

SPRING 1973

Japan Harvest

The magazine for today's Japan Missionary



MANAGEMENT SEMINAR REPORT

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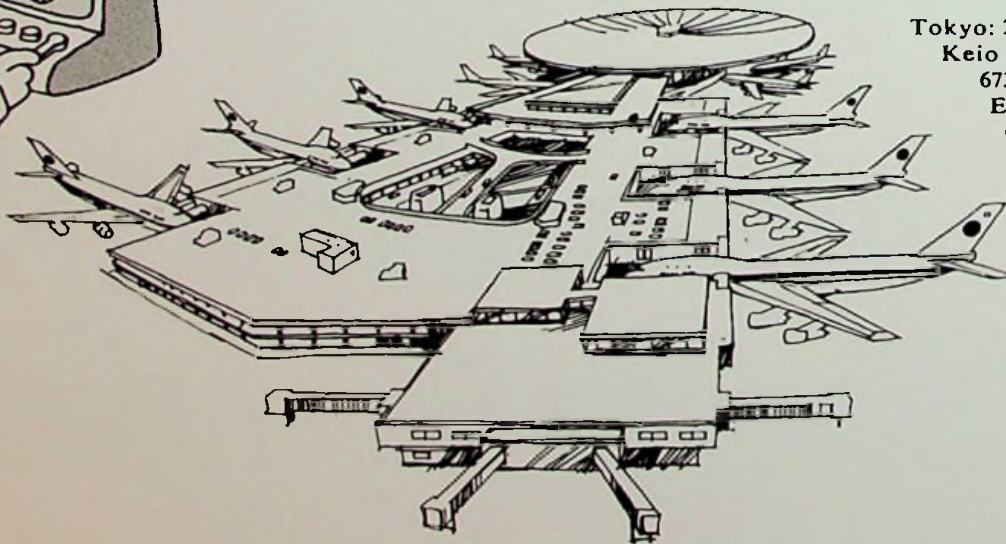
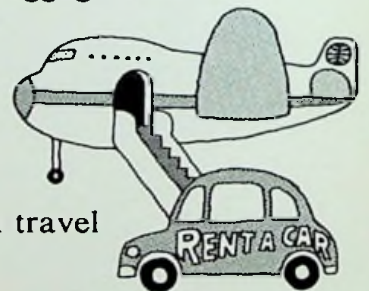
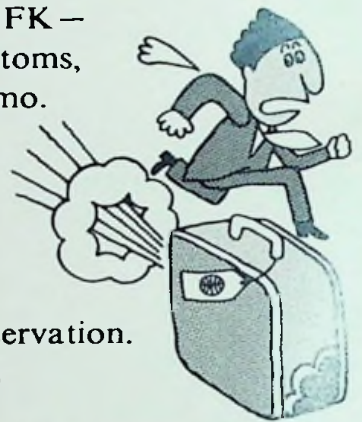
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Devotional

by Chuck Girard

2

FREEDOM

Jesus is the One that makes me never
Ever want to spend another day without Him
Jesus is the One who shows me everytime
I turn around that I could never doubt Him
Jesus is the One that makes me want to shout
the news above the rooftops
Shout the joyful news and let the people know
that Jesus is the Lord!
Jesus is the One who changes slowly
All the evil things that dwell so deep inside me
Jesus is the One who cares forever
Never let me down and never failed to guide me
Jesus is the One that makes me want to shout
the news above the rooftops
Come on, let's shout the joyful news
and let the people know that Jesus is the Lord!
HE'S THE LORD!
He'll do the same for you!
(He'll give you freedom)
He's reaching out for you!
(He'll give you freedom)
He's the only One who's true
(He'll give you freedom)
He'll set you free
All He wants to do is to show you His love
And to comfort you
All you gotta do
Is take Him at His word

The words of "Freedom" are taken from the song which was written by Chuck Girard, a member of LOVE SONG, a Christian folk group whose members have all found a personal and meaningful relationship with God and His Son Jesus Christ. "Freedom," based on John 8:31:32, is one of the songs on the record "LOVE SONG" produced by Good News Records, Los Angeles, California. Copyright by Dunamis Music, 1972.

Editorial

by Vern Strom

MANAGEMENT AND MISSIONS

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Do the "principles of professional management" have a place in the work of a missionary and the structure of a mission? The JEMA-sponsored Management Conference in February answered this question for me in the affirmative.

Missionaries have tended to think their work is beyond the purview of the "principles of good management." I am convinced that it is not. I don't intend to give a comprehensive review of all that we studied at this conference but I would like to mention a couple of matters that proved personally stimulating.

Mr. Allen Mathis, ably qualified educationally, and experienced in holding management conferences for leading American and international businesses as well as presently serving as president of a company, served as our lecturer. To begin with, he pointed out that management means "getting things done through other people," and is synonymous with leadership, not manipulation. As missionaries, aren't we all involved in the work of leadership?

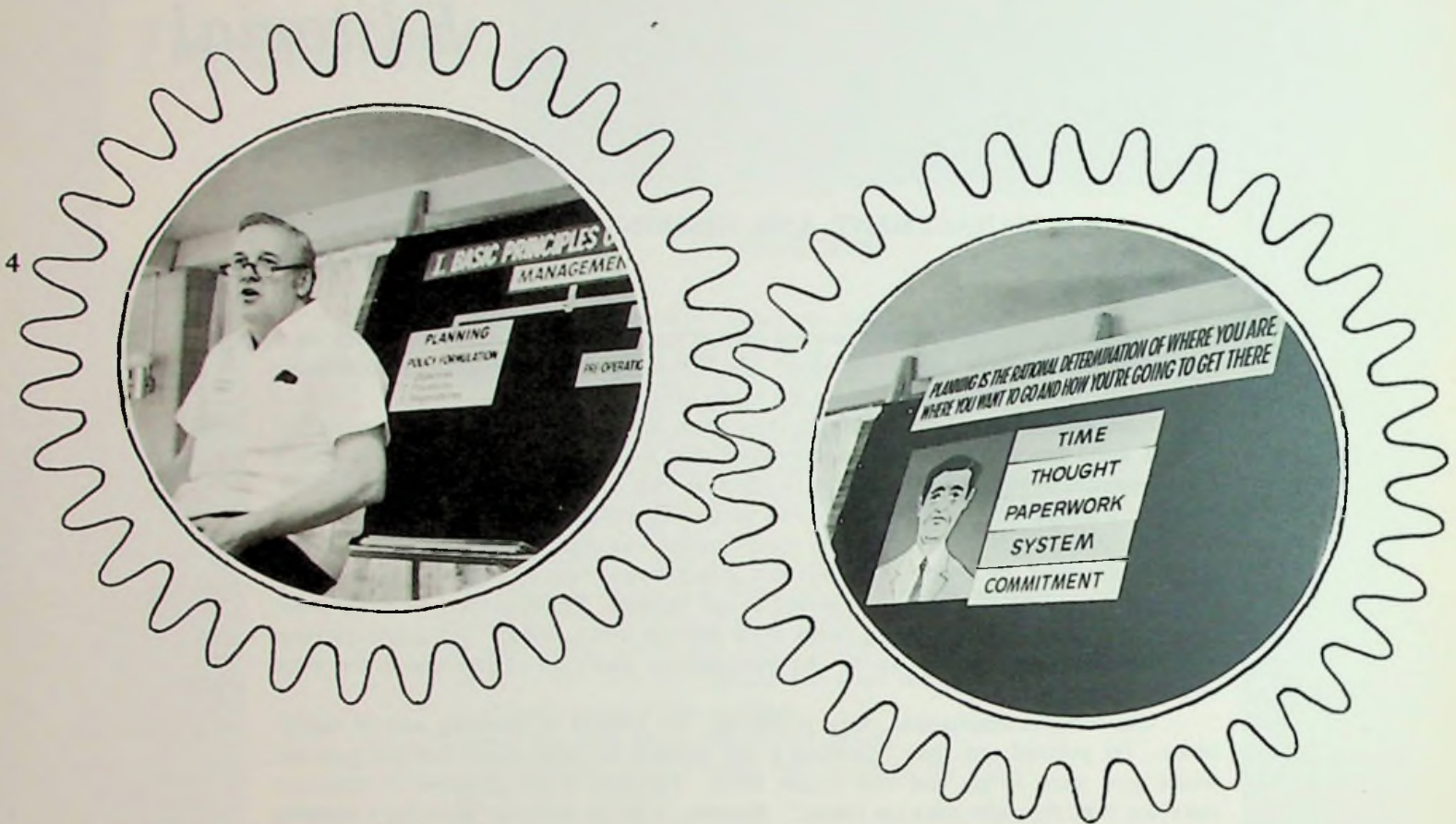
Our lecturer emphasized, very profitably, the subject of planning and its importance. He pointed out that "Planning is the rational determination of where you are, where you want to go, and how to get there. Planning is not intended to eliminate risks but that the right risks are taken." Whether it be an architect planning a building or the space program officials preparing to land a man on the moon, planning is not a luxury exercise but an absolute essential. Successful missionary activity doesn't just happen either.

The triad of responsibility, authority, and accountability was convincingly expounded. Sufficient authority to carry out the responsibility must be given. Every individual needs to be held accountable for how this authority has been used and the responsibility fulfilled. Missions' weak point often seems to be in the area of accountability.

Equally as stimulating was the discussion on the job description (to be determined by one's supervisor) and standards of performance (to be determined by the individual). Job description helps the individual engage in work in which he is qualified and gifted. Standards of performance helps him know when he is adequately doing his job. As was so aptly asked, "If it's not measurable, how do we know it needs to be done?"

I trust that this and other articles in this issue will stimulate you to consider management procedures. Take advantage of any opportunity to attend such conferences. (JEMA hopes to have another in the fall of 1974). Read available material on the subject. Fearlessly, practice what you already know. The urgency of our task demands high-quality leadership.

MANAGEMENT SEMINAR



WHAT THIS SEMINAR MEANT TO ME — INDIVIDUAL IMPRESSIONS

"delightful and productive"

For the 54 mission leaders, chairmen and secretaries who came from all corners of Japan, the purpose in attending the Management Seminar in Hakone February 13-15 was to sharpen their management skills and discover ways to become more effective in their work assignments.

They weren't disappointed.

It may have been a little frustrating at times to try distilling meaning and application for a mission-situation from the high-powered, American-corporation, company-president type of mold into which Mr. Allen Mathis, Jr. cast most of his lectures.

But it was a distinct challenge. And it was a rare opportunity to hear one of America's prominent business executives explain how to manage. So great was the challenge in fact that a good number of the conferees stayed over an extra half day to further explore and apply all that was presented.

Mr. Allen Mathis, Jr. came to Japan with an impressive list of qualifications. He is President of Kershaw Companies of Montgomery, Alabama, former president of Club Aluminum Products Company, former officer of the Continental Illinois Bank and Trust Company of Chicago, as well as past president of the prestigious President's Association of the American Management Association. Moreover, the list of companies on whose boards Mr. Mathis serves as either president or director is impressive.

But, more importantly for all those attending the seminar since their purpose in attending was to benefit their mission service in Japan, Mr. Mathis is an earnest Christian who has served as a director of Inter-Varsity Christian Fellowship and Young Life Campaign, was a committee member who served for two Billy Graham crusades in Chicago and New York, and gives advice to many other Christian organizations. He and his wife are members of the Trinity Presbyterian Church of Montgomery.

Using a vivid and dynamic flannel-graph presentation, Mr. Mathis kept the day-and-night sessions moving at a fast pace. Things were never dull, es-

pecially when he introduced "Ol' Charlie," a fictitious company executive of 25 year standing whose job assignment exceeded his ability to handle it.

What is management all about?

Well, management is never manipulation, said Mr. Mathis. Rather, it is leadership, leadership of people, because in any organization, company or project the work is done by people and through them. And any problem is eventually a "people problem." To get these people to work together harmoniously, an organization (here insert the word "Mission") should be like a fine orchestra playing beautiful music together, all under the baton of an understanding and effective leader.

But a good manager or leader is necessary, and he becomes effective when he is alert to opportunities; when he is sensitive to detail; when he has an appreciation for human values because he knows his people well and intimately and appreciates them; and, important for the mission situation, when the leader has spiritual depth and commands the respect of those in his organization because he leads an exemplary Christian life, one of honesty and integrity.

The day of the one, single leader who makes all the decisions in an organization is past. Thinking, decision-making, and acting on those plans and decisions, must take place throughout that organization and on all levels. "Delegation of the decision-making process by the leader is not abdication. You are not providing leadership to anyone when you are doing it yourself. It's when other people are getting things done that you are managing" were points Mr. Mathis emphasized and which the mission leaders applied to their own situations in missions and churches.

The question "What is the purpose?" is a question every organization must ask itself first and often. This is especially important for a mission organization, for without clearly defined purpose, objectives and goals it wanders and eventually flounders. Knowing one's purpose therefore calls for planning, carefully and in detail, with scheduled review to determine whether goals have been reached.

Moreover, an organization (Mission) must set up standards of performance to achieve the purpose and goals. Peter Drucker, another authority on management skills and author of several books on the subject, wrote, "People spend more time shoring up their weaknesses than exploiting their strengths." Standards of performance, Mr. Mathis maintained, provide a vehicle for exploiting the strength of the organization and achieving its stated purpose and goals.

Midway in the seminar, Mr. Roland Friesen, chairman of the Far East Gospel Crusade, a prominent mission organization in Japan, and Dr. Donald E. Hoke, chairman of the seminar and president of Japan Christian College, presented case studies of current mission and school planning. The spontaneous questions and remarks of the conferees throughout the sessions, the answers to these questions as well as the impromptu insertions into prepared lectures by Mr. Mathis, added much to this delightful and productive seminar.

by Henry Bruinooge

"the buck stops here"

Having nearly completed a 53 unit correspondence course from La Salle Extension University, this seminary was most timely to concretely fix principles of management in my mind. During the lectures I could identify situations in my present area of responsibility at

Christian Academy in Japan, and also recall situations, problems, and solutions pointed out in my present study.

The twelve hours of lectures each day plus three hours of application sessions made for a highly stimulating conference. An added feature was the time spent with individuals, during session breaks, who were concerned and captivated by the subject of managing time and talent. We all recognized that there were areas that must come alive if we are to perform better in our specific jobs.

A prayer in an early session voiced the sentiment of many of us: "Lord, when we think of accountability, we are scared." The general outline of Mr. Mathis' presentation was responsibility, delegated authority, and accountability.

In order to be held accountable, I must know what my assignment is. The "We failed," or "We didn't do too good" excuses must become "the buck stops here with me, I am responsible."

