charismatic Movement in Japan.—Ed.**

**CONGRESS ON EVANGELISM**

The Japan Evangelical Association (JEA) office reports that the Japan Congress of Evangelism will be held on June 3-7, 1974 in Kyoto. Under the sponsorship of the JEA, the congress is expected to attract approximately one thousand delegates. A central committee of seventy members chosen from the Japan Protestant Conference (JPC), the Japan Evangelical Fellowship (JEF-Fukuin Renmei) and the Japan Evangelical Missionary Association (JEMA) has called its first organization meeting for February 26, 1973 in Tokyo. An initial organizing budget of one million yen has been set.

**The editor of Japan Harvest has been asked to serve on the Congress publicity committee. In this capacity, he will bring to the readers of the Harvest detailed reports in each issue regarding the plans of the Congress.—Ed.**



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# WHAT TO DO WHEN SOMEONE DIES

This report is printed through the courtesy of the American Chamber of Commerce in Japan. Most of the information pertains to U.S. citizens living in the Tokyo area, however, much of the information relates to other foreign nationals as well.

Certain procedures have been established by the Japanese authorities which **must** be followed at time of death. We urge you to familiarize yourself with these and follow them carefully since any deviation can cause you legal problems and untold delays. **DO NOT MOVE THE BODY.** You are not authorized to move the body **at all**, for any reason, until after examination by the Japanese Medical Examiner and issuance of his release.

## 1. Call a Doctor

If you can reach the private physician of the deceased, do so since he will know the medical history. If not available, get the nearest physician to examine the body.

## 2. Call the Police

If you speak Japanese, dial 110, otherwise dial 581-4321 and ask for extension 4247 (in Japanese—naisen no yon ni yon nana). Give details: location of the body, telephone number, address and identify yourself and the deceased. The police will call the Medical Examiner and instruct him to come to the scene. Remain with the body till he arrives, arranges for the inspection and issues the death certificate. After this is issued, you make arrangements to move the body. Do not be impatient! Expect a delay! This procedure takes time.

## 3. Call Your Religious Advisor

Call your minister, priest, rabbi or spiritual advisor as appropriate. (See below should you wish services held at the U.S. Military Mortuary.)

## 4. Call the U.S. Embassy

Dial 583-7141 and, during regular office hours, ask for the General Consular Services. After hours, Sundays and holidays, ask for the Embassy Duty Officer. Tell the officer what has happened; give all the details you can. Identify yourself, the deceased and the location of the body. If possible, give the deceased's passport number, current address, alien registration number, permanent address and name of next of kin.

The Embassy is in a position to help you in a number of ways as you will note as you read further. If next of

kin is not in Japan, the Embassy will fulfill this position in addition to arranging for transportation, embalming, shipment to the U.S., etc.

## 5. Disposition of Corpse

After release by the Medical Examiner and issuance of the death certificate, you are authorized to have the body moved. You must make a decision as to the disposition of the body. Is it to be cremated in Japan and buried here? Is the burial to be in the U.S.? Each of these has a procedure of its own.

If burial is to take place in the U.S., the Embassy can arrange for the body to be transported to Tachikawa for embalming and shipment to the U.S. This will include obtaining an appropriate casket or urn (if cremated). The remains will then be picked up at the Mortuary and delivered to the airline selected. Upon request, a Japanese forwarder will make arrangements with a mortuary in the U.S. designated by the family to receive the remains.

## 6. Arrangements by Next-of-kin

Should the next-of-kin wish to make their own arrangements, the following information will be helpful:

a) **Transportation:** Under Japanese law, an ambulance may not be used to transport a corpse; it must be transported by an authorized undertaker. One undertaker providing this service and also authorized to deliver to the Tachikawa Mortuary is **Santoku Kogyosha**. Telephone in **Japanese** to Mr. Masashi Koizumi using the phone numbers listed below.

b) **Embalming:** There are four locations in the Tokyo-Yokohama area that can perform embalming services to meet U.S. standards. They are:

Tachikawa Mortuary; Keio University Hospital; Seibo Hospital; Yokohama Medical University Hospital (The telephone numbers for all are listed below)

Tachikawa Mortuary has no after-duty hours personnel and, therefore, it would be advisable to have the remains arrive during regular hours

