

SUMMER 1974

# JAPAN HARVEST

The Magazine For Today's Japan Missionary



*SPECIAL—JAPAN CONGRESS ON EVANGELISM*

*HOKKAIDO AREA SURVEY*

*SIXTEEN CHURCHES IN NINETEEN YEARS*

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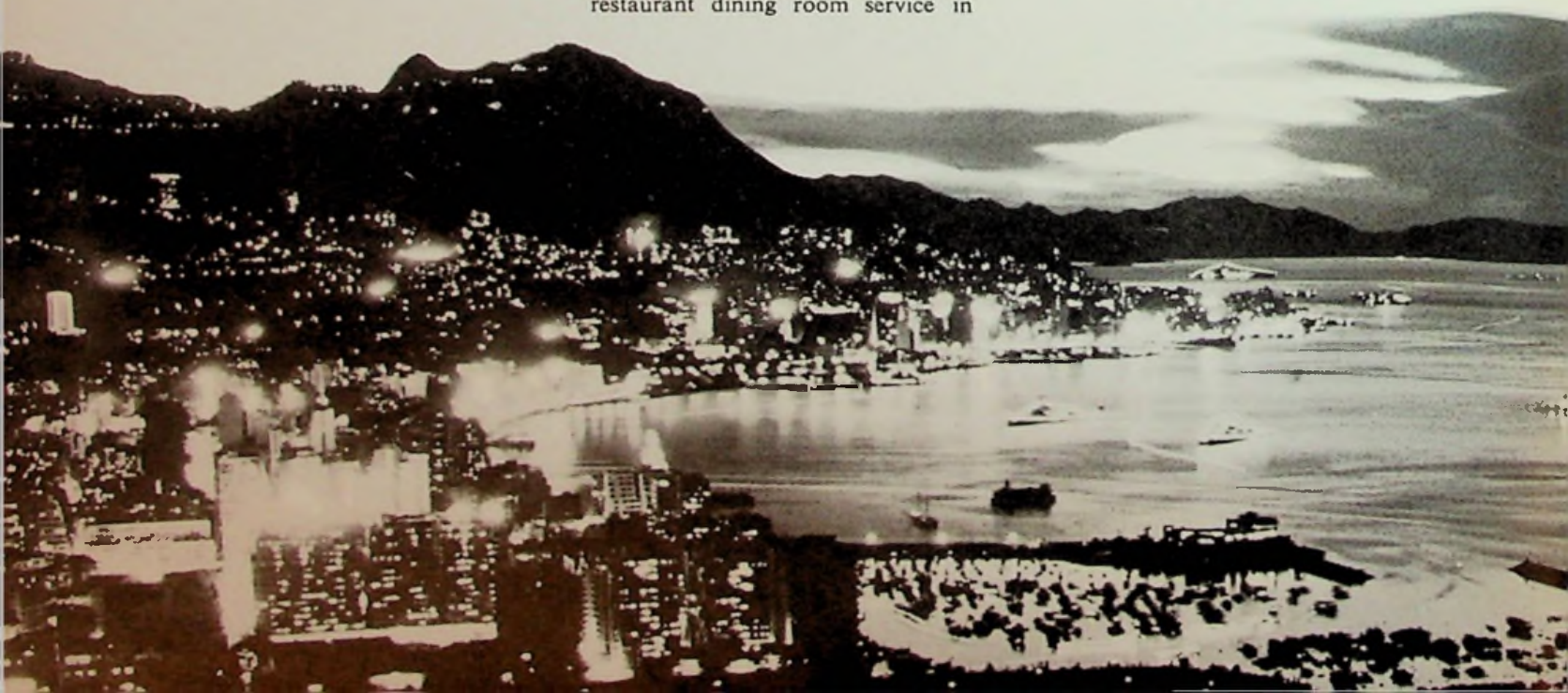
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# JAPAN HARVEST

The Magazine For Today's Japan Missionary

Summer 1974, Volume 24, Number 3

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# Devotional

by Joe Gooden

## *From The Flyleaf Of A Teenager's Bible*

*One act of Christian love may teach more of the love of Jesus than a thousand sermons. I did not hear the words you said—instead, I heard the love.*

*If you help your brother's boat across, lo, you will find your own has reached the distant shore.*

*You give but little when you give of your possessions—it is when you give of yourself that you truly give*

*Never cease loving a person and never give up hope for him, for even the prodigal son who had fallen so low, could still be saved. Even your bitterest enemy, and also he who was your friend, could again be your friend . . . love that has grown cold can kindle again.*