With world crises upon us, there is going to have to be some far out dreaming, and revolutionary thinking. We can not continue as we presently are. Our organizations must have better worded objectives, clear cut written job descriptions and pointed accountability.

As I analyze how I was benefited, I am excited. By keeping my goals clearly in mind and making each department see their role, there will develop a natural high morale and sense of accomplishment. This, in turn, will lessen the panic button experiences and complaints because everyone will be better able to do his job well. I will be benefited as I drive at my objective personally, and assist those under me to realize their objectives and to whom they are responsible.

I have a new respect for the statement, "I didn't lose anything, Lord, but I have not profited." I am responsible for results and an ever increasing efficiency in my work.

by Manley Chase

"help will be invaluable"

I was greatly impressed with the timeliness of the Management Conference. The urgency of our Mission tasks, the ineffectiveness of many of our present methods, and the technological and social changes are some of the reasons for more positive planning in the future. We are stewards of our time and talents before God and must give Him an accounting.

There was an openness among the delegates toward this subject. The average years of service in Japan of the participants was nearly 20 years. Even after such a long time of service and experience there was frank expression of need and a desire to learn more about leadership.

Some of the Missions have already begun to adopt professional management principles in their work. While in the process of change, the information and help received through this conference will be invaluable. This was observed during the question and discussion times in the sessions, at the coffee breaks, during the meals as well as in the onsen (hot spring bath).

God, in His perfect timing, sent a professional consultant, Mr. Allen Mathis, Jr. to present to us his material from a professional standpoint, yet with a Christian orientation. It was vividly illustrated through the use of visual aids and at times dramatically portrayed. The course is based upon principles of professional management; principles which for the most part are biblically based, and principles that can be incorporated into our work, our family lives and personal living.

Time will tell what results will be forthcoming. Yet I believe we will see evidences in many of our groups of greater things done for the Lord because of this Conference.

by Alvin VanSchooten

"I felt . . . rebellion"

As a teacher of church administration in our seminary and as a leader in the educational program of a local church, I felt a special need for attending the seminar, "The Challenge of Professional Management for Christian Workers." Not only did Allen Mathis confirm my existing convictions concerning the importance and need for management and leadership in Christian work, but he also deepened that conviction and gave me new insights into the field of management. He also challenged me to greater effort in helping my students to feel the same need and enthusiasm for these principles, and to apply them in my work in the church.

Mathis said that the reason we have difficulty thinking about management is because we don't know what it's all about. "Management is leadership and leadership is management. You can not have one without the other," he said. He also pointed out that management is scriptural and told us that

continued

LECTURE OUTLINE

by Dick Kwantes

business managers are rapidly coming to accept management principles of the Bible, not because they believe the Bible, but because they find that these are the only kind of principles that will work. There seems to be a lot of prejudice in the minds of Christians concerning management, but, as Mathis said, management is just a way of getting work done. If, as we say we believe, we are in the greatest work in the world, why shouldn't we be willing to seek the most effective way of getting the most work done for the Kingdom?

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One thing that Mathis pointed out in the very beginning was that "all our problems are people problems." It was possible to follow that thread of thought throughout his lectures as he related the place of the individual in the organization, in the planning, the action and the evaluating. I felt that Mathis was saying to us, "Magnify the human dignity of every person in your care." There was much stress put on the individual, and this I find completely consistent with the teachings of the Bible. While he said that it is the leader's job to develop people, he also said that leaders cannot develop anyone—every person has to develop himself. The leader, however, is responsible for providing the atmosphere, the leadership, and the organization by which individuals will be motivated toward self-development. As leaders focus on the strengths of the individual rather than on his weaknesses, the individual is encouraged toward higher levels of service and greater measures of success.

Most of us are prone to think that individual creativity is stifled by organizational framework. On the contrary, Mathis informed us, it has been proven that an individual is actually more creative within a framework than without, and that only a very few geniuses are capable of doing "great things" on their own. As Christian workers this should encourage us to give more emphasis to the framework. God has given each man talents to be used and leaders are responsible for providing means whereby these talents of each person in the group can find expression and bear fruit.

When Mathis stated that everything and everyone in an organization must be subservient to the objectives of the organization, I felt something of rebellion at the strong statement. How can we in the Lord's work be that strong in our drive toward our objectives? But as I listened and was made to think more clearly, I realized that if our objectives are worthy of the One we serve, they are worthy of that kind

of conviction. Also I came to see that this was in no way violating the place of the individual that he had talked about earlier. Leaders cannot afford to sacrifice the success of the Lord's work for the sake of one who refuses to become a part of the team and who refuses to develop into a mature Christian laborer. At the same time, the responsibility of the leader to give him opportunity for this development must not be overlooked.

Another statement that I at first had trouble accepting was that every one has to run a profitable organization. In a church, too? But when the word **profit** was equated with the word **benefit** and the statement became "the profit (benefit) must be worth more than the cost to those receiving it," I related it to the church in my own thinking. Yes, it applied. Suppose all of the people in our churches were receiving so much benefit from their relationship to the Lord and to the church that what they put into it (service, time, money) seemed as nothing—wouldn't the image of our church be changed! Can leaders of today lead church members to have this kind of experience? I believe so.

It is the leader in the organization that makes things happen. Mathis said that leading is not for just anyone—it is for the one who wants to see things happen. Doubtless we all want to see things happen, but it isn't as if "wishing will make it so." It takes planning and that, by common consent, takes a lot of time, thought, and effort. As was pointed out, to get the process in motion does take a lot of time, but after that planning makes time—time for the leader to do the more important things. Mathis went on to say, it is not a plan that is important; it is the planning process and the getting of that process into action. Plans will change, he said, but if the process is in motion it will help us to do amazing things.

We talk a lot about motivation but I was particularly interested in what Mathis called "built-in motivation." When a man shares in the planning, sets up his own standards, and then evaluates his own work, his motivation is already there. Participation produces motivation. Motivation, in turn, results in action—action toward the goal that has been pre-determined.

The days at the seminar were helpful days of study and thinking. Over and over we were confronted with the question, "Why not give the Lord the best?" And I came to see clearly that we could give him much more if we give a little more thought to the processes of management.

by Vera Campbell

A fundamental fact is that learning changes behavior. Leadership, or management provides the teaching that leads to the change in behavior. Good management is working with people, so that they learn. This increases the quality of the performance, and this in turn leads to more profit or benefit. This is the essence of management.

I. THE CHALLENGE OF PROFESSIONAL MANAGEMENT

A. Purpose. Every organization must have a purpose. This is the question we must always keep asking: what is the purpose of the organization? Then every person in the organization must be made aware of the purpose, and fit into the total structure so that every part will contribute to achieving that purpose.

B. Basic Ideas. Management is then managing all the people in the organization so that the purpose will be achieved. In order to do this, those in management positions must:

- (1) Think. We don't like to think. We would rather react to situation than to initiate or even shape the future events. But thinking and planning is essential to an organization; it is not wasted time.

A decision to do nothing is a decision *but* no decision is a decision to do nothing.

- (2) Evaluate experience. Experience comes from the past, but the future is not like the past. We must look at trends, examine them so that we can provide leadership to shape the necessary changes. You take leadership from the past, examine the trends of the future, and then blend them together and expect results.

- (3) Act. Good management is when the actual operating you do yourself is about 30% of your time, and 70% of the time others should be operating. Take advantage of the talents and strengths of people.

C. Today's Need. The economic environment today demands the executive function. Today's manager is faced with increasing government controls, inflation trends, labor costs and a fluid economic situation.

The world of technology also requires a keen sense of executive action. Our present technical store of knowledge has come in the last twenty years. New breakthroughs are taking place every day.

continued

Finally, the human situation calls for a personal managing touch. Changes affect human life and proper managing helps people to adjust accordingly. Social pressures can usually be relieved by good personal relationships.

The success, real success, depends more upon what people are willing to give than upon what they are capable of giving.

II. CHARACTERISTICS OF A GOOD LEADER (MANAGER)

Leadership demands that type of a person who can show by results in his life that he has a vision and can inspire people to follow him.

A. Personal

- (1) awareness of opportunity (looks for them)
- (2) sensitivity to detail
- (3) has economic acuity
- (4) has appreciation for human values and differences—he must know more about people he works with than they know about him.
- (5) has spiritual depth

B. Management

- (1) knows the basic principles of management
- (2) has a pattern of management action
- (3) uses skills and tools
- (4) has a philosophy (creed)
- (5) knows how to use discipline

You follow people who you think are greater and better than you. People want to be led by greater and finer people than they themselves are.

III. BASIC PRINCIPLES OF MANAGEMENT

Management may be defined as "getting things done through other people."

A. Planning. A basic plan is an absolute requirement. A definite policy must be formed which includes objectives (where are we going?), procedures (how do we get there?), and responsibilities (who does it?).

B. Controls. There are two kinds of control to make sure one goes in the right direction—securing the goal.

(1) Pre-operational controls.

—a. What is the specific purpose, goal and philosophy of the organization?

—b. What are the SPECIFIC objectives in MEASURABLE terms?

—c. What are the specific plans for achieving goals?

—d. How do we implement people? job descriptions? duties? responsibilities?

—e. What constitutes satisfactory performance?

—f. Continual training—EVERYONE needs continual training.

(2) Post-operational controls. This means putting out the fires that start. However, if these pre-operational controls are carefully followed there will be little need for putting out fires since most variables were examined before a course of action was put into effect.

Managers are supposed to make things happen.

C. The Executive Function in Organization

- (1) Determine what people are to do; let people pick their own team.
- (2) Select and train most qualified people to do the job.
- (3) Inspect periodically how well they are doing it.
- (4) See that methods are found out by which they can do it better.
- (5) Be disciplined. INTEGRITY is a must.

D. A Pattern of Management Action

- (1) Plan. Clarify overall objectives and specific goals.
- (2) Clarify organizational functions to be performed, authority to go with functions, and relationships to others.
- (3) Have written out Standards of Performance (see later notes).
- (4) Review progress.
- (5) Take action when needed.
- (6) Set time-table for action.
- (7) Designate source of action.
- (8) Use incentives and rewards. Have no secrets. People want to know where they stand with their leader.

The purpose of the organization must remain the number one concern.

E. Standards of Performance

Everyone must have standards of performance. These are formulated by reviewing the plan, by going over the pre-operational controls and checking the results against them.

(1) Performances may be rated superior, satisfactory and failing.

(2) How do you evaluate people?

—a. results

—b. methods

—c. strong points

—d. improvements

—e. his objectives for next period—better? greater?

—f. his potential

(3) The value of management techniques is in their impact upon human performance. Evaluating people is not a demotivator; it is a motivator. To review these standards of performance is a must. Always talk about them with the person involved. Be honest; everyone gains most this way and the objectives have a better chance of being met.

F. Management Ethics

(1) Work must fit into or with philosophy of life, otherwise there will be conflict. Emotional stability is required.

(2) Listen to your wife; she knows you best and has an honest evaluation, if you can stand to hear it!!!!

(3) I.Q. is not a measurement. Drive and ability to get along with people and sustained effort are measurements.

A plan is worthless if not put into effect.

IV. A CLOSER LOOK AT PLANNING

A. Definition of planning: It is the rational determination of where you are, where you want to go, and how you are going to get there.

B. Objective: This must always be identified and planned. This is not intended to eliminate risks. Risks are necessary, but planning will assure us we will have acceptable risks.

C. Specific planning: What is important, even more than planning is getting into the planning PROCESS. It must become a way of life. It is an on-going process; it must become a routine part of management.

(1) Planning takes place at three levels in an organization: with your own team, with your peer level, and with the responsible persons at lower level.

(2) Careful planning is difficult and requires time, thought, paperwork, systematic work, and commitment.

D. Characteristics of good planning:

(1) Objectively orientated

(2) Factually based

(3) Involvement with subordinates—plan with people, not for them.

(4) Assigns tasks and times

(5) Provides controls, both pre-operational and post-operational.

(6) Makes things happen, determines to an extent the future instead of being determined by it.

continued

Make your plan, review it, adjust, but keep on planning.

E. Types of planning

- (1) Conceptual plan—determining the objectives and goals specifically.
- (2) Strategic plan—5, 10, 15 year plan.
- (3) Operational plan—"where the rubber hits the road."

F. Planning processes

- (1) Basic considerations: In making a plan, two basic facts (base line of operations) must be considered.
 - a. The present situation which involves the specifying of the purpose, the organization and the resources.
 - b. The assumptions which must be made. These assumptions are the laws with which you operate, the economic and social situation and the self-imposed restraints. This leaves you with a gap between your plan and your final objective, i.e., you have the plan but the objective is still to be realized.
- (2) Planning Gap. This is the center of focus now; we must go from the base line to the objectives.
 - a. Review various alternative routes to objectives in bridging the gap.

Good results that come from bad planning is just good luck or the law of averages.

- b. Choose best plan, then make the decision: Who? What? When?
 - c. Identify certain check points along the way.
 - d. Establish controls.
- (3) Organization-wide planning requirements.
 - a. Participation of chief executive
 - b. A director of planning (often the same person as above)
 - c. A concrete plan for planning and a formal presentation of the plan required
 - d. A set of series of compatible, functional plans

V. PEOPLE AND PLANNING

A. The basic skills of a leader

- (1) Must be a good observer.
- (2) Must be able to listen.
- (3) Must be able to make a decision.
- (4) Must be able to select and work with people.

B. The role of a leader

- (1) Must give personal leadership to this plan for the future.
- (2) There must be merit reviews—written reports. This is a good discipline.

- (3) Politics within any organization is a symptom of poor leadership.
- (4) There must be performance checks.

C. Leadership and motivation

- (1) Motivation is related to a person's need, such as belonging, ego-status, self-fulfillment.
- (2) A balance must be maintained between a concern for people and a concern for performance.

Always focus in on purpose. This is more important than people and people relationships.

D. Problem people

A specific case. Charles has worked for an organization for 23 years. He was top of the line when he started, but he did not keep up with the job demands as business grew. What do you do with Charles?

- (1) Responsibility to objectives of organization is greater than responsibility to Charles. Must get Charles out of that position.
- (2) In mission context: The goal or objective of the mission must be kept in spot number ONE. That is more important than any one individual within the organization.
- (3) If a person doesn't do his part in reaching for the objectives, then he stands in the way and that is wrong in any organization.
- (4) Promote Charles. Give him a bigger office, a bigger title, but get him out of the way of fulfilling the goal or objectives that you are trying to reach.
- (5) Honesty and integrity must stand above subjective considerations if we have a job and want to get it done.