(Mon—Fri from 8:00 a.m. to 4:30 p.m.). However, if you contact the mortuary officer during regular hours, he will arrange for someone to be on hand to receive the remains if the caller will specify the time. If you must call at other hours, dial the Base Air Police and they will help you contact the right personnel.

c) **Storage:** If it is necessary or you wish to keep the remains until final arrangements are made, you will find that most large hospitals in the Tokyo-Yokohama area have the facilities. The hospitals most often used for this purpose are:

St. Luke's hospital; Seibo Hospital; Bluff Hospital (Telephone numbers are listed below)

d) **Burial in Japan:** If you are contemplating burial in Japan, it would not be necessary to use the facilities at Tachikawa. Depending upon type of burial, local establishments can handle your needs. Also, other undertakers can handle the transportation. If cremation is to be used, we suggest the services to Tokyo Shindai Jidosha for transportation. (The telephone number is listed below)

e) **Caskets:** If shipment overseas is necessary, we know of only one firm which can prepare caskets to meet the U.S. airlift standards. That firm is Santoku Kogyosha.

f) **Shipment:** For overseas shipment, any of the major air or surface carriers have facilities. You may check directly with them, through the U.S. Embassy or the undertaker. Under normal circumstances, the wife and family would be permitted to leave Japan with the remains.

## 7. Financial

Tachikawa Mortuary Services—  
Embalming . . . . . \$9.00  
Metal Casket . . . \$125.00  
Cremation . . . . . \$3.33

There is also a chapel available and military chaplains can conduct services.

Transportation—Average charge is about ¥2,500 up to 5 kilometers plus ¥150 for each additional kilometer. In summer months an additional charge is made for refrigeration. Approximately 10 kg. dry ice is needed at a charge of approx. ¥1,500.

## 8. Documents

Certain documents issued by the Japanese Government agencies must be returned to them. For instance, the Alien Registration must be returned to the issuing Ward Office within 14 days after death occurs. The U.S. Passport should be turned over to the U.S. Embassy.

## 9. Legal Aid

By all means, contact your attorney immediately! There are probably many legal and tax details which must be settled prior to departure from Japan. It would be wise to have professional help as quickly as possible.

Much of the information above pertains to U.S. Citizens only but much can be used by other foreign nationals. Be sure to contact your own Embassy immediately for specific information.

### JAPANESE POLICE DEPARTMENT

Dial 110 (Japanese Language)  
Dial 583-4321 Ext. 4247 (English)

### U.S. EMBASSY

Dial 583-7141  
Ask for General Consular Service  
After hours:

Ask for Embassy Duty Officer

### TRANSPORTATION

(To Tachikawa)

Santoku Kogyosha (Mr. Koizumi)  
13 Irifune-cho, 2-chome, Chuo-ku, Tokyo  
Office: 551-3019 Home: 551-2047

(For cremation)

Tokyo Shindai Jidosha Dial 811-3461

### EMBALMING SERVICE

(Burial in U.S.)

Tachikawa Mortuary Dial 0423-62-2961  
Ask for Tachikawa 223-8047

After hours: Dial 0423-62-2961

Ask for Base Air Police

(Burial in Japan)

Keio University Hospital (03) 353-1211

Seibo Hospital (03) 951-1111

Yokohama Medical U. Hospital

Dial Yokohama (045) 231-2081

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Dial Office: 551-3019

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St. Luke's Hospital Dial 541-5151

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Bluff Hospital Dial (045) 641-6961

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### DEATH EDUCATION:

#### PREPARATION FOR LIVING

by Betty R. Green and Donal P. Irish

(Schenkman, Cambridge, Mass., 1971, 143 pp.)

Death education, proceedings of a symposium sponsored by Hamlin University, St. Paul, Minnesota, is written against the background of American culture which has tried desperately to deny the fact of death. A clinical professor of psychiatry, a clinical psychologist and a professor of health education presented at the symposium feature addresses on the subject of

death. Following the feature addresses, symposium participants divided into 13 special interest groups for discussion. The text includes the three feature addresses, a digest of the group discussions and a summary chapter on "death education, preparation for living."