*Happiness begins for us when we put an end to our pretensions—for they bring us, after all, nothing but pain and discomfort*

*— On the front leaf: —*

*So many times you've come upon my bothered mind to hush the silent restlessness there . . . Now my life knows it needs you, for it always seems like meadow trees—the breeze on sleepy Sundays—whenever you are near Be careful which dreams you clutch—dreams have a way of coming true The days are flying by . . . and how many times as I rest my head on my pillow do I realize I've not lived all my moments, touched all my corners, felt all the love. How many times have I spoken without thinking, or taken without thanking?*

*If you've never sat alone thinking and wondering . . . If you've never laughed on top of a hill about nothing but the wind in your face . . . If you've never run through a field or meadow and heard music and angels all around you in the wind . . . If you've never cried for everything inside you that words cannot speak . . . Then, my friend, where is the MAGIC in your soul?*

# *Editorial*

*by Harold Johnson*

## **KYOTO WAS A START**

The Japan Congress on Evangelism was a valiant start! It was a start in working together, as 1300 church leaders under different denominational banners met in evangelism. It was a start by the Japanese churches in answering the Macedonian call to all the world, with its splendid emphasis on Japanese foreign missionaries. It was a start in considering para-ministries as contributing to the building of Christ's church. It was a start in using music as an evangelistic tool, not merely a means of worship. It was a start in giving evangelism its proper and long forgotten priority. Kyoto was a start!

What a precious bond of fellowship prevailed among Japanese pastors and laymen and missionaries from around the world. We sat together in the united sessions. We joined our hearts together in prayer. We raised our voices together in singing. And we studied together in the smaller group studies, with their opportunities for trans-cultural and inter-cultural exchange. It was obvious that everyone did not follow the same pattern in evangelism but God does not limit Himself to working in just any one way!

Dr. John R. Stott's Bible expositions from Acts set the pace for each day. So thought-provoking. So stimulating. Such deep insight. Such deep experience. Such illumination. There was a sense of anticipation of what God wanted to do in Japan. The real question is, "Are we pliable in His Hands?"

"Wonderful," said one. "Much better than anticipated," said another. "I was really challenged." "I sensed the unity. . ." "This could never have happened 15 years ago." "It was a boost." And a boost it was!

We have a long way to go, but we have started!  
Maranatha!

# *Heard And Overheard . . . At the Congress*

*"Isn't it a thrill to see all these sharp young preachers?"*

*"I don't think there is anyone here without a notebook"*

*"It was difficult to get a church started in our area, but one believer and his family gave the profit from their small business to get things moving"*

*"We study the Bible but we do not study the world! We need to study present trends so our preaching will not be dull and monotonous"*

*"Too many of us are sunk in the problems of our own group.*

*How refreshing Kyoto is!"*

*"There is no doubt that the church today must consider the whole man—we do have an obligation to society!"*

*"Evangelical churches are on the rise! The survey shows evangelical churches are growing in Japan—it's the other kind that are dwindling"*

*"I know I can't evangelize Japan by myself—I must cooperate with others and help make a team"*

*"I now believe the objective of flooding Japan with the Gospel can be fulfilled"*

*"The most encouraging thing to me are all these pastors in the 30 to 40 age group. There must be hundreds of them!"*

*"The church m-u-s-t evangelize! God help us! God help me!"*

*"I need the power of the Holy Spirit in my preaching. It's not enough to have just a casual interest!"*