Organization is the means of enriching the quality of life—you help people attain their fullest potential. To do this you must operate out of a vision of the future.

VI. THE NECESSITY OF ORGANIZATION

A. To meet objectives. Always focus on the strengths of people—bringing out the best in them. Begin to develop ideal corporate structure; always look at ways in which effectiveness can be increased.

B. To understand the kind and number of jobs. First formulate the plan and then decide:

- (1) What must be done to implement it?
- (2) Who is going to do it?
- (3) What are the goals?

C. To clarify the responsibility

- (1) Name of the job
- (2) Objectives of the job
- (3) Scope of the job (position, status)
- (4) Working relationships
- (5) Responsibilities and authority
 - a. absolute
 - b. must have additional input from others before making decision
 - c. Only after permission is received from someone else can the decision be made. Prior clearance is necessary.

D. To minimize the operational involvement of leader. The higher the level of management, the more time is needed to think about the future and plan. There is also such a thing as spending too much time doing the things you are good in. Decentralization is not a geographical thing, but making decisions at the lowest possible level of management. It is a philosophy of management.

E. To develop people

- (1) United president concept: each takes care of his own area—must be no overlapping of responsibilities. Therefore organizational charts should be reviewed at least once a year.
- (2) You make decisions only with people who report to you. Must follow the "chain of command" idea. (A president who is busy with the condition of the floors is already an overpaid janitor!) People must not have authority in more than one area if at all possible. One person is responsible for one area.
- (3) Must spend much time exploiting, emphasizing the strengths of people, not their weaknesses.

F. To minimize conflict and confusion

- (1) Prepare for growth—plan ahead to avoid crisis situations.
- (2) Prepare for change—it is coming.
- (3) Examine areas of potential stress and competition, and plan to circumvent them.

G. The benefits of good organization

- (1) Understanding
- (2) Inner discipline
- (3) Better organization
- (4) More effective use of time and abilities
- (5) Improved planning for the future
- (6) More commitment on the part of all within the organization

Remain flexible always.

The tyranny of the moment should not overshadow the significance of the goal.

continued

A leader must always have time for mutual consideration with those who report to him, but an open door policy for everyone is wrong.

VII. LEADERSHIP CONTROL

A. Measuring

- (1) Pre-operational: directing performance in relation to the objectives
- (2) Post-operational: measuring performance towards objectives
- (3) Standards of measuring:
 - a. Written philosophy of the organization
 - b. written purpose of the organization
 - c. written identification of specific objectives

B. Standard of Procedure

- (1) Operation review: (the following should all be in written form)
 - a. Where are we now?
 - b. Where should we be?
 - c. What is the difference between the two?
 - d. Make a decision to act to correct the difference.
 - (2) Inform people. We take far too many things for granted. We assume people know, but usually they do not. They don't know as much as we think they do.
 - (3) Statistical reporting.
 - a. We must be interested here in the VARIANTS—where are we in relation to where we should be. This is the sole purpose of statistical reporting. If we are "on the beam" we need no statistical report.
 - b. Personnel changes must be included.
 - c. Manpower inventory must be included.
 - d. There must be internal audits.
 - e. Consultants' reports must also be included if there are any.
 - (4) The internal audit. Policies and procedures should be checked. People do what they are **inspected** to do, not what they are expected to do.
 - (5) Integrity.
 - a. Sandwich approach is wrong—i.e. slip in a bad word between two good (good-bad-good).
 - b. The rewards come in this area—inner discipline.
-

Accountability must *always* be present for every person in the organization.

VIII. PERFORMANCE STANDARDS

We must always be reviewing and appraising performance. These may at times be very subjective, but much of the subjectivity is eliminated when you go by written job descriptions, written goals, written evaluation reports that you discuss with the individual.

A. Purpose of review and appraisal

- (1) It helps to achieve objectives of the organization.
 - (2) It is directly related to results.
 - (3) It helps to develop the individual—something constructive rather than destructive. Every man must be measured, but he should assist in the development of the criteria by which he is measured. He must be in on what constitutes satisfactory performance for him—he should write that one up himself—and it should be approved (or at least accepted) by the person he is reporting to.
-

Individuals must understand and accept what their role is. This avoids confusion.

B. Why are they necessary: Standards

- of performance are useful in describing or coming to grips with:
- (1) controls. A person can set his own controls. It gives an opportunity for individual initiative.
 - (2) results
 - (3) achievement
 - (4) planning, organizing
 - (5) the span of authority
-

SUMMARY OF LECTURE SERIES:

A. Basis of management:

- (1) Management is action.
- (2) Professional management is **purposeful** action.
- (3) Purposeful action requires thought participation.
- (4) Speed of change requires more thought and participation.
- (5) Leader must spend time to talk and listen to people.

B. Techniques of Management:

- (1) What kind of organization are we (Philosophy and Purpose)
- (2) Where are we going (Objectives)
- (3) How will we get there (Planning)
- (4) Who will get us there (Organization)
- (5) How well are they performing (Standards of Performance)
- (6) How well did they do it (Rewards and appraisals)
- (7) How can it be done better (Development)
- (8) What is it worth (Compensation and rewards)

C. Philosophy of Professional Management:

- (1) The organization grows as individuals within it grow.
- (2) Leadership is responsible for growth and development of individuals.
- (3) Leaders must be a catalyst (coordinator) between organization's objectives and the individual's development and achievement.
- (4) Leaders should be easy to follow:
 - a. because they have a mission.
 - b. because they practice participative management.
 - c. because they are intellectually mature and have integrity.
 - d. because they are emotionally stable (no party politics).
 - e. because they appeal to a man's finest and most productive qualities.

Every person must be measured. Every person must be accountable. Every person must be inspected. This brings out the best in a person.

C. Characteristics of good standards of performance

- (1) Standard is base-line—from this base-line performance is measured.
- (2) What are the results?
- (3) What are the symptoms within the organization?
- (4) Are the methods reviewed periodically? Methods must be measurable. The standards of performance are written by the man to be measured.
- (5) Standards of performance should be challenging and attainable.

D. Procedures to follow in establishing standards of performance

- (1) Establish the climate—there must be a good climate in which all work together.
 - (2) Participate in establishing objectives—all concerned should be in on the planning.
 - (3) Stress individual responsibility—each in his own area of responsibility.
 - (4) Discuss together what constitutes satisfactory performance.
-

You have a good organization when people are evaluating themselves. This is a built-in motivation factor. This avoids having a happy ship—which sinks!

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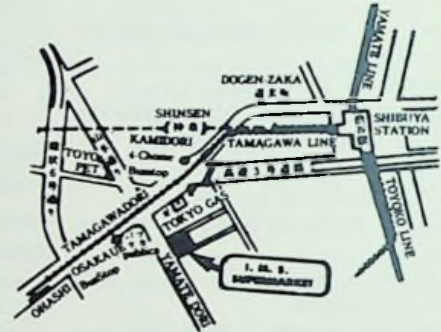
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In 1966 the World Congress on Evangelism was held in Berlin. Delegates from around the world attending this historic gathering carried back to their respective countries the sense of urgency and enthusiasm for a renewed emphasis on Biblical evangelism. In 1968 the Asian-South Pacific Congress on Evangelism was held in Singapore. The fire, started in Berlin and relit in Singapore, sparked national evangelism seminars in most Asian countries. In 1974, Japan will hold its congress.

At the annual Japan Evangelical Association (JEA) meeting held at Amagi Sanso in June 1972, the concrete proposal to hold a congress was presented for consideration. It was received with enthusiasm and the JEA executive committee was encouraged to start laying the foundation for the congress. The congress will be held under the official sponsorship of the JEA.

The dates for the congress are June 3-7, 1974 at the Kyoto Kaikan (in Kyoto). Tentative plans call for 1200 delegates to be invited who will represent every Christian group in Japan. Approximately one half of the delegates will be laymen.

On February 26, 1973 the Central

JAPAN CONGRESS ON EVANGELISM

by Maas Vanderbilt

Committee met to formally announce the place, date, and other details of the congress. This Central Committee is composed of twenty members each from the three charter groups who initially organized as JEA. These groups are the Japan Protestant Conference (JPC), the Nihon Fukuin Renmei (JGA) and the Japan Evangelical Missionary Association (JEMA). The Central Committee has announced the following Congress Executive Committee:

- Chairman Ando Nakaichi
- Vice Chairman Oyama Reiji
- Vice Chairman Vern Strom
- Executive Secretary Hatori Akira
- Assistant Secretary . Funakoshi Takichi
- Assistant Secretary Ohashi Takeo
- Office Manager Ariga Keichi
- Prayer Committee ... Hongo Zenjiro
- Program Committee Izuta Akira
- Finance Committee
..... Ikemoto Kinzaburo
- Auditorium Committee
..... Funata Takeo
- Lodging Committee (not yet decided)
- Advertising Moriyama Satoshi
- Records Murase Toshio
- Public Relations Eric Gosden

Office Secretary Miss Kakuda *Treasurer Ikemoto*

PROPOSED BUDGET

Income	
Registration Fees	2,400,000
Congress offerings ...	1,500,000
Charter members	2,100,000
Share Partners	4,000,000
	10,000,000
Expenses	
Rental	1,000,000
Meals, snacks	1,300,000
Travel help	2,000,000
Honorarium	400,000
Meetings	1,350,000
Office	1,000,000
Office help	1,200,000
Correspondence	200,000
Printing	500,000
Advertising	100,000
Supplies	100,000
Miscellaneous	850,000
	10,000,000

The various committees are now engaged in working out the many details and logistics involved. The Executive committee urges each Christian in Japan to:

- Pray**—that God's will be done
- Respond**—reactions from each are welcome so that the congress will meet the needs and desires of each
- Support**—the congress by becoming a share partner.

Executive Secretary Hatori

Vice Chairman Oyama



みんなで 見ましょう!!

12



The Christian Audio Visual Center in cooperation with Japanese churches, individual Christians and missionaries is presently running a 13-week series of fifteen minute programs on Channel 8 TV. The series of films is called *Tanoshii Sekai* (Enjoyable World) and features Moody science type films which are geared for children.

Missionary John Schwab, spearheading this TV outreach, reports that a previous TV series aired across Hokkaido received a response of nearly one thousand letters and contacts. The Tokyo (Kanto) series will run from April 7 through June 30 every Saturday morning at 7:15 am The Osaka (Kansai) series will run from April 15 through July 8 every Sunday morning at 7:00 am.

たのしい 世界

enjoyable world

by John Schwab

LET US TOGETHER EXPECT GOD TO DO A NEW THING THROUGH THIS
UNIQUE TV SERIES.

Kanto: Every Saturday 7:15 a.m. on Fuji TV Channel 8. April 7-June 30

Kansai: Every Sunday 7:00 a.m. on Mainichi TV Channel 4. April 15-July 8

GOALS OF THE TV SERIES

The aim and prayer of participating pastors, laymen & missionaries is:

- ** To *present* the *Message clearly* to children of the Kanto Plains.
- ** To reach into homes, influencing parents for Christ through their children.
- ** To take advantage of this series for a *natural personal contact*, through neighborhood visitation.
- ** To get hundreds of *new children started* in Sunday School and/or home Bible clubs.



WHAT CAN YOU DO?

- *** PRAY—before, during and after the TV series, for miracles in many lives. Incredible as it may seem, Kanto-Kansai TV-viewing potential is an unbelievable *52 million people!* Pray that *MANY* will switch on their TV to “Tanoshii Sekai.”
- *** INFORM PASTORS AND CHRISTIANS about these exciting possibilities.
- *** TRUST GOD for open doors to parents of youth contacted through the series.
- *** SHARE—by giving, as the Lord directs—¥3,500,000 still needed.



HOW TO TAKE PART

- *** To *enlist Christians* from churches throughout the Kanto Plains area to *share* in a wide distribution of ‘chirashi’ handbills to friends, neighborhood homes, schools and wherever they can. . . Also to put up colorful 4-month calendar posters in barber shops, bath houses, beauty shops, etc., to further publicize the telecasts.
- *** To *hold home meetings*, (ideally on Saturday afternoons-or Sundays, where there is no church) for children who have seen the program. Specially prepared guidebook gives fuller meaning and application of each week’s film, for use of group leader.
- *** To *use* “Tanoshii Sekai” *guidebook* along with Sunday School curriculum for the Sundays of April through June wherever possible.
- *** To encourage Christians to *give* “*monitor postal cards*” to friends, neighbors, and relatives (asking them to paste on ¥10 stamp ahead of time). Think of it-in the recent Hokkaido Christian TV series just about 50% of those *responding* to the telecasts *had received* a ‘*monitor card*’ from a Christian friend.
- *** To get children to *write in* for special mail gift offer. Special youth badge and attractive Bible story booklet will be sent *to your church*, if your stamp appears on the monitor card. Someone from your church will then make personal delivery of the gift.
- *** To encourage interested children to go to your *summer Bible camp* (or a Bible camp recommended by the church.)
- *** To build *bridges of friendship* to homes of children who view the telecasts—by visiting their homes and meeting their parents. Asking their impressions of the programs can open meaningful conversations several times during the 13-week period.



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FAR EAST CHAMPIONS



Coach Fitzgerald, Tom Norton, Peter Waid, Tim Van Schooten, Craig Cox, Eddie Graybill, Manager Harper Brady, (front row) Dave Marsden, Rick Moe, Mark Halstrom, Mark Swenson, Jon Reasoner, Manager Jim Sytsma.

KNIGHTS WIN!

The Christian Academy basketball team coached by Gene Fitzgerald successfully defended its championship both in the Japan High School League and the Far East High School Tournament. Coming through the league undefeated with a 26-0 record, the Knights went into the Far East tourney to do battle with a strong field of teams from all over the Far East. Displaying a precise teamwork rarely found in high school teams and setting up the strong defense which has become a trademark of the CAJ teams, the Knights easily defeated the Seoul American team 93-16, setting a new tourney record of the largest margin of victory. In subsequent games, the Knights set back the St. Mary Titans and the Chofu Vikings. A strong, tall team from the 1400 student Okinawa Kubasaki High School promised to test the Knight's strength in the tourney final. After a first half in which the Knights could muster only a three point lead, the well-trained squad of Coach Fitzgerald reeled off eight straight points in the second half while holding the opponent scoreless, and the standing room only crowd

knew that the Knights had their fourth consecutive championship. The Knight's 6'7" center and leading scorer Tim Van Schooten and steady, heads-up guard Rick Moe were chosen on the All-Tourney all star team. During the last eight years under Fitzgerald's tutorship, the Knights have won 181 games while losing only 20; have gained the League championship six times and walked off with the Far East Tourney crown the last four years. Fitzgerald will be taking a leave of absence for a year and he has let it out that he would not mind trying his hand at coaching on the college level.