Co-chairman of the symposium, Donald Irish, declares that equally important as sex education is death education, arguing that "sexuality, in the broadest sense, is an aspect of one's total life at any age; and the realities of death, in parallel fashion, need to be considered by everyone throughout life." However, he recognizes the struggle that must take place before this necessity is recognized and a place made in the educational process for instruction concerning death.

Though Mr. Average American tends to relegate the topic of death to professionals: clergy, doctors and undertakers, nevertheless the text furnished evidence of the deep interest in the subject held by all age groups. For example, students in Daniel Levinton's college classes in death education, showed deep concern when given opportunity to express themselves on the subject.

The necessity of death education, according to the authors, is that such education prepares for life. "We must early take measures of our powers, take measures of our own strengths and then, with disability and death before us, establish our priorities. What will be important to us? We are led to this task sooner and better if we know that death too soon puts a period to all of our strivings and shows us the true worth of all our possessions." (p. 25)

Regardless of profession or status in society, one will profit from reading this text. Myths concerning death are exploded. The problem of "whether or not to tell the dying patient" and ethical problems which have arisen with the advent of modern technology such as "when to turn off the life-extending machine" and "who will take this responsibility" are faced with candor. This reviewer is heartened by the fact that the taboo on talking about death is dying in American society. The taboo, though it had all but silenced talking about death, had not extinguished thoughts of death. Indeed, as the authors indicate, thoughts of death have often been driven inward only to fester and contribute to physical and mental illness.

Hopefully the Christian church will capitalize on the current mood of interest in the subject of death since the church has an authoritative word on

the subject. Both life and death find their ultimate meaning only in Jesus Christ who is Lord of both.

*Reviewed by Lavern Snider*

### RUDOLF HUGO DICK DIES

Mr. Dick went to be with the Lord at 2:50 p.m. on Sat. Oct. 30, 1971. He was taken ill with a heart attack on the previous Tuesday evening and was admitted to a small hospital at Oike, near Kobe. However, sensing that the end was near, he asked to be returned to his own home on Thursday. Typical perhaps of his courageous spirit, he wanted to go shopping with his wife the following day in order to help her carry her purchases! He was conscious right up to the end. As a little group of believers gathered around his bed, he frequently repeated that the Lord's return was very near and joined them in praising the Lord. Then he quietly slipped away and went to be with the Lord.

He is survived by his wife Teruko and their two daughters Ionna (aged 11) and Ruth (aged 10). There are also two children by his first wife (deceased), the son is living in Australia and the daughter in Switzerland.

At the time of his death Mr. Dick was 80 years 6 months and he had spent some 53 years in Japan. He was born at Bern in Switzerland and first came to Japan as a businessman. He was converted in this country and became a fearless follower of the Lord Jesus, testifying to all of his faith and extensively distributing tracts and scriptures.

He returned to Japan in 1951 and took up residence at Oike near Kobe on Oct. 29 of that year. At that time Oike was a small mountain village but Mr. Dick lived to see it become one of the large dormitory towns on the outskirts of Kobe. Christian services were held in his home. Mr. Dick spoke a number of languages, including Russian, German, French and English. He felt a burden for the neglected foreign business community and also tried to help Russians living in Japan.

The funeral service was conducted in his own home by Pastor Ishiguro (Mino Mission, Yokkaichi) and a message was brought by Mr. Jukka Rokka of the Finnish Free Foreign Mission. To the singing of "When we all get to Heaven" his earthly remains were laid in the grave at the beautiful Shuogahara cemetery on a sunny autumn day.

*by Ronald Heywood*

# IN MEMORIAM

The Harvest periodically sets aside a page in memoriam of those who have served with and before us in Japan. We want to thank Miss Alice Grube and Miss Nannie Hereford who reported the following names and information.

**ADAMS, Mrs. ELIZABETH M.**, of The Oriental Missionary Society, was born in Atkins, Michigan, on September 24, 1896. She died in Glendora, California, on December 14, 1971. She came to Japan from China with her husband in January, 1954. They worked in Tokyo until May, 1959. After they returned to the U.S.A. she assisted her husband in his pastoral work at Agusa, California, until the time of her death.

**BAILEY, Miss BARBARA** of the Methodist Episcopal Church Board of Foreign Missions, died Jan. 27, 1971 in Lowell Indiana, U.S.A. In Japan 1919-1957 except for the war years. She was a member of the faculty of Aoyama Gakuin. From 1941-45, she worked in Cuba.

**BOSCHMAN, LAVERNE, Mrs. Paul Wo.**, of the Mennonite General Conference, was born on August 14, 1928, at Newton Kansas. She died on February 16, 1972, at Saskatoon, Sask, Canada. She and her husband arrived in Japan in November, 1951. They lived in Kobayashi Shi, Miyazaki Ken, and were engaged in General Evangelism and church planting until June 21, 1971, when they left Japan. After that they served in the Mennonite Nursing Home at Rosthern, Sask., Canada.

**BRAITHWAITE, GEORGE BURNHAM**, of the Philadelphia Friends' Mission, died in Cheltenham, Gloucestershire, England, on Sept. 16, 1970. In Japan 1923-1939. From 1931 he took over the work of the Japan Book and Tract Society. From 1936 he was wholly employed by the Tract Society. On returning to the United Kingdom, he worked briefly in Northern Ireland.

**BRAMSTAD, KARL E.**, retired missionary of the Episcopal Church, died at Kiyosato, Yamanashi Prefecture on November 18, 1971 after a long illness. Bramstad was well known as organist and choir master at St. Paul's University in Tokyo and was the founder of the School of Church Music there. He came to Japan in 1924 and remained until he was repatriated at the beginning of the war. He returned to Japan with the occupation as captain of the US Army intelligence. After his discharge from the Army, he returned to his duties at St. Paul's, where he remained until his retirement in 1967. He then made his home at the Kiyosato Educational Experiment Project (KEEP) at Kiyosato, Yamanashi Prefecture. Bramstad was 73 years old. He is survived by his sister, Mrs. W. E. Irelands.

**CHAPMAN, Rev. ERNEST N.**, of The United Presbyterian Church in the U.S.A., was born in Oakland, California, on November 18, 1888. He passed away on May 1, 1972, at Redwood City, California. He first came to Japan in October, 1917, and worked in General Evangelism in Mie Ken until his retirement in 1960. He did some calling and assisting in pastorates among first and second generation Japanese Americans in California during his retirement.

**CLARK, EDWARD M.**, of The United Presbyterian Church In The U.S.A., died April 2, 1971 in Claremont, Calif., U.S.A., In Japan 1920-1957. Did evangelistic work

in Yamaguchi; Taught at the Central Techological Seminary in Kobe; Taught in the Theological Department at Kansei Gakuin; Taught at the National Christian Rural Service Training Center at Hino (now Tsurukawa Rural Seminary); Taught at Tokyo Union Theological Seminary; During World War II directed the Missionary Orientation Center and Language School in Colombia, South America. **DOZIER, MAUDE BURKE, Mrs. C. K.**, of The Southern Baptist Convention, was born in Statesville, North Carolina, on September 18, 1881. She died on January 13, 1972, in San Angelo, Texas. She first came to Japan in 1906. She retired from active missionary service in 1951. Her work was largely in Kyushu at Seinan Gakuin, founded by her husband, and in the Women's Training School, which she founded in Fukuoka.

**EVANS, Miss ELIZABETH M.**, of The United Presbyterian Church in the U.S.A., was born on November 20, 1886, and died on February 20, 1972. She was born in Wisconsin Dells, Wisconsin, and died in Minneapolis, Minnesota. She first came to Japan in 1911, and retired in 1951. She was a teacher at Hokusei Jo Gakko, now called Hokusei Gakuen, except for the war years, and one short assignment to Hokuriku Jo Gakko, in Kanazawa.

**HANSEN, Dr. VICTOR**, of The American Baptist Foreign Missionary Society, was born on January 1, 1887, in Alta, Iowa, and died on January 6, 1971, in Redlands, California. He arrived in Japan in 1950, after serving 36 years at the University of Shanghai. He taught until his retirement at Kanto Gakuin University in Yokohama.

**HOFFMAN, GREGORY JOHN**, of the Japan Lutheran Church, and a Prince of Peace volunteer, died April 11, 1971, at Camp Zama, Japan. In Japan 1970-1971. Taught English in Asahikawa, Hokkaido.