ESSENBURG ON FURLOUGH
Dr. Martin Essenburg, headmaster at the Christian Academy in Japan since 1959, left Japan on March 30 for a short furlough with his family. Mr. Ray Olstad will be filling in during Essenburg's absence.

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HOKE LEAVES

Don and Martha Hoke left Japan on March 20 to take up residence in Lausanne, Switzerland. Don has been appointed as director for the forthcoming International Congress on World Evangelism.

DR. PETER BEYERHAUS

Dr. Beyerhaus, well known evangelical leader, spoke at several schools and mission gatherings during a recent trip here. He is the Director of Missions at the University of Tübingen (Germany) and the architect of the recent evangelical statement of faith called the "Frankfurt Declaration."

DR. MYRON S. AUGSBURGER

Dr. Augsburg, popular evangelist and conference speaker, will be the main speaker at the Deeper Life Convention to be held at Karuizawa from August 2-5. Besides serving on the National Association of Evangelicals board, he is the author of nine books among which are *Called to Maturity* and *Quench Not the Spirit*.

CHARISMATIC MEETINGS

Two outstanding leaders in the worldwide spiritual renewal, Dr. Herbert Mjord and Don Odon, recently held a series of meetings in Japan. Traveling with Dr. Mjord was Rev. Westberg, pastor of a thriving church in Oregon. Dr. Mjord was a key speaker at the recent World Conference on the Holy Spirit held in Minneapolis which drew over 10,000 people. He was for years an evangelist with the American Lutheran Church. Both Dr. Mjord and Rev. Westberg were on their way to Ceylon where a revival is presently taking place.

Mr. Odon, Hungarian born but now living in England, has had a very effective ministry in Europe in areas where few evangelical churches are found. His ministry has been attended by unusual signs, especially healings.

NAOE NAGANUMA DIES

Mr. Naganuma, founder of the Tokyo School of the Japanese Language, died of a heart attack on Feb. 9. He was 78. Mr. Naganuma began the Tokyo school in the post-war era and hundreds of missionaries first learned Japanese at this school using his texts.

DR. PETERS AND REV. BANKS

Dr. George Peters, widely known authority on missions and Rev. Stanley Banks, popular conference speaker will be the main speakers at the annual JEMA conference to be held July 29-Aug. 1, 1973 at Karuizawa.

MISSIONARIES WRITE

Ken Roundhill, serving with the Worldwide Evangelization Crusade and active in Inter-Varsity (KGK) in Japan, had his recent book *Prescription for Today's Missionary* published. This is a guidebook for any young person thinking of service at home or abroad.

Former Japan missionary Dorothy Pape (TEAM) has written a book telling the story of "Jiro" Yamanouchi, presently with the staff of PBA and leader of the folk music group called the "Good News." The book is entitled *He Wanted to Die*.

MISSIONARIES GET HOUSES

Because the Grant Heights US Army military facility is being returned to the Japanese government, numerous missionaries were able to purchase or receive free many private houses. With lumber prices jumping nearly 50%, the usable lumber gained from these buildings will be a boon to mission building programs. Especially involved in this project were missionaries from the Japan Evangelical Mission.

KESWICK CONVENTION

The 12th Annual Japan Keswick Convention was held as usual at the Hakone Kowakien Hotel on February 27-March 2. Featured speakers this year were Alan Redpath, Paul Rees and H. M. Arrowsmith from Australia. Enrollment for the convention continues to remain in the twelve hundred figure.

JESUS CHRIST SUPERSTAR

The rock opera "Jesus Christ Superstar" will be performed at the Sun Plaza in Nakano, Tokyo, June 19-July 5, 1973. The Lutheran World Federation Broadcasting Service is assisting the Shiki Theatre Company with translation and theological interpretation problems as well as the publicity for the churches. (JMM)

JANET LYNN IN JAPAN

Janet Lynn, dynamic Christian and world champion figure skater, will appear in a series of youth rallies scheduled for Tokyo's Kyoritsu Hall and Hibiya Park from July 3-8, 1973. Joining Janet Lynn will be the Continental Singers, a 40-voice contemporary music group. A number of evangelical leaders including Paul Ariga, Koji Arai, Akira Hatori as well as others are serving as advisers. Kenzo Nakagawa is chairman of the sponsoring committee and Missionary Ken Wendling (ELI) has been responsible for contacting Miss Lynn.

ALL JAPAN CAMP STAFF TRAINING SESSIONS

The 4th annual All Japan Camp Staff Training meetings were held in Tohoku on March 20-23; Kanto on March 26-29; and in the Kansai on April 2-5. These meetings were for those who are involved in Christian camps in Japan. Guest speaker at the meetings was Dr. Bill Bynum, a specialist in Christian camps and an active member of Christian Camping International. The program was under the supervision of Missionary John Schone. The camps operating in Japan sponsored the sessions.

ALL ASIA MISSION CONSULTATION

Representatives of 16 Asian countries will meet in Seoul, Korea on August 27-30, 1973. The purpose of this new organization and meeting is to afford an opportunity for Asians involved in missionary sending to discuss the possibilities for mutual consultation, coordination, and extension. Representatives from Japan are Akira Hatori, Andrew Furuyama, and Nobuo Hara.

FILM EVANGELISM SEMINAR

The 6th annual Film Seminar, sponsored by Christian A-V Center, Team-Aved, Billy Graham Evangelistic Association, and Shalom Corporation was held at the Hachioji Seminar House on January 29-31. New films, audio-visual techniques, and relating films to evangelism were the main topics of discussion. Mr. Susumu Hani, well-known film producer and director spoke on "My life as a film producer."

YASUKUNI SHRINE PROBLEM

Six hundred people gathered at the Hibiya Public Hall in Tokyo on February 11 under the theme "What does Yasukuni mean to us—Let's make it a daily struggle." "In spite of strongly divided opinion, National Foundation Day was established by the Liberal Democratic Party in 1967; at that time laborers were opposing its establishment but as the years have passed most of them look upon it simply as a good day for leisure. However, we who are involved in the Yasukuni Struggle look at the establishment of this day as another attempt to strengthen the Emperor system and as a symbol of our shallow democracy," so spoke Rev. Hidehiko Fujita, chairman of the NCCJ Special Committee on the Yasukuni Problem.

The bill for the nationalization of the Yasukuni Shrine has been submitted to four regular Diet sessions but dropped due to the opposition of many who see in the bill a constitution forbidden tie-up between the government and Shintoism.

Mrs. Yasuko Nakaya, a widow whose husband was killed while on duty as a member of the Japan Self-Defence Force told of her husband being enshrined by force in Yasukuni even though Mr. Nakaya was a Christian and had been given a Christian burial. (JCAN)

BUDDHISM PREDOMINATE RELIGION AMONG JAPANESE LEADERS

Buddhists still dominate the religious statistics in Japan. Of the 110,000 surveyed, 44,989 indicated a religious affiliation. Buddhism was stated as the person's religious faith by 40,130, next was Christianity with 2,489, followed by Shintoism at 2,019. The Christian percentage of 2.3% runs more than double the rate of church membership which is generally estimated to be around 1% of the whole population. Broken down by categories, Christian replies were:

Christian-general	1,516
Catholic	429
Protestant	395
Anglican	111
Non-church	23
Other	15

(LWFBS)

JCAN = Japan Christian Activity News
 KNL = Kyodan News Letter
 LWS/BS = Lutheran World Service Broadcasting Service
 JMM = Japan Mass Media (LWS)

TELL

A new English telephone counselling service called "TELL" will soon be inaugurated in Tokyo. Dorothy Dessau, psychologist and social worker, is assisting the committee of ten in getting

the program started. Missionary Ian MacLeod (Kyodan) is chairman of the committee. This new Tokyo English Life Line will parallel the popular Japanese counselling service called "Inochi no Denwa." (JCAN)

CHRISTIANS IN NEW HOUSE OF REPRESENTATIVES

Twelve Christians are among the persons elected or reelected to the Lower House of the Japanese Diet in the December 10 elections. Listed below are the names, and identification of the persons, as given in the *Kirisuto Shimbun* of Jan. 1, 1973.

Name	Age	Denomination	Party	No. of Term	where from
Mr. Shutaro Matsuura	75	Kyodan	LDP	12	Hokkaido
Mrs. Mitsu Kaneko	58	Episcopal	JSP	1	Tokyo
Mrs. Takako Doi	44	Kyodan	JSP	2	Hyogo
Mr. Juko Nakamura	62	Catholic	JSP	5	Nagasaki
Mr. Takeshi Honna	60	Japan Seikokai	LDP	9	Hokkaido
Mr. Hyosuke Niwa	60	Kyodan	LDP	7	Aichi
Mr. Masayoshi Ohira	61	Non-Church	LDP	9	Kagawa
Mr. Nikichi Shirahama	64	Catholic	LDP	8	Nagasaki
Mr. Makoto Tanabe	49	Kyodan	JSP	4	Gumma
Mr. Tamio Kawakami	47	Kyodan	JSP	2	Hyogo
Mr. Jun Shiozaki	55	Genshi Fukuin	LDP	2	Ehime
Mr. Tsumichiyo Asato	69	Genshi Fukuin	Okinawa Socialist	2	Okinawa

*LDP=Liberal Democratic Party
 JSP =Japan Socialist Party

(JCAN)

KYODAN STATISTICS RELEASED

Recent statistics of the United Church of Christ in Japan shows an upward trend of 7.2% in adult baptisms. Giving for evangelistic outreach was up 12.8% and overall giving was up 11.5%.

	1971*	1970**
Number of churches	1,646	1,643
Established congregations	1,339	1,335
Preaching points	307	308
Number of members	200,800	204,842
Active resident members	100,197	102,287
Active non-resident members	31,109	32,038
Average Sunday worship attendance	46,112	47,543
Baptisms during the previous 12 months	3,222	3,012
Adults	2,860	2,688
Children	362	344
Number of active ministers	1,958	2,017
Ordained	1,590	1,607
Serving in churches	1,414	1,432
Serving in other assignments	176	175
Licensed preachers	368	410
Church schools	1,466	1,527
Students	105,086	110,443
Average attendance	71,740	73,896
Offerings (millions of yen)	1,773	1,589

(KNL)

* From April 1971 to April 1972 ** From April 1970 to April 1971

CONFRONTATION



OF

CHRISTIANITY

AND

NATIONALISM

IN JAPAN

18

by Keiichi "Paul" Ariga

On August 15, 1549 Francis Xavier landed in Japan and began almost immediately to propagate Catholic Christianity. Initially, the Japanese unaware of the issues involved, enthusiastically welcomed the mysterious religious message of the Portuguese, as well as their muskets and other fascinating implements, until there were almost 300,000 Christians. Later, when the religious teaching of the foreigners came to be looked upon as subversive, the Japanese carefully selected for their own use only those aspects of Western civilization that could be accommodated without disruption to their traditional social structure.

Three different motives for the acceptance of Christianity were each conditioned by the social class structure. (1) The upper classes desired to procure favorable foreign trade relationships. (2) Oda Nobunaga, one of Japan's greatest military leaders, seemed plainly interested in firearms. (3) The steadfast refusal of many to recant under threat of torture suggests that many were genuinely attracted to the value of the Catholic beliefs. Most of these came from the lower *samurai* strata and from the peasantry.

The Catholic method of proselytization, that of beginning at the top with the elite—Xavier asked to see the Emperor or Shogun—partly explains the phenomenal success of their early missionary endeavour in Japan. But it also accounted for its later rejection, because upper class motivation was not primarily religious but secular. Also mass conversions sometimes resulted more out of loyalty of vassals to their Catholic lords, than out of genuine religious motivation.¹

The finding of a map of the colonial possessions of the King of Spain on a ship wrecked in Shikoku on October 19, 1596 raised questions. Hideyoshi's minister—Masuda Naganori—asked if the Christian missionaries had prepared the way to the obtaining of these possessions. The affirmative answer served to confirm suspicions of the ultimate aims of the Christian missionaries, and persecution followed. On February 5, 1597, "The Martyrdom of Twenty-six Saints" took place—six Franciscans, one Jesuit, and nineteen Japanese converts being crucified. Persecution was intensified by succeeding Shoguns in a typical basic reaction pattern characteristic of power figures in totalitarian states.

In 1914 Ieyasu issued the Great Edict of Annihilation to completely eradicate Christianity from Japan, missionaries being expelled and many of their followers martyred. The number

of martyrs has been listed as high as 200,000 but this appears to be stated out of sympathy for those who suffered in any way.

MODERN SHINTO NATIONALISM

Internal changes in Tokugawa Japan included the establishment of a money market, urbanization, better communications, the impoverishment of the *samurai* class and the enrichment of the merchants, a new middle-class artistic and literary culture, together with the rise of new religious sects and the increased fervor of Shinto nationalism focusing on the person of the Emperor.² However, broad structural features like the family, the social class and the value system remained constant. Government was the dominant influence in the social structure, reinforced with the powerful emperor system. Social class was determined to a large degree by proximity to the Emperor. Religious values were usually means to the end of strengthening government policy.³

With the coming of the Meiji government, a Confucian-supported Shinto best served the administration or its way to militant nationalism. Based on the age-old theme of worshiping the emperor, undergirded by Confucian virtues, and having the advantage of being Japan's only truly indigenous religion, this faith was soon made synonymous with patriotism.

PROTESTANT DEVELOPMENT IN JAPAN

In 1859 Christianity was once again being propagated in Japan by foreign missionaries largely from America, among them Dr. Guido Verbeck who as an advisor to the Japanese government encouraged the development of the institution which became Tokyo University. Also noteworthy is Dr. J. C. Hepburn who devised the most widely used system of romanization of the Japanese language.

The period 1859-1959 is sometimes called "The Protestant Century," with 1883-1889 a time of strong growth. Winburn Thomas cites as reasons for this: (1) Friendly political relations. (2) Many leaders saw Christianity as identified with progress, and as a civilising force. (3) The uniqueness of the Christian faith still aroused a great deal of interest.⁴ Yet the emphasis in this period of success was not on numbers but on the individual, and standards for church admission were kept high. However, the destructive influence of liberal theology from within, and the oppression of ultra-nationalism from without gradually choked the life of the young church.

continued

Beginning in this issue, the *Harvest* introduces to our readers selected parts of a thesis written by Mr. Keiichi Ariga. Mr. Ariga, well known throughout Japan as an associate of Evangelist Koji Honda, recently completed a year's study at Fuller Seminary School of Missions. He has done extensive research in connection with this thesis and he has graciously allowed the *Harvest* to print sections of special interest to missionaries. The *Harvest* wishes to thank Missionary Eric Gosden, longtime acquaintance of Mr. Ariga, who has done the editing for this series of articles.