**HOSLETT, SHERMAN**, of the American Lutheran Church, died in Decorah, Iowa, May 12, 1971. In Japan 1962-1969. Was a member of the faculty of the International Christian University in Tokyo.

**KILLUM, Miss ADA**, of the United Church of Canada, died on Dec. 17, 1970, in Toronto, Canada. In Japan 1902-1914; 1918-1940. For a number of years did educational work—Toyo Eiwa Girls' School, Tokyo, 1902-1905; Yamanashi Girls' School, Kofu, 1908-1914. Engaged in evangelistic work Toyama, 1918-1919; Ueda, 1919-1924; Fukui, 1925-1932; Nagano, 1933-1940.

**LAUTZ, WILLIAM FRANKLIN**, of The Evangelical Alliance Mission, was born in Lake City, Florida, on October 25, 1922, and died in Tokyo on April 26, 1972. He first came to Japan on December 18, 1951, and was in active service at the time of his death. He worked in Toyama City and in Tokyo in Evangelism. He was director of the Japan Missionary Language Institute.

**LEA, Miss ELEONORA EDITH**, of The Anglican Church, was born in Nova Scotia, Canada, on March 30, 1896. She died in Croydon, England, on October 28, 1971. She first came to Japan in 1927. She worked in Kobe, mostly in educational activities, both in teaching and administration, but she was also active in evangelism and general church work.

**LINDSEY, Miss LYDIA**, of the Reformed Church In The United States, died on Feb. 11, 1971, in Arkansas City, Kansas. In Japan 1907-1952. Did evangelistic work in the Sendai area, and was a member of the faculty of Miyagi Girls' School - Dean of the English Department.

**LONANDER, Mrs. MAJ**, of The Swedish Alliance Mission, was born in Sweden on May 31, 1919. She died in Sweden on February 19, 1972. She came to Japan in 1952, and worked as a missionary in Toyokawa and Okazaki in Aichi Ken, until June, 1971.

Continued

**de MAAGD, Mrs. JOHN**, of the Reformed Church in America, died on April 10, 1970, in New York City, New York, U.S.A. In Japan 1928-1940; 1946-1956. Mrs. de Maagd taught at Baiko Jogakuin, in Shimonoseki until her marriage. Thereafter the family lived in Yokohama.

**MacCAUSLAND, Miss ISABELLE**, of The United Church of Christ, was born in Rock Creek, Ohio, in 1881. She died in February, 1972, in Claremont, California. She first came to Japan in 1920 and taught at Kobe College in Nishinomiya until 1940.

**MALMVALL, Rev. FILIP**, of The Swedish Alliance Mission, was born in Skärstad Jönköping, Sweden, on May 1, 1901. His missionary career started in China in 1923, and in 1951 he came to Japan, where he worked in Hamamatsu City, Shizuoka Ken. He retired in April, 1970. He passed away in Sweden on April 13, 1971.

**McKIM, Miss BESSIE MARY**, a longtime resident and Episcopal missionary in Japan, died on November 6, 1971 at St. Luke's Hospital in Tokyo after a short illness. She was 89 years old. The daughter of the late Right Rev. and Mrs. John McKim—the former presiding bishop of the Anglican-Episcopal Church here, Miss McKim was born on January 11, 1883 in Osaka. After a lifetime of mission work as a kindergarten and Sunday School teacher with the Seiko Kai (Japan Episcopal Church), she continued her activities following her retirement in a limited capacity until recently.

**McLAUCHLIN, Rev. WILFRED CAMPBELL**, of the Presbyterian Church In The United States, died on July 29, 1970, in Ashville, North Carolina, U.S.A. China 1916-1949. In Japan 1949-1961. Engaged in work among overseas Chinese in Kobe, Osaka and Kyoto. Served as pastor of the Kobe Union Church in the early fifties. Following retirement served as pastor of Immanuel Presbyterian Church, China Grove, North Carolina.

**McWILLIAMS W. R. and Mrs.**, of the United Church of Canada, died on June 30, 1970. In Japan 1916-1939. Engaged in evangelistic work in Kanazawa, Nagano, Nagoya and Shizuoka. During World War II, Mr. McWilliams was a pastor of the Japanese Church in British Columbia, and was a missionary in Japanese Relocation Camps.

**MONTEI, DOUGLAS M.**, of the Friends' Church, sponsored in Japan by the Oriental Missionary Society died in July, 1970, in Vancouver, Washington, U.S.A.. He was a member of the faculty of the Christian Academy in Tokyo. In Japan, 1955-1969.

**NOORDHOFF, Miss JEAN**, of the Reformed Church in America, died in Orange City, Iowa. In Japan 1911-1952. Did educational work at Sturgis Seminary in Nagasaki and Ferris Seminary.

**NIEMEYER, Rev. JOHN**, of The American Baptist Foreign Mission Society, was born in Emmen, The Netherlands, on January 8, 1924 and died in Omaha, Nebraska, on February 5, 1971. He arrived in Japan in 1961 and was engaged in evangelistic work in Yokohama until 1966. From 1967, he was pastor of the Calvary Baptist Church of Omaha, Nebraska.

**NUGENT, Rev. W. CARL**, of The United Church of Christ, was born in 1892. He died on August 8, 1971, in Elyria, Ohio. He first came to Japan in 1920 and worked in Yamagata, Fukushima and Iwate prefectures until 1951.

**REISCHAUER, Dr. AUGUST K.**, 92, who spent 30 years prior to World War II as a Professor of Philosophy at Meiji Gakuin and Japan Theological Seminary, died on July 10 at a retirement home in California. Dr. Reischauer is remembered as the founder of Tokyo Woman's College and Japan Rowa Gakko (Japan School for the Deaf). He

is the father of former U.S. Ambassador to Japan, Dr. Edwin O. Reischauer, and is the author of *Japanese Buddhism* for which he received an honorary D.D. degree from New York University.

**SANDERSON, Miss ABBIE GERTRUDE**, of The Woman's American Baptist Foreign Mission Society, was born on May 27, 1893, in Greenville, New Hampshire, and died in Dover, New Hampshire, on November 1, 1970. She arrived in Japan in 1954 after serving from 1917 until 1953 in South China. Until the time of her retirement in 1959, she taught at Shokei Jo Gakuin in Sendai.

**SCOTT, Miss MARY ALICE**, of The United Church of Canada, was born in Edmonton, Alberta, Canada on March 26, 1938. She died in Canada in April, 1972. She came to Japan as a J-3, and taught at Yamanashi Eiwa Gakuin in Kofu, Yamanashi Ken, from 1961 to 1964.

**SEIPLE, Mrs. WILLIAM**, of the Reformed Church in the United States, died on Sept. 26, 1970 in Cockeysville, Maryland. In Japan 1905-1941. Served on the faculty of North Japan College Theological Seminary in Sendai, and also of Union Theological Seminary in Tokyo.

**SHAFER, Mrs. LUMAN J.**, of the Reformed Church in America, died on Dec. 18, 1970, at Green Cove Springs, Florida. Was a member of the faculty of Ferris Seminary in Yokohama.

**SYTSMA, KATHY**, 16, daughter of Japan missionaries, Richard D. and Dorothy Sytsma, died June 4, 1971 after a week of serious illness in Tokyo Seventh Day Adventist Hospital. Kathy was born in Tokyo and had spent most of her life as a student at the Christian Academy in Japan. She was buried in Yokohama Foreigners Cemetery.

**WEBSTER-SMITH, Miss IRENE**, affectionately known among the Japanese as SENSEI, was born on April 11, 1886, in Connahsquary, Flintshire, Wales, British Isles. She died on November 10, 1971. She first came to Japan on December 23, 1916, staying until October 4, 1971. Before the war, she worked at a Rescue Home and an Orphanage. During the war years, she worked with the staff of Inter-Varsity Christian Fellowship in the United States and Canada. She became the director of Inter-Varsity Christian Fellowship in Japan at the close of the war, then the director of the Ochanomizu Student Christian Center in Tokyo. In 1968 she became Director Emeritus of the Center. In 1969, the Fifth Class of the Order of the Precious Crown was conferred on her by His Majesty, the Emperor of Japan. Her life story has been written by Russell T. Hitt in a book entitled "Sensei."