In 1885 Dr. Wilfrid Spinner, and in 1887 Otto Schmiedel came to Japan introducing the liberal theology of the Tübingen School in Germany. The German source of the new theology made it appealing to the Japanese, for Germany was looked to as the source of the most advanced scientific and philosophical knowledge. Japanese students educated in Germany returned to man posts in the government and school systems. However, mission schools were established and maintained by American missions, with American-trained Japanese leaders. "Thus in course of time, the gap between the cultural world created by the government universities, and the cultural world created by the mission schools became quite noticeable."⁵

GOVERNMENT CONTROL OF EDUCATION

On February 11, 1889 a new constitution was promulgated by the Emperor Meiji, and in October 1890 the Imperial Rescript on Education was promulgated. These documents expressed essentially the political, social and cultural aspirations of the bulk of the nation. The custom of bowing to the picture of the Emperor in the schools began to reinforce the ancient sanctity of the ruler. This reacted against Christianity, and Uchimura Kanzo was one who refused to bow at the reading of the Rescript. He was an exception. For church leaders refusing to compromise there were three possibilities: (1) Follow Uchimura's example. (2) Build up the church in seclusion from society as Uemura Masahisa. (3) Try to find a new front for Christianity in socialism and social action as did Abe Isoo and others.

On the other hand Kanamori Tsurin attempted accommodation with "Japanese Christianity"; Yokoi Tokio made an effort to harmonize Confucianism and Christianity; Ebina Danjo tried to synthesize Christianity with Shintoism; and Tokutomi Ichiro represented others who came to favor omnipotent imperialism.⁶ By the early 1920s the economic depression following World War I, and the American Oriental Exclusion Bill (1924) denying immigration to Japanese, served to persuade the Japanese that their government's policies were justified.

The Japanese call the period 1931-41, the dark valley, for those were the years when personal freedom was thoroughly suppressed. The growing storm of ultra-nationalism and expansionist policies picked up typhoon velocity and was not to be stopped until it had destroyed Japan itself. Japan was the first Asian nation to experience "one full cycle of nationalism: birth, maturity and decline."⁷

The Occupation that followed aimed at nothing less than the complete overthrow of the traditional social structure. On October 4, 1945 a directive came from the Allied Headquarters on the "Removal of Restrictions on Political, Civil and Religious Liberties." This was followed on January 1, 1946 by the Emperor's announcement that "The ties between Us and Our people... are not predicated upon the false conception that the emperor is divine."—Thus it was that Shinto ceased to exist as a state religion, but it remained a question as to whether it had ceased to be the national faith.

GOLDEN OPPORTUNITY

The immediate post-war period presented the Christian community with an extremely favorable political environment, and in 1947 Tetsu Katayama, a Christian socialist, became premier. Partly because of the favorable conditions as well as the emotional needs of the time, the response to the Christian message was unprecedented in the history of the Church in Japan. Claims were made of over 500,000 conversions. Missionaries came in large numbers, and of the 2017 Protestant missionaries who came to Japan during the first nine years after the war 1637 were Americans.

By 1955 it was evident that Shinto was not dead—at least in its symbolic value to the Japanese people. On New Year's Day of that year 3,400,000 people visited the Meiji Shrine in what the *Asahi Evening News* called "the greatest pilgrimage on record anywhere."

RISE OF NEW RELIGIONS

The post-war nationalistic sect that has caused the most sensation is Soka Gakkai. Started as "Soka Koiku Gakkai" shortly before the war by Tsunesaburo Makiguchi it had a following of 3,500,000 by 1970. The founder was strongly influenced by pragmatism and

neo-Kantianism, and tried to combine these teachings with his Buddhist Nichiren faith. The militant leaders of Soka Gakkai have published many pamphlets against Christianity.

A survey made by the United Church of Christ in Japan in 1958 indicated that a recession in church attendance had already set in. Taking 1948 as 100% for attendance rating, from 1948-1951 there was an increase to 170%. But from 1951-1957 there was a decline to 95%, 5% below the 1948 level. Yet according to a survey made in June 1968, statistics showed that after the Billy Graham Tokyo International Crusade of that year, the baptized numbers were twice as many as in other years. More recently the conviction has grown that Church Growth is the crucial problem and the key to the expansion of Christianity in Japan; with Total Mobilization Evangelism, aiming at group conversions, laity mobilized and home Bible study groups, as a newly emerging patterns.

That Christian values are appreciated by many Japanese is evidenced by the almost three million who answered in a government survey that they preferred the Christian faith. Before there is a complete resurgence of nationalism, and while in the providence of God the traditional political and social barriers are shattered, we can surely face the future with optimism. As Dr. Donald McGavran wrote after his visit to Japan: "I am convinced that great church growth in Japan is both the will of God and within the reach of the existing church."⁸

Footnotes

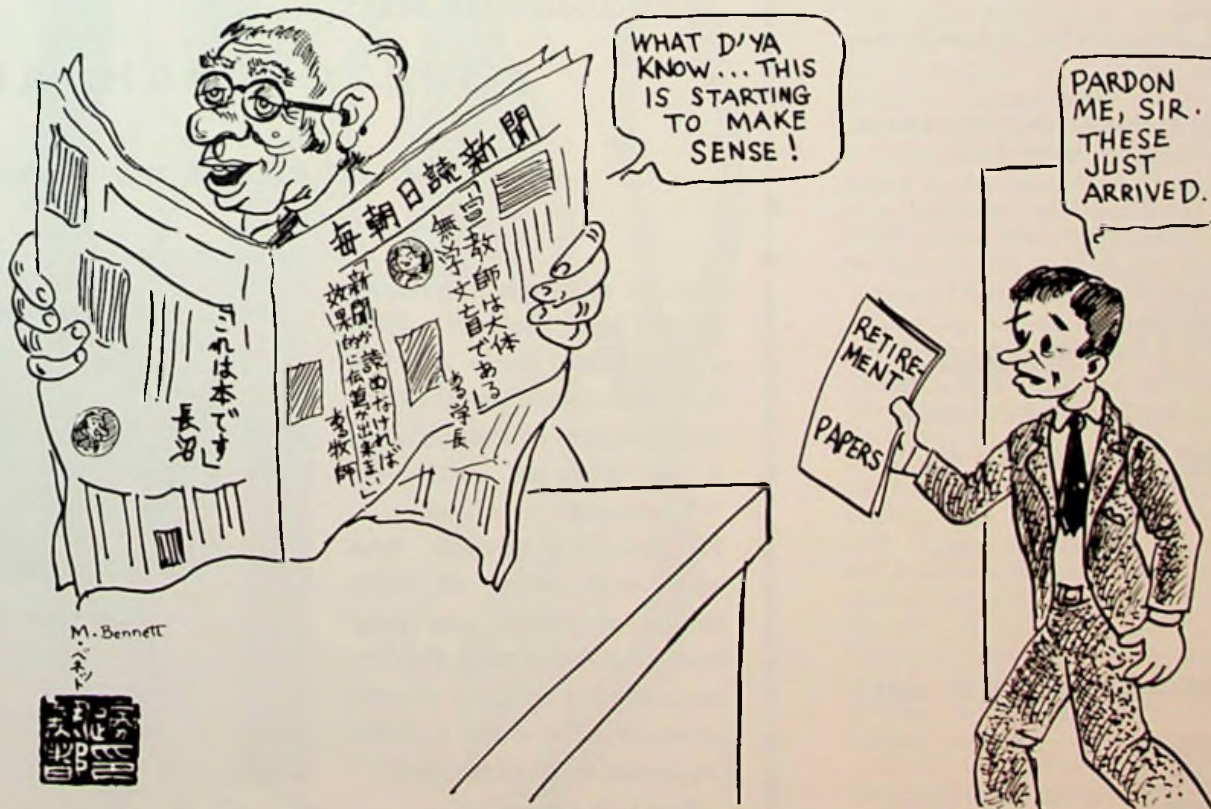
1. K. S. Lee, *The Christian Confrontation with Shinto Nationalism*, p. 77.
2. Robert Bellah, *Tokugawa Religion*, p. 11.
3. *Ibid*, pp. 13, 39-40.
4. Winburn Thomas, *Protestant Beginnings in Japan*, pp. 164-174.
5. Watanabe Zenta, *The Lack of Cultural Consciousness and Power in the Church in Japan*, p. 49.
6. Masao Takenaka, *Reconciliation and Renewal in Japan*, p. 64.
7. Maruyama, *Thought and Behaviour*, p. 137.
8. Charles W. Iglehart, *A Century of Protestant Christianity in Japan*, p. 273.
9. Donald McGavran, *Church Growth in Japan*, Japan Harvest, Winter 1968-69, pp. 15-22.



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CHARISMATICS IN JAPAN

The following is a series of articles related to the "Charismatic Movement" in Japan. These are a report on the Hayama Seminar, the Holy Spirit Seminar and three area reports. These articles express the opinions of the contributors and not necessarily those of JEMA. Ed.

23

14TH HAYAMA SEMINAR

The 14th Annual Hayama Seminar was held at Amagi Sanso in Shizuoka Prefecture Jan. 4-6 with more than 100 Protestant missionary men in attendance, a new record. Papers on the general theme, "The Contemporary Work of the Holy Spirit," ranged in breadth from Donnel McLean's Pentecostal view of the Baptism and gifts of the Holy Spirit, to the subjects of emotional health dealt with by Melvin Bradshaw, and social concern, treated by Oliver Bergh.

In the Pentecostal view, Donnel McLean emphasized the baptism of the Holy Spirit as a starting-point experience distinct from conversion, an inundating experience, and a surrender experience that gives a sense of divine power to the recipient. Clifford Horn in a traditional view concluded that the Spirit in the New Testament refuses to be forced into a dogmatic mold.

James Phillips' historical survey highlighted representative movements based on different views of the experience of the Holy Spirit, ranging from Montanus in the 2nd century to Charles Parham and the Pentecostals in the 20th. He found their origin in periods when the church was "insufferably stuffy, when there was social turmoil and transition," and concluded that these movements are "both cause and product of new ways of interpreting history. They reject views that see Christian eschatological hopes frozen in past institutions which block the coming of the genuinely new into history."

Lively discussion was aroused by Clark Offner's paper on "The Work of the Holy Spirit in the Japanese Cultural Setting." "Evidence of the work

continued



of the Holy Spirit is better determined by resultant attitudes or quality of life than by words or verbal confessions . . . Consider the Japanese sense of mystery and awe in respect to nature, the feeling of being surrounded by divine influences, the peculiar appreciation of natural beauty" as evidences of the work of the Holy Spirit in Japanese culture.

Neo-Pentecostal movements in both Catholic and Protestant churches were described in depth by Richard Sytsma. Official statements from many of these churches indicate a shift from traditional views to an openness toward charismatic experiences and gifts. One denomination advised: "If your minister is a Neo-Pentecostal, accept the fact calmly and affectionately."

Flashes of the early church in the Jesus People movement were recognized by Philip Foxwell in their joy, bold witness, radical transformation (from drugs, for example), and communalism. He decried their anti-intellectualism and over-simplifications, and their isolation from family and established church.

Melvin Bradshaw described the Holy Spirit as working through pastoral counseling, "leading into all truth, creating community—an I-Thou relationship, giving that extra measure of sensitivity which makes the difference between mere technique and real insight.

Oliver Bergh saw human relations and social concern as the main issue of our age and therefore the arena of the Holy Spirit, and cited developments in psychology, understandings of marriage, race relations, and ecology as the work of the Holy Spirit. "The status quo ought not to be sacrosanct." The Holy Spirit is an agent of change.

Hayama Reports containing all the papers will be ready for distribution in May. Those wishing a copy of the booklet may contact Carl Beck.

—by *Clem Walbert*



Don McLean



Clifford Horn



Richard D. Sytsma



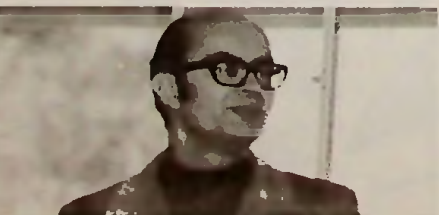
James Phillips



Phil Foxwell



Clark Offner



REACTION TO HAYAMA

by *Frank Cole*

For me, Hayama conference was a time of testing tentative conclusions in regard to tongues and its relation to the baptism of the Holy Spirit. Tongues as a gift was not extensively discussed, and is a distinctly different issue.¹

I. The **divisive nature** of the tongues issue was clarified. Since tongues tend to distinguish between "1st and 2nd class" Christians, something like the "carnal" and "spiritual" Christians' distinction of I Corinthians, it is natural to expect a certain amount of ill feeling to develop among those who haven't been "baptized."

However, the attitude of the "glossolalists" also often tends to cause friction. Many of these went to Hayama conference to assist others in receiving the "baptism" rather than to study the issue. Their assumption was that "since we have had the experience, there is no reason for us to question our conclusions; but those who haven't been baptized by the Holy Spirit ought to reconsider their position."

Among Christians, division and strife can be avoided by not discussing differences or by freely discussing differences with a mind that is sufficiently open to make one reconsider his own position upon hearing new significant evidence; but when one has determined beforehand that one's own position need never be open to examination, discussion becomes pointless and divisive.

Oddly enough, tongues have united some evangelicals with some such as Roman Catholics, even though their heretical views remain unchanged.²

II. **Exaggerations** are a hinderance to objective study. A number of publications have pointed out this tendency amongst glossolalists.³ I have also noticed this tendency, not so much at Hayama as at other meetings. I was able to check up on several reports of packed churches primarily in Hokkaido and Kyushu and found them to be gross exaggerations. One speaker falsely tied



the Canadian revival to the tongues movement. Mention is often made of cases where foreigners have heard their own language spoken at tongues meetings. However, some nonglossolalists have interviewed witnesses and found that they only claimed to have heard a few isolated words in their language.⁴ Such exaggerations tend to cause suspicion on all reports.

III. The **"Baptism" experience** was considered by many as self-authenticating. "After all, how can one who has never had the experience judge its value?" If this logic is valid, we can't judge Hinduism until we become a Hindu. Satan used this same logic on Eve back in the garden.