**WILKINSON, Rev. DAVID MICHAEL**, of The Far East Broadcasting Co., was born on October 28, 1936, in Norwalk, Ohio. He died in Seoul, Korea, on August 30, 1971. He first worked in Okinawa from 1959, but in 1965 came to Tokyo. However, he was active until his death with the work on the future of the FEBC station in Okinawa, as well as in establishing a new station in Seoul, Korea.

**WILSON, Miss ELEANOR**, of The United Church of Christ, was born in Norwalk, Conn. in 1901. She died on February 24, 1972, in Los Angeles. She worked in Japan from 1925 to 1933 at Kobe College, had a term as secretary in the Board offices in Boston, and then worked in Micronesia from 1936 until her retirement.

**ZAUGG, Rev. ELMER H.**, of The United Church of Christ, was born in 1882. He died on February 6, 1971, at Laguna Beach, California. He came to Japan in 1906 and worked at Tohoku Gakuin in Sendai, as well as serving as secretary and treasurer of the mission. He left Japan in 1942.

# CAN IT HAPPEN IN JAPAN?

## EVANGELISM EXPLOSION,

The Coral Ridge Program  
for Lay Witness

by D. James Kennedy

(Tyndale House Publishers, Wheaton,  
Ill., 1970, 187 pp.)

EVANGELISM EXPLOSION presents a model evangelistic method for producing congregational church growth today, model for the reasons that the principles underlying the method are New Testament derived and because like the church of the first three centuries, the church whose testimony constitutes a large part of the text has achieved phenomenal growth by a simple application of these basic principles.

Assuming that "laymen are the most strategic and also the most unused key to the evangelizing of the world," the evangelism program advocated by this text "motivates, recruits and trains men and women to do the job of evangelism—and then keeps them doing it." The author cites five fundamental principles of evangelism, namely:

1. The church is a body under order by Christ to share the gospel with the whole world.
2. Laymen as well as ministers must be trained to evangelize.
3. The minister (i.e. the pastor-professional minister) needs to see himself not as the star performer or virtuoso but rather as the coach of a well-trained and well-coordinated team.
4. Evangelism is "more caught than taught."
5. It is more important to train a soul winner than to win a soul.

The text is essentially the testimony of both pastor James Kennedy and congregation of the Coral Ridge Presbyterian Church, Fort Lauderdale, Florida, from the time of pastor Kennedy's appointment to the church through a period of nine years. Freshly graduated from seminary, Kennedy was appointed to the church, a home missions project of the denomination. In less than a year under his leadership, his congregation dwindled from an average of 45 to 17 persons and the pastor was most discouraged. In-

vited to preach at a 10 day evangelistic mission at another church, Kennedy accepted, partly to escape his frustration. During these 10 days his life and ministry were revolutionized. The pastor of the church where Kennedy had come to evangelize knew how to win people to Christ through personal evangelism; daily he gave Kennedy on-the-job training as together they witnessed from home to home.

After returning to his own congregation, Kennedy applied the principles he had learned and found that they produced results. Realizing soon that laymen too should be involved in personal witnessing, he gathered several laymen into training classes, the first group for 6 classes, the second for 12 and the third for 15. Though he had training classes for evangelism, none of the trainees were taken into the field to "do" evangelism; they were merely sent out to "do" evangelism following the conclusion of the training series. The result according to Kennedy's testimony: "I do not know of one single adult that was brought to Christ by one of these laymen as a result of these witnessing classes." And then this insight: what he was unable to do following a full seminary education, he expected laymen to do with a short training course. The truth he discovered was that "the average person can no more learn to evangelize in a class room than he can learn to fly an airplane in the living room." Hence, Kennedy concludes: The missing link of modern evangelistic training which was so thoroughly provided by Christ is "on-the-job" training.

The result of "on-the-job" training in evangelism for Coral Ridge is that this church has become the fastest growing church in the Presbyterian Church in the United States with a membership of over 2000 members and a peak Sunday morning attendance of 2859 in 4 services.