The basic difference between most glossolalists and non-glossolalists is the place of experience. The glossolalists give primacy to experience rather than to Scripture. This is not to say that the Bible is ignored, but most begin with the experience, then seek to give it Biblical justification rather than letting their experience come as an outgrowth of objective study.⁵ One missionary commented, "The Holy Spirit is a person, we don't study Him, we experience Him." This sounds very pious, but do we not experience faith in Jesus in part, at least, through the written Word? Do we not come to know God's love through His written "love letter"?

If the experience itself is self-authenticating, what criticism can we make of Hindus, Buddhists, Mormons, Voodoos, and Spiritists who also experience tongues? If the experience itself is self-authenticating, can we ignore the following experience of a fellow missionary to Japan? "About my coming out of the Pentecostal movement, I suppose the thought that haunted me more than anything else was, 'If Christianity is a miracle religion, it ought to produce miracle results.' I thought I had tasted some of that miracle, but when the first wave of false spirituality wore off and I found that I could still speak in tongues though I was lukewarm, not reading the Word, not testifying for Christ, and even indulging in known sin, I realized that I had nothing but a shallow deception. Being weaned away from the Word and unable to pray except for an unintelligible babble, I soon dropped deeper into a backslidden condition than I had ever experienced before."⁶ If the experience is self-authenticating, my "baptism" at salvation when 13 years old is also valid . . . and I didn't speak in tongues.

One might ask me how I know I had the "baptism" at that time? I would reply that I know because the Bible

says so (I Cor. 12:13). With this I would be told that I am superimposing my interpretation on my experience. I would have to confess that such is the case, but it is just as true of the glossolalists. Even Stiles unwittingly states, "People believe they are . . . filled with the Spirit, when they have the evidence for which they are looking."⁷ The problem is just at this point: the glossolalist includes his interpretation in his "experience." How else does one who speaks in tongues know if he is exercising the "gift" of tongues as distinguished from speaking in tongues as a "sign" of the baptism of the Holy Spirit?

The experience itself is simply making certain sounds, having a warm feeling, etc.⁸ Such an experience can have a wide variety of possible interpretations. It is not self-authenticating. The only way we can be sure our experience is Holy Spirit produced is by having it solidly based on Scripture.

Some will object that the changed life they experienced as a result of their "baptism" cannot be so easily explained; but here again, the interpretation has been slipped into the experience. One can have a valid experience, i.e., one can have a changed life after speaking in tongues without tongues being the cause. The changed life could have resulted from having serious concern over failures (hungering and thirsting after righteousness); repenting; and trusting God for power. In other words, if one meets the conditions normally expected of one seeking the "baptism of the Holy Spirit" would he not have a changed life whether he wrongly attributed it to the "baptism" and tongues or not? And, psychologically, would not speaking in tongues tend to create more confidence for evangelism if one thought that it was the sign that he now has power for evangelism? And, we must add, church history reveals that although doctrine is important, God has not limited Himself only to those who think right, but whose hearts are right. He may bless people when they meet the conditions even if they in part misinterpret the experience.

IV. This brings us to the **Biblical evidence**. Two types of evidence exist. In Acts we have at least four pertinent experiences. Many see in these experiences evidence that the baptism of the Holy Spirit is often after salvation, and this is normally, at least, followed by speaking in tongues (Acts 2; 8; 10; and 19). However, a close examination of the passages reveals at least two more viable interpretations:

a. A good case can be made to prove that Acts 8 has no tongues experience; and Acts 10 and 19 were

cases of the "baptism" coming at the time of salvation. After all, the disciples of John knew neither Jesus nor the Holy Spirit. Since the coming of the Holy Spirit at Pentecost of necessity came when some were already believers, this cannot be a normative experience, but this interpretation contends that there is no case outside Acts 2 where the baptism of the Holy Spirit came after salvation and was followed by speaking in tongues.

b. Each of the four occasions (Acts 2; 8; 10; and 19) took place with a peculiar class of people. "At Pentecost, the Holy Spirit was poured out only upon the Jewish believers who had assembled from all parts of the ancient world. While they were looking for this promised effusion, the idea that it would be enjoyed by others than Jews never occurred to them. As a result of the Samaritan revival (Act 8), large numbers were converted. Because of the contempt of the Jew for the Samaritan . . . the only way in which it could be shown that the old enmity was gone, (and that their standing in Christ was equal with the Church at Jerusalem), was by the apostles themselves officially approving them. This they did by the laying on of hands, whereupon 'they received the Holy Ghost.' But what of the 'dogs of the Gentiles'? The thought of Gentiles being incorporated into the mystical body of Christ was too revolutionary for them . . . God sovereignly intervened, bestowing on the Gentiles the same hallowed gift as the Jews had received at Pentecost. Another important and isolated religious group were the disciples of John, many of whom knew nothing more than John's baptism unto repentance. They too must be incorporated into the Christian Church through the baptism of the Spirit."⁹ Hence the coming of the Holy Spirit was revealed on three subsequent occasions after the original one at Pentecost.⁹

With so many viable interpretations of the Acts events, it would be risky to base too much on these passages alone. Thus the interpretive or doctrinal passages are needed to help us understand these events.

Apart from the Corinthian passages which discuss tongues as a gift, several theological passages seem to argue that, after the initial historical pouring out of the Spirit in Acts (whether in one or four stages), every person is baptized in the Holy Spirit at salvation. John 7:37-39 seems to teach that people will receive the Holy Spirit when they believe. Some glossolalists interpret this by saying that every believer receives the potential of being "baptized." While

continued

this is not what is actually stated, we must recognize that such an interpretation is a possibility. However, in Acts 2:38, Peter says that those who repent will receive the Holy Spirit. In this case, it is doubtful that Peter would deceive them by only telling them what might happen to them later on. The context indicates that Peter was telling them how they could be saved and receive the Holy Spirit now...through repentance.

I Cor. 12:13 is another passage which teaches that all believers have been baptized in the Holy Spirit at salvation. There is as yet no good alternative interpretation to this most obvious one. Two have been offered, but both can easily be dismissed: One is that I Cor. 12:13 speaks of baptism "by" the Spirit rather than "in" the Spirit as other passages read (Mk. 1:8; 3:11; Lk. 3:16; Jn. 1:33; Acts 1:5; 11:16).¹⁰ This interpretation has no value because it ignores the Greek reading. In all cases "en" is used, hence we can make no distinction between "by" and "in."

Another interpretation is that the "all" of I Cor. 12:13 refers only to "all of the baptized of the Corinthian church."¹¹ However, this interpretation fails to fit the context which is discussing the entire body of Christ into which all believers are incorporated by Spirit baptism.

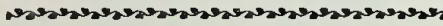
V. We must, therefore, **conclude** that the Bible does not support the glossolalists' view. Even if an alternative explanation of value can be found for Acts 2:38 and I Cor. 12:13, we would then have to conclude that the Bible is not clear in this matter. However, normally we find that the more important the teaching is, the clearer the Bible is. If glossolalists are right, it is extremely important that Christians become baptized in the Holy Spirit and speak in tongues as an evidence of this baptism. But, if this is so important, why isn't the Bible clear? And why isn't there much more said about this need in the New Testament? If, on the other hand, baptism in the Holy Spirit occurs automatically at the time of salvation, we can see why little needs to be said.

"Let neither those who have had unusual experiences, nor those who have not, imagine that they have 'attained', and that God cannot fill them any fuller with Himself!"¹²

1. Most glossolalists insist that every Christian should speak in tongues once as a sign of the Baptism in the Holy Spirit; but only those who have the gift of tongues would continue to speak in tongues. However, for some strange reason, almost all who speak once

seem to also have the gift of tongues and so continue to speak in tongues.

2. See Lindsell, "Test for the Tongues Movement" in *Christianity Today*, Dec. 8, 1972.
3. See Griffith's as yet unpublished article on tongues. (mimeographed for O.M.F. missionaries, I think)
4. Samarin, *Tongues of Men and Angels*, Macmillan
5. See Sherrill, *They Speak with Other Tongues*, Spire books, as a sample of this approach.
6. Personal correspondence.
7. Stiles, *The Gift of the Holy Spirit*, Fleming H. Revell, p. 46. Another such admission is found on p. 45, "People believe that they have, or have not, received certain experience from God on the basis of what they have been taught that they may expect the accompanying evidences to be."
8. Sanders, *The Holy Spirit of Promise*, Marshall, Morgan, and Scott, p. 68, 69.
9. Some mix these two interpretations:—Stott, *The Baptism of the Holy Spirit*, IVP, and Stolee, *Speaking in Tongues*, Augsburg.
10. Les Pritchard gave this explanation in answer to one of my questions at a meeting in Japan.
11. Baker, *Baptized in One Spirit*, Logos Books.
12. Stott, *The Baptism of the Holy Spirit*, IVP, p. 40.



REFLECTIONS ON THE HOLY SPIRIT SEMINAR

by Maas Vanderbilt

The Tokyo Holy Spirit Seminar held on October 3-6, 1972 at the Olympic Youth Memorial facilities was the third seminar of its kind in Japan. The previous two meetings had been held in Otsu, near Nagoya. A large committee headed by Missionary Marvin Fast and comprising representatives of various groups, including many traditional Pentecostal groups, sponsored the activity.

A team of approximately twenty speakers from abroad came to minister at the Seminar and in subsequent follow-up meetings. Some of these men, such as Bob Mumford, Les Pritchard, Dick Driscoll and Robert Birch, are prominent leaders in the charismatic movement in the United States.

The meetings, held in a large, gym-like auditorium seating 1,000, were open to the public. A large number of those attending registered for the full three days and many were housed in the Olympic dormitories. The meetings were generally "lecture" type meetings with smaller discussion groups meeting in the afternoons. After the various lecture meetings, there was opportunity to inquire and those seeking baptism or renewal in the spirit were prayed with in the auditorium or in private rooms. These follow-up smaller meetings were divided into Japanese-speaking and English-speaking groups. An unusual communion service was held during the seminar. The communion service was preceded by a time of expressing love in the Lord to each other and if necessary, confession and a time of getting right with each other. Those participating in the communion service expressed both a deep sense of reverence and a contagiousness of joy.

Attendance at the various sessions varied from four hundred to eight hundred. The previous meetings at Otsu had been capacity meetings and a strong feeling prevailed that the success of the Otsu meetings should be transferred to Tokyo with larger facilities and greater results. Though most of the logistics of the meeting had been adequately cared for previously by the committee, there was a one-time only offering taken to meet an unexpected deficit of ¥250,000. All were invited to come and place their gifts on a large table with the prayer that the need would be met. Indicative of the interest and generosity of those attending, the need was fully met in that one offering.

VARIOUS OBSERVATIONS

It is generally recognized that there is today a spirit of expectancy for a demonstration of the Spirit's power. The sponsors of the seminar for example, gave evidence of this expectancy when they advertised the seminar as "revival can come to Japan." The number of speakers who came from abroad could be an indication that things were expected to happen. Certainly many who attended the seminar went expecting to return home having been renewed.

Were expectations realized? If attendance can be used as an indication, the anticipated results did not completely materialize. Attendance, rather than building up, seemed to fall off as the seminar proceeded. It seemed that the spark of Otsu was not successfully transferred to Tokyo. One missionary having taken a number of believers to the meeting was overheard saying, "The believers could tell no

difference between this and any other meeting."

However, the seminar certainly had an impact on many and undoubtedly in many ways expectations were realized. Even though attendance did not reach expected figures, Christian meetings in Tokyo drawing from four to eight hundred people are uncommon. The messages brought by the speakers, although always losing something when interpreted, were messages that fed open and hungry hearts. The many personal contacts and interactions were refreshing. Besides, there were probably many unseen and unheard beneficial byproducts. Who is qualified to make a judgment on these things and what is the yardstick by which we measure the value of a meeting?

In the spirit of love and edification, I offer the following observations primarily to the sponsors of the seminar but also to all who are interested in the work the Holy Spirit is doing among us today.

First, I fully respect the good intentions of the sponsors and share with them the desire to see revival come to Japan. However, in my somewhat in-depth study of revivals in the past, I find it quite evident that revival has never come through the manipulations of a meeting or the setting up of channels through which the Spirit must work. I feel the name of the seminar is unfortunate. The Holy Spirit is not a fit subject for a seminar. We may have seminars to study the Bible on what it teaches about the Spirit but the Spirit Himself should not become the theme of a seminar. I feel.

Second, the team of speakers which came from abroad certainly came with good intentions and gave of themselves and their time sacrificially. It was a distinct privilege to hear many of them and to be refreshed by their fellowship. However, it is to be regretted that the structure of the seminar was not such so as to fully utilize the contributions they could have made. It seemed a waste of time and talent to see the platform "filled" with foreign speakers meeting after meeting. Certainly each contributed at set times, but it appears to this writer that a different structure could have utilized the talents of these men better.

Third, there is a wide and deep interest in the recent manifestations of the Holy Spirit's power. We live in exciting days when we can expect unusual things to take place. However, this interest is not to be construed as an interest in becoming part of a mass migration into the traditional Pentecostal or Holiness denominations. I personally feel that the identification

of the seminar with these denominations prevented many from attending. To expect that many will "change colors" and discard past traditions and theological leanings is to misread this widespread interest. The Holy Spirit by indwelling a believer and renewing him for new purposes does not demand that he take on the "religious cultural baggage" (as some one has put it) of another group or tradition. Rather it is a striking fact that in the present renewal the Holy Spirit renews people where they are and leaves them there. This, I observe, is part of the charm of the present charismatic renewal. Rather than creating migrations from one denomination to the other, the Spirit is showing us that all who believe in Christ have a precious unity that transcends human organizations and cultural backgrounds.

Fourth, it is my opinion that while some people may be influenced to join a "movement," most concerned Christians are rather motivated by Scriptural teachings which spell out the proper place the Spirit demands in the life, words and deeds of one committed to Christ. The late Boude Moore, a veteran respected missionary in Japan once shared with me this advice. "Beware," he said, "of the four M's: a Man who starts a Movement which after the founder's death becomes a Memorial and is remembered generations later by a Monument." The history of Christendom is replete with examples of "movements of men." The concerned Christian is interested in the "movement of God."

Fifth, these same concerned Christians, while not easily moved to join a movement or to be found in questionable theological aberrations, are at the same time desirous that they do not fall into the error of the religious leaders of Jesus' time. These leaders, as we all know, were so wrapped up in their human spiritual hangups that they failed to recognize the fulfillment of prophecy among them, namely, the appearance of the Messiah. If what we are observing and experiencing today is truly of the Spirit, then God's people will certainly hear His voice and be found following Him in true obedience.

SAPPORO SEMINAR REPORT

by Mrs. Eileen Thompson

What is the key to revival for Japan? For Hokkaido? "The unity of all true believers regardless of denominational background! Not a superficial man-made ecumenicism, but the recognition of the oneness in the Spirit of all lovers of Jesus Christ—that the world may believe." This really was the theme of the first Hokkaido Holy Spirit Seminar, held Oct. 17-19 at the Christian Centre, Sapporo City.

Arranged at short notice, numbers attending the whole seminar did not exceed 25 but during the two days about 80 friends, including missionaries Japanese pastors, and believers from various denominations and missions were present for some of the meetings.

The three speakers at the seminar were part of a team of twenty who joined Rev. Lester Pritchard (Presbyterian, Vancouver) for the Tokyo Holy Spirit Seminar earlier in the month. Les Pritchard himself was not able to come North, but God's choice for Hokkaido was: Dr. Charles Butterfield (Assemblies of God, Washington); Robert Arrowsmith (Catholic Evangelist, California); and Dr. W. Mussen (Four Square, Vancouver).

For many who attended it was a new experience to meet, and listen to thrilling Biblical exposition from an evangelical, born again, Spirit-filled Roman Catholic Priest. But one they would be happy to repeat.

As the Lord spoke through His three servants, not a few sought and found a new dimension of praise, and power, and love, through the Baptism in the Holy Spirit.

The conviction grows among us that a new day of spiritual blessing is dawning upon Japan. And we believe that the Hokkaido Seminar was one small facet of God's preparation for the revival for which we have long prayed.

continued

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TOKYO JULY 3 - 8

Those desiring "Youth Rally" Mr. Kenzo Nakagawa information and literature can 2-1-20 Honan cho Suginami-ku contact: Tokyo (Phone: 315-5140)

A NEW DIMENSION

by Robert F. Thomas

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One cannot read the Book of Acts without realizing that the New Testament Church was an exciting church, a powerful church. By today's standards it may have been crude, undisciplined and sometimes irreverent, but those are not the things one notices when reading Acts. What immediately attracts one's attention is the unity among the believers and the demonstration of power. In that day, God moved in response to prayer. Miracles attended the saving power of Jesus Christ. Within the rapidly spreading influence of that early church not only were the lost redeemed, but the lame leapt, the blind received their sight, and the oppressed were delivered from demonic powers. It was a fellowship of believers admittedly imperfect, but vibrantly and dynamically alive. It may have been despised by the society around it, but no one ever accused it of being boring, dull or dead. Those early Christians were more concerned with being found faithful than with being found popular, they were more concerned with Christian love than with correct liturgy, "...for with regard to this sect we know that everywhere it is spoken against." (*Acts* 28:22)

Comparing the New Testament Church with ours today it appears that one of two things might have happened: Either God deliberately deprived the church of the indwelling presence and power of the Holy Spirit, with the attendant supernatural gifts and powers (a rationalism we hear over and over) or else the church has somehow lost contact with the experience of Pentecost as a vital, continuing experience. The present day charismatic movement throughout the world might indicate that the second proposition is true, for countless numbers of believers are discovering that there is a deeper experience with God after salvation; namely the baptism in the Holy Spirit, as God in this present hour is pouring out His Spirit upon all flesh as foretold by the prophet Joel (2:28) and promised by the Apostle Peter (*Acts* 2:38, 39). Christianity today is experiencing revival with a difference. It is not a national revival for it has spread to every continent. From England to Indonesia, from New Zealand to Argentina, from Canada to Korea the reports come, telling of supernatural, miracle-working revival among God's people, revival completely inspired by and infused with the Holy Spirit. It does not center around a

single human leader or group of leaders as have some great revivals of the past. Rather, God is raising up multiplied thousands of ordinary Christians individually and in small groups, bestowing upon them gifts and ministries which draw the spiritually impoverished from all churches and all walks of life into a new and vital relationship to Jesus Christ through the power of the Holy Spirit. This happened to me right here in Japan in 1966 and I am seeing it happening to many others in Japan today.

From the beginning of our Christian life (we were Episcopalians) my wife and I have sought reality, not religion. There is an abundant life to be lived right now and we have found that for us it was only possible through the indwelling presence of the Holy Spirit. At the time we were baptised in the Holy Spirit we had never once attended a Pentecostal church but were just seeking Jesus and realizing that we needed the power of the Holy Spirit in order to live the life described in the New Testament. We have personally seen this pattern repeated over and over again in England, in America, in Jamaica and here in Japan. This is not a denominational experience, for it



crosses all boundaries of culture, race, age, and church tradition. We have worshipped in several Japanese churches where the spiritual enthusiasm and spiritual gifts testify to the reality of the Holy Spirit's operation in the life of believers today. In the past year alone we have seen dozens of up and down Christians revitalized and set on fire for Jesus, radiating a passionate love for Him and more fully dedicating their time and talents to His service among people everywhere. The "generation gap" is almost non-existent when the Holy Spirit is present. In fact, young people will usually move with the Spirit much more readily than older folks. The youth like to be where the action is, where something real and powerful is happening. Young people are seeking reality. They are unmoved by "playing church." Many who have had this new encounter with the Living God are learning the importance of praising God and for the first time in their Christian walk entering into a new dimension of praise and worship. Young and old, missionary and businessman, Japanese and gaijin (foreigner), through the baptism in the Holy Spirit are discovering how the Lord honors His praises. More and

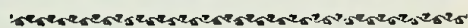
more individuals and small groups are singing the Scriptures, through which they find the Word of God taking on a fresh meaning. Significantly, it seems to be the consistent testimony of all involved in the charismatic renewal that following the baptism of the Holy Spirit the Scriptures come vibrantly alive, an overwhelming love for Jesus Christ is manifest in their lives, and the power from on high to witness to this love is given.

Still, it is the feeling of the majority that we want more of Jesus. My personal search for truth has ended in Him. Yet the search is only beginning, for I will never in this life receive enough of the Life of Jesus to satisfy me. I cannot stand still. I especially want more of His love. We who used to seek to persuade men of the Gospel by logic and argument are learning that people need to feel the love of Jesus flowing through us. Both the presentation of the Gospel and an outflow of His love are necessary for effective witness. (*Eph* 4:15)

Most Christians grow beautifully following the baptism in the Holy Spirit, yet others stop the moment they speak in tongues. Worse yet, there are the inevitable few whose lives present a rather poor witness for the Holy Spirit. But the Lord has repeatedly reminded me that we must all keep our eyes upon Him and let our only standard be the Word of God, not the experience of others. We must not judge God by our experiences but rather judge ourselves in the light of God's Word. The baptism in the Holy Spirit is not the ultimate experience but merely an opened door, beyond which is unlimited opportunity for growth in Christ. Few believers today would deny their inner desire to see God move in a mighty way in Japan. Fewer yet can testify to events of the past twenty five years in Japan that even remotely resemble the events described in the Book of Acts. What is written of the charismatic revival in Japan up to this point is what a few of us have experienced personally. While small yet in comparison to many other countries, it is still thrilling and very encouraging to see a general awakening throughout the Body of Christ to what God is doing today. This latter day move of the Holy Spirit may be rejected in word and deed or it may be enthusiastically accepted but it cannot be ignored. The many committees being formed to "study the matter" is rather like standing in the middle of a typhoon and debating whether the wind is blowing. God is moving by His Spirit throughout the earth.

We are given to understand that

within a few decades of the crucifixion of Christ, the first Christians had spread the Gospel over the then-known world. This was accomplished without the aid of any of the means we have today, even without printed Bibles. Yet today, in spite of the assistance of radio, television, recordings, painting, convenient travel, modern education, etc., we are failing even to keep pace with the growth of heathenism. The spiritual and moral character of the present age indicates that conditions have deteriorated to such a point that the only ultimate solution, as well as the greatest need of Christianity at this time, is the restoration of the power and presence of the Holy Spirit in the Church—the gifts of the Spirit in operation, signs following the preaching of the Word once again, and the supernatural character of the Gospel once more being demonstrated. Wherever individual believers have yielded to the Holy Spirit and begun to believe God's Word, a charismatic renewal has taken place. Perhaps more descriptive than movement, renewal, Pentecostal or charismatic, we might call it a "new encounter with the Living God." Regardless of the name given it, it is happening right here in Japan and it is essential that the born-again believer search the Scriptures about this doctrine, for there is no other authoritative source for an opinion. Now at the consummation of the age God is calling a people to walk on a higher plane of faith and consecration than they have ever experienced before. Let us not risk finding ourselves to be fighting against God. (*Acts 5:39*)



KANSAI AREA

by Max Love

This is not meant to be a theological treatise of the Baptism of the Holy Spirit or the Charismatic Movement, but rather a brief report of the things I have personally seen, heard and felt as a participant in charismatic prayer groups, primarily in the Kansai area.

Recently I was asked by a missionary, "Are your Charismatic Prayer Groups still meeting?" That person had not attended for some time and had assumed that the prayer group had passed away as "movements" are so apt to do. In the Kansai area—namely Kobe, Osaka and Kyoto, Charismatic prayer groups are meeting regularly. The Kobe group of which I am most familiar meets twice each month on the second and fourth Friday nights. This group has been meeting for only one year, but it's claim to being

"Charismatic" is based on the fact that we accept as norm and expect the gifts and ministries of the Holy Spirit to be manifest in our Lord's Body, the Church. With Christ as our leader and the Holy Spirit our teacher we are moving out to claim, accept and use for His Glory all that God has for us as individuals and as His Church in the world today.

It is no secret that God is moving in a wonderful way through out the world. Japan has not been neglected, but apparently because of the presence of a powerful evil force, God's moving in Japan has been hindered and thus limited. However, in spite of or should I say because of this evil force, missionaries and Japanese are experiencing a new encounter with the Living God. Some call this experience the baptism of the Holy Spirit; others, the filling of the Spirit or release of the Spirit. Regardless of terminology used, this experience is of the Lord and is marvelous to behold. These experiences which fit into no definite pattern began to be revealed less than two years ago. The experiences were often spontaneous and unrelated, some occurring in groups while others occurred



in the quietness of a room. The results of such an encounter are varied and numerous, but to list a few: a) vision of the Glory of God b) a new and deeper love for God and man c) a deep hunger to consume the Word of God d) new power to bear witness for Christ e) fresh and unusual opportunities to witness for Christ. There is no doubt that this experience is "that which the Prophet Joel told about." The Lord brought together those having this deep experience and those desiring such an experience for praise, sharing and ministering. Thus began the Charismatic Prayer Groups.

I think there are several reasons why God is pouring out His Spirit today. The first is that people are hungry and thirsty for more of God, and they are being blessed for that hunger and thirst. Second, God has answered and is answering prayer for revival in Japan. Revival is here; all that is necessary now is that we by faith enter into that revival. Perhaps it didn't come as many had planned, but it is here as God sent it. The Spirit of God has brought an outburst of new life into the hearts of those who are prepared and sensitized to receive it. Finally, I believe that this power which is

being poured out is not just for an emotional kick, but is preparing the church for the tremendous responsibility of receiving a great harvest as well as to withstand attacks of Satan.

Our Kobe Prayer Group with an average attendance of about 20, consists of persons from Catholic and a variety of Protestant backgrounds. There is a wonderful spirit of love and unity. Most of the group have had the experience of the Baptism of the Holy Spirit, while others are seeking and are open to all that God will give them. As we meet there is usually a time of worship and praise when we open our hearts to God to worship and adore Him. Normally devotional tongues are manifested in prayer, praise and song; and arms are raised unashamedly toward God. After the praise time there is a sharing and teaching period when testimonies are given concerning the Lord's recent leading, blessing or teaching. These times of sharing serve to strengthen us and are wonderful to feast upon. Occasionally, we are ministered to by guests who came our way from various parts of the world. This is followed by a time of intercession when our hearts are joined together in prayer for various requests.

In the Kansai area there are now at least two Charismatic Groups for Japanese that I am personally familiar with. One is the Otsu Baptist Church which is in the midst of renewal and revival as a result of the pastor and a great majority of it's members having received the baptism of the Holy Spirit. Having been freed of a stiff formalism, there is now a new surge of power which has brought a new joy in worship, love and a freedom and desire to witness for Christ. The other is a group meeting in Kobe once each month for the purpose of bringing together Japanese who wish to worship freely in the Spirit and who wish to share with others their love for Jesus Christ.

There is no confession of faith from these various Prayer Groups, but from my experience I feel that I can say that for those participating there is:

1) A new and deeper realization that Jesus Christ is the same yesterday, today and forever and that His power should be felt and seen in His Church today. Being the same today, He can and will reveal His power as He did while upon the earth.

2) A new awareness of a Holy and Living God. We are learning what it means to worship in spirit and truth. This gives a new dimension and a fresh vitality to our prayers. As we worship in the Spirit there is a deeper contact with the Living Presence of the eternal

continued

God.

3) The acceptance of the supernatural as the natural for the Christian. We expect to see and are seeing signs and miracles.

4) A feeling of oneness in His Body. One "miracle" we are experiencing is the depth of fellowship that Catholics, Pentecostals and Protestants can have.

5) An understanding that God is giving power for a task that is so overwhelming that our own resources are quite insufficient. We are being asked, as it were, to step out of the boat and walk on the water with Jesus.

6) A recognition of the craftiness of Satan. However, we know that the power in us is greater than the power of Satan. We may be afflicted but not overcome.

We shall continue to meet to praise His Name, and give ourselves as a vessel through which He can work.

KANTO AREA

by Maas VanderBilt

Tokyo is considered to be the heart of Japan. Japan and Tokyo are almost synonymous. If Paul were living today, he probably would head for Tokyo first of all. He would, I suspect, have also gone to Osaka as well as some of the other major cities such as Nagoya, Sendai, Fukuoka, and Sapporo. When modern day VIP's come to Japan they usually come to Tokyo first. It is often thought that things happen first in Tokyo.

No one knows exactly where the Spirit will light the fires of revival in Japan, but unusual things are happening today and they are happening not only in Tokyo. Reports filter in that renewal is taking place in all sections of Japan. It appears at this historical moment that the Spirit is sprinkling His blessings simultaneously in many areas. Individuals here and there report of experiencing renewal encounters. At other times, families report unusual blessings. Sometimes it is a group. If meetings are held at all, they are usually very small meetings. It seems as if "coals of renewing fires" are being carried from place to place lighting small fires here and there.