While this reviewer was engaged in a search for models of congregational church growth in Japan, EVANGELISM EXPLOSION came into his hands. After reading the text, the question arose: Can such as this hap-

pen in Japan? This question can be answered satisfactorily and decisively only after a pastor and congregation's genuine acceptance of the New Testament mandate for evangelism and the application of these five principles. The average church congregation in Japan numbers 50 persons, which is approximately the number of persons with whom Kennedy began his pastoral ministry. But as with Kennedy and his church, the number need not remain static. One pastor whose congregation numbers about 75 persons said to me recently. "If only those persons who visit our church would continue to come..." Coral Ridge's response would be, "Visit the visitors to your church through lay evangelism; through lay evangelism they will become Christian believers and then members of your church."

EVANGELISM EXPLOSION is not a weighty treatise on evangelism. It does not purpose to suggest various evangelism methods and to make comparisons of them. Rather, the text is a down-to-earth presentation of a deeply felt obligation to Christ and to men, a statement on how Coral Ridge is discharging that obligation—the evangelistic method outlined, and the testimony of the results of obedience to Christ's command to win the lost to Himself.

The text suggests some implications for theological seminary education. The seminary which purports to train students for the Christian ministry must ask itself: Can our graduates share their faith in personal witnessing so that believers result? If the answer is, no, or uncertain, then it may be that the seminary has failed to include certain basic ingredients into the training program, one of them, on-the-job training in personal evangelism. And if a crucial role of the pastor is that of "equipping the saints for their ministry" each seminary must ask itself: What provision does our seminary have for equipping those who are to become equippers of saints for their ministry?

Coral Ridge has no problem of recruits for the Christian ministry. 300 persons are engaged in ministry weekly. And too, in one year, 10 families decided to go into "full time" Christian ministry. What promotes such decisions? If, as at Coral Ridge, families decide on a full time ministry, can present theological seminary structures provide for their training or must new ones be created? If the theological seminary is able to graduate students able to make converts to Christ, will the fact that all of the churches

in the seminary's constituency are presently supplied with pastors, will this fact be a limiting factor on seminary enrolment and hence on the number of seminary graduates?

Renewal of the church! A myriad of voices call for church renewal but a relatively small number of churches are experiencing renewal in evangelistic outreach and congregational church growth. Coral Ridge is an exception. Coral Ridge is sharing widely its rediscovery of the New Testament evangelistic pattern with other pastors and congregations. A five day in-training program is held annually at Coral Ridge for 100 ministers who come from far and wide. Pastor Kennedy also shares his rediscovery in training classes which he holds in seminaries and other churches. The inevitable result will be an increasing number of renewed Christians and congregations.

The extent to which Coral Ridge's rediscovery is causing excitement, in America at least, is evidenced by the fact that the book has become a best seller. In 1972, two years after the first printing, the book is now in its eighth printing, with 140,000 copies in print.

*Reviewed by K. Lavern Snider*

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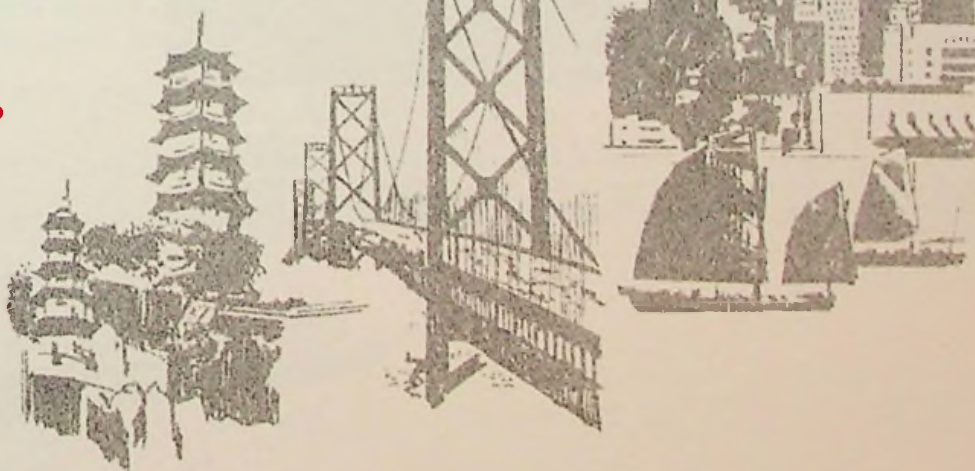
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