While the terminology used varies with the individual and even though there is not yet an articulate theological formulation, the end result bears a remarkable similarity. Christians are experiencing a new sense of awe and wonder resulting in a new dimension of joyful worship. While traditional hymns are not ignored, many new songs

and especially Scriptures put to music are sung with enthusiasm. Many who attend such a meeting for the first time remark about the deep feeling of love which is evidenced in various ways. There is almost always a renewed interest in Bible reading and study. Many report a new boldness in witnessing and a new confidence in the gospel witness in Japan.

An encouraging report comes from Morris Jacobsen who tells of an entire congregation of 30 to 40 people in a mountain village, Kasuga, in late February being shaken with convulsive weeping as one after another recorded heart-broken confessions of sin and failure and asked God for forgiveness. Jacobson states that he never witnessed anything like this in twenty years in Japan. Longstanding problems in personal relationships were made right as members were urged to "thirst and hunger after righteousness." This occurred on the last night of a three day series of revival lectures from the book of Nehemiah. The beaming faces, love and warmth testified to a glowing work of the Holy Spirit. Said one of the elders, "I feel like I've just come out of the bath in a spiritual sense." Jacobsen reports he left the meeting with a prayer that God would help him and others to walk humbly before God and to be open and clear channels seeking only the approbation of the Holy Spirit.

Though the sprinkling seems to be nationwide, Tokyo has not been bypassed. Meetings in both Japanese and English are being held. Not unexpectedly, at least two of these are being spearheaded by Catholics and held in Catholic facilities. Although most who attend the English language meetings are missionaries and foreigners living in Tokyo, a number of people from the U.S. military forces are often present.

Occasionally charismatic leaders in other parts of the world come through Japan and special meetings are held in homes, public facilities, churches and even military installations. While attendance at these meetings is not large, some meetings have drawn up to two hundred. The net result of these visits is the deepening of knowledge of living the Spirit-filled life rather than "spreading" the renewal that is going on. Those possessing spiritual gifts minister to the edification of the entire body assembled.

In 1972 at Nojiri Lake there was a widespread interest in charismatic meetings being held for the missionaries. The weekly public meeting called the "Theological Discussion Group" had for its subject "The Charismatic Movement" and attendance was well beyond that of

previous years. House meetings held frequently during the summer were invariably well-attended.

Reports of the various meetings throughout Japan indicate that the gifts of the Spirit are in plain evidence. A number of verified healings have taken place. Tongues are common and singing and praying in the Spirit can usually be heard at most meetings. A few claim the gift of prophecy.

Reactions within the total missionary community are hard to determine. There seems to be an attitude of interest and openness. For missionaries who have labored in this country for years with seemingly low numerical response, the strong hope of "help from heaven" seems to be more prevalent than suspicions of theological aberrations. If God is beginning to do a new work in Japan, then missionaries, some with unfulfilled dreams, would welcome it with open arms. That there is widespread interest can be concluded from the attendance at such meetings in Nojiri, the 1973 Hayama Missionary Seminar, and the 1972 October Tokyo Holy Spirit Seminar (see articles in this issue).

Because of the kind of people involved, there has been very little extremism. Generally those who indicate a renewal experience are those who have had theological training and years of experience on the field. There has been a striving for balance even though some who claim a baptismal experience are very enthusiastic and desire others to have the same experience. One missionary has been reported as being under suspicion by the Japanese church with which he cooperates. While the outcome of the case has not yet been decided, the initial strong unfavorable reaction by church authorities seems to have been tempered as a result of their further study and also through the wise counsel of other missionaries who cautioned against hasty judgments.

There has also, of course, been an attitude of curiosity. Some who might be defined as critics have expressed themselves as seeing the movement as a fad. Others say it could possibly be a grasping at a straw to see some visible results in mission work in Japan.

Is this apparent sprinkling of the Spirit the initial evidence of a coming outpouring? No one knows. But many are in great expectation and in earnest prayer. If the outpouring comes, when will it begin? All involved readily admit that the Spirit moves as a wind and no one knows from where it comes or where it goes, but all hope the day is not too far off. And I venture to say that no one cares where it happens so long as the outpouring comes! **End**

Beginning April 1, English-speaking residents of Japan will be able to receive free counseling by telephone from a group of trained volunteers.

Tokyo English Life Line (TELL) will be an extension of the Japanese language Inochi no Denwa (Life Phone) begun a year and a half ago. Life Phone has received more than 40,000 calls from Japanese who anonymously sought advice on problems ranging from simple loneliness ("I don't have any friends!") to suicide ("Why should I want to live any more?")

The TELL-a-phone (264-4347) will be open seven days a week with a person at the phone 9 A.M. to 1:00 P.M. and 7 to 11 P.M. in the evening. The other 24 hours of the day the service will be equipped with a tape answering service for anyone wishing to call and leave a message. The counselors, working four-hour shifts, will be available to confidentially talk with anyone who needs a listener.

TELL is based on the recognition that isolation and disorientation are a part of many foreigner's experiences in Japan, particularly in Tokyo, and that something should be available for these people in times of crisis or loneliness.

"We know there are people in need," says George Olson, one of the organizers of TELL and head of the pub-

licity campaign, "so the only question is whether or not these people know about us and will call."

Mr. Olson listed single people, students, military personnel, ship crew members, tourists in hotels and cabaret girls as examples of people "who often have nobody to turn to, or fear that their problems will not held in confidence, or who don't know where to go for help."

Tokyo English Life Line is sponsored by the English language churches in Tokyo. The Rev. Bede Fitzpatrick of the Franciscan Chapel Center is chairman of the group. Ian MacLeod and Kenneth Dale, professors of counseling and experienced trainers with **Inochi no Denwa**, have supervised the training of 50 volunteers who will serve several times a month at the phone.

The training began six months ago with seminars on the problems and stresses faced by everybody in today's world, but with special emphasis on the particular manifestations of these problems while living abroad.

The training course included sessions on culture shock, drug addiction, the generation gap and alcoholism. Lectures and seminars were followed by group discussions and role play.

The graduates of the course will answer calls individually, but they will

be backed up by a staff of professional volunteers and referral services when further advice and assistance is sought. The phone will be in the offices of **Inochi no Denwa**.

Although TELL is an English language service, it hopes to help, through referral if necessary, those foreigners in Japan who prefer another foreign language.

The three most important factors in TELL, according to Rev. Fitzpatrick, are:

- 1.) **immediate availability:** "Help is as close as the telephone."
- 2.) **complete anonymity:** "Those who are not sure about sharing a problem face-to-face need not worry."
- 3.) **confidentiality:** "Anything and everything said will be in strict confidence."

When asked if he thought the project would be successful, Mr. Olson said that "Success will be impossible to measure. We will be happy if, amid the trials and tribulations of life in Japan, we can encourage more people to reach out to each other—even by telephone. Given today's complicated world, maybe that's all we can ask for."

"What can be more successful than being a friend?" he said. **End**

JEMA ANNUAL SUMMER CONFERENCE

1973 THEME

VINE—BRANCHES—FRUIT



DR. GEORGE W. PETERS
—Outstanding missionologist
—Author
—Professor of Missions

— FEATURING —



REV. STANLEY BANKS
—Gifted speaker
—Mission scholar
—English pastor

JULY 29 — AUGUST 3

KARUIZAWA UNION CHURCH

JEMA BULLETIN BOARD

NO CASH IN LETTERS

The Ochanomizu post office frequently stops JEMA-addressed letters which contain cash. The officials have asked us to remind you that this is a violation. These letters, when stopped, are not delivered to the JEMA office but are returned to the sender. When making a payment to JEMA, please use a bank check or the "genkin fuuto."

TAPE RENTAL SERVICE-VOLUNTEER WANTED

There are literally hundreds of excellent tapes (open reel and cassettes) available on a variety of subjects. Many people who do not care to spend from ¥600-2,000 a tape would however pay a nominal service fee to be able to hear some of these excellent tapes. The JEMA executive committee has approved the beginning of a tape rental service provided someone will volunteer to serve in supervising the program. The service can be run from one's home. All expenses connected with the program would be covered by JEMA and the nominal service (rental) fees. This is an excellent opportunity for

someone to be of great service to the entire missionary community. Who will volunteer to make this breakthrough possible?

BOOKS WANTED

Rev. Andrew Furuyama recently became the director of the Japan Overseas Missionary Association (JOMA). In this capacity, he spearheads and coordinates much of the overseas work done by Japanese missionaries. He has sent to JEMA the following request for books to be used in the missionary orientation program. We are glad to recommend this project to the *Harvest* readers. Here is his request:

I would like to establish a small but good missionary library for missionary candidates, students, and pastors. I wonder if you could make some kind of announcement in the *Japan Harvest* so that some of the foreign missionaries could give their unused missionary books for this important ministry.

His address is: Kyoto Christian Center, 33-2 Higashi Ono-cho, Koyoma, Kita-ku, Kyoto 603.

SUMMER CONFERENCES

The annual JEMA conference will feature as speakers Dr. George Peters and Rev. Stanley Banks. Dr. Peters is the well known Professor of World Missions at Dallas Theological Seminary. He is considered to be one of the leading authorities on missions today. Rev. Stanley is from England and was for years principal of the Emanuel Bible College. He is now fully occupied in a world-wide convention ministry. The JEMA conference dates are July 29-August 1.

The Deeper Life Convention follows the JEMA conference on August 2-5 and features Dr. Myron Augsburger as the main speaker. Dr. Augsburger is presently president of the Eastern Mennonite College and Seminary in Virginia, is the author of nine books and has traveled extensively in a preaching ministry. (See Conference ads on pages 22 & 31)

インドネシア宣教協力会

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Sokutatsu

速達

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THANKS!

In the last issue, we asked for shipping barrels for Missionary Irifune. We are happy to report that his need has been fully met.

Greetings in the Name of our Lord. I enjoyed the last issue of the *Japan Harvest* ever so much. Keep up the good work.

Marvin Fast

I still delight with the privilege of having attended the Management Seminar. I have been asked to do a report and lead a discussion on *The Change Agent, The Strategy of Innovation Leadership* by Lyle E. Schaller (Abingdon Press, 1972) for a July meeting of a study group here in Fukuoka. I took a look inside and found in the first few pages so much of what we talked about at the Seminar, that I decided that it would not only be a chance to report on the book, but a chance also to share the Seminar with the members of the study group.

May God continue to use you and your group in your service through JEMA.

Sincerely,
Vera Campbell

Greetings from the cold North, but praise God, the warmth of God's love and power is beginning to be felt in this part of the land.

My wife has written a report of the recent Holy Spirit Seminar, held in Sapporo, and we would be grateful if you could include this in the *Harvest*.

I might add a thought I have had for some time. When you make up the Missionary Directory, it would be helpful if the addresses listed in the advertisements had the address in Japanese as well as English. It would save the missionary time in hunting up the correct *kanji* for some of the addresses.

Lionel Thompson

When I was in Japan recently I was very pleased to find that *He is There and He is Not Silent* was out in Japan for my arrival. Please send me two copies of this book with the final cover on them. When I was there, there was just a brown cover, but I understood that there was to be another cover when there was time to get these finished. Thank you.

With warm personal greetings in the Lamb,
Francis A. Schaeffer

I just today received the most recent *Japan Harvest*. I have read it and now wish to send this short card to you to thank you for the great job you are doing. Some of us because of distance, time, costs and the like cannot attend all the various conferences and so we appreciate very much being brought up to date through the *Japan Harvest*.

The short article on Missionary—Go Home by a former seminary student is very cutting. It would be interesting to know the whole story on that one.

Sincerely in Him,
Glen Swanson

May we have permission to reproduce the article "Evangelism through an Exhibition" from the fall 1972 *Japan Harvest*? We would like to use it in our paper, *Focus on Missions*, that we prepare for our missionaries. The article has positive suggestions that some of our missionaries might wish to try.

We thank you for an informative magazine. Often we find articles worth clipping for our files.

In Christian fellowship,
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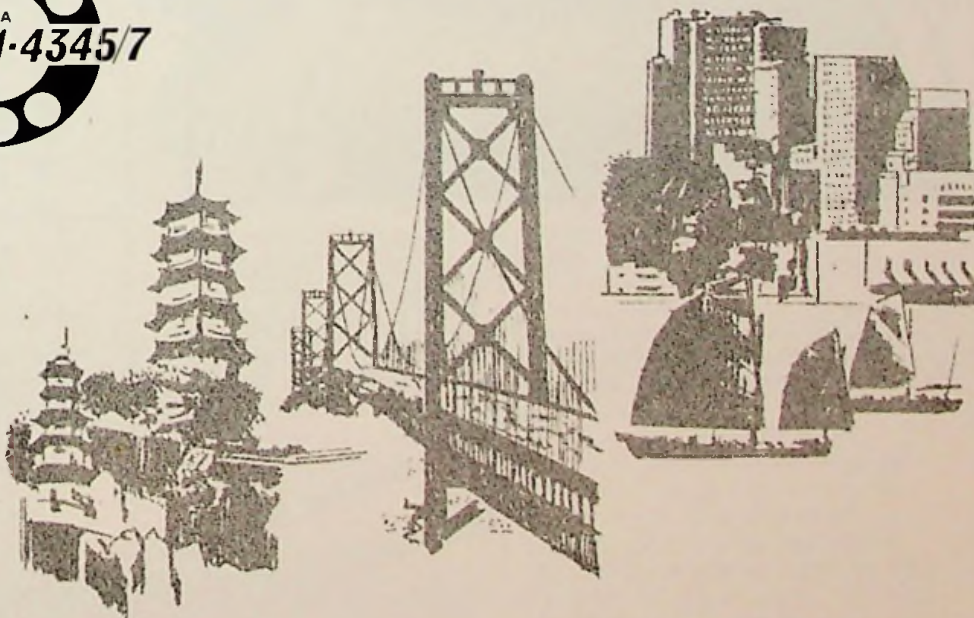


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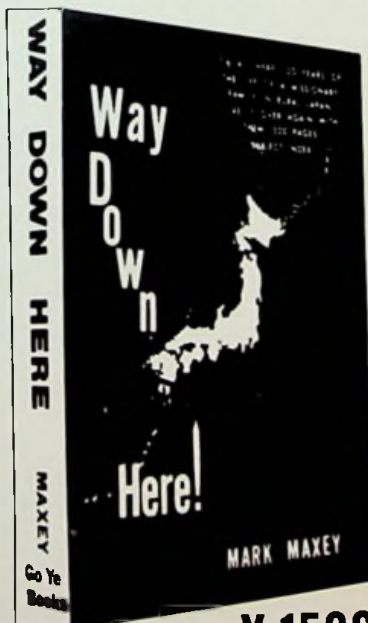
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