*"I know now I must do evangelism with the Word, not just emotion"*

*"I've been like a sponge all week—I realize how I need to be taught"*

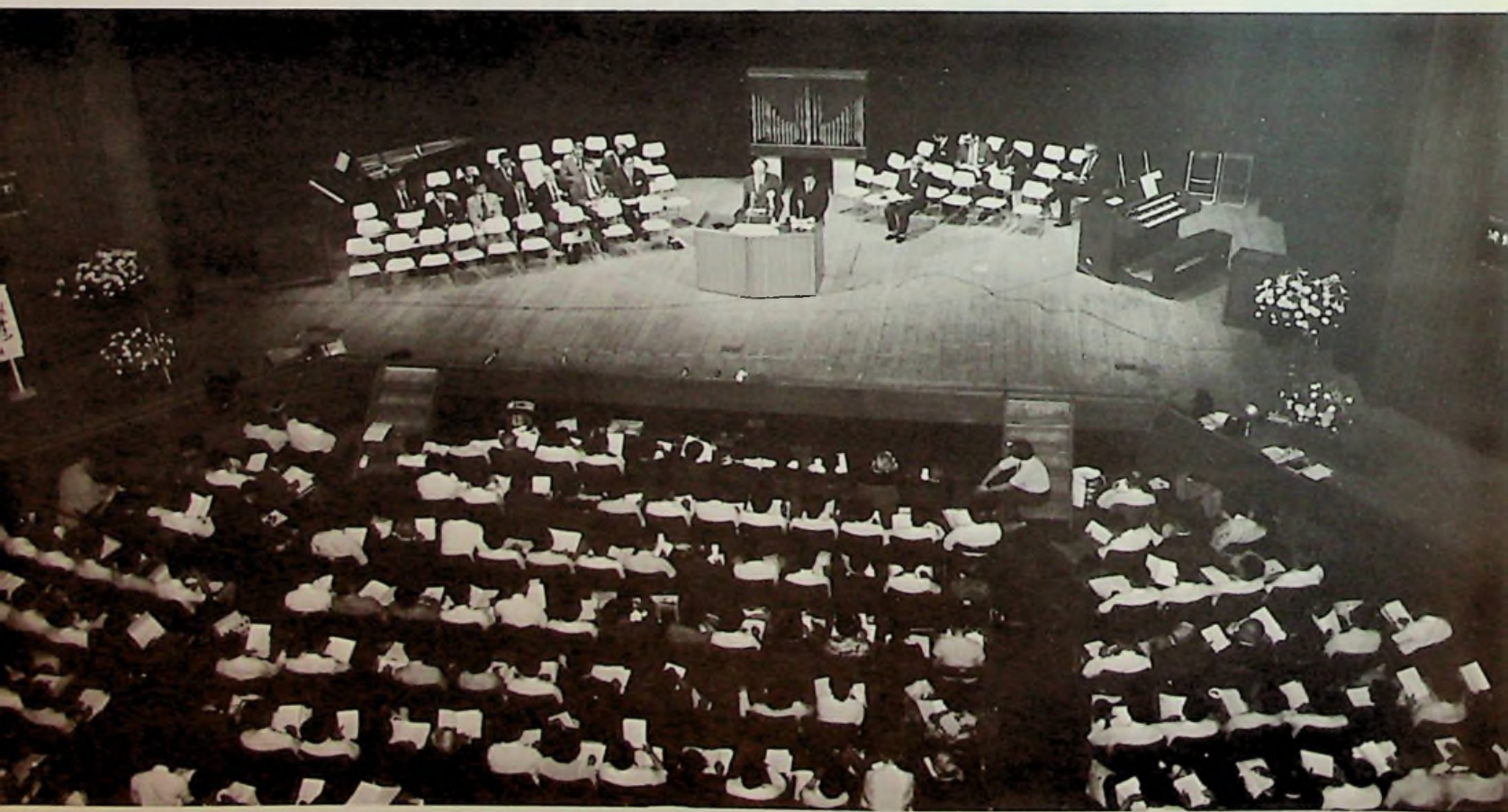
*"The church has never yet really taken up the challenge of evangelism"*

*"While we rejoice in large churches, we do not despise the small!"*

*"I think that was expository preaching at its best"*

*"I've seen cooperation on every level!"*

*"I've never seen so many young pastors before in all my life!"*





# The Congress In A Nutshell

by Joe Gooden

Meeting in the ancient capital of Japan in Kyoto, 1260 delegates and observers to the JAPAN CONGRESS ON EVANGELISM saw God at work. There were over 1060 Japanese pastors and church leaders, as well as over 200 missionaries, who met to concentrate on Evangelizing Japan. The two final evening sessions were attended by 2000 people for the special emphasis on Japanese serving as foreign missionaries, being sent out from Japanese churches, and for the final evangelistic rally with over 100 decisions for Christ.

## The Mornings

Each day began with a major Bible Exposition by Dr. John R. Stott from London as he brought the Word to bear on the theme of the day, concentrating on the Message of Evangelism, the Center for Evangelism, the Power for Evangelism, and the Methods of Evangelism. This followed the prayer period each morning.

During the second half of the mornings there was a special Theme Lecture for the day, related to the Church. Susumu Uda, Shin Funaki, Yukio Nagashima, all church leaders in Japan, and a special session from John Stott, centered on the Message of the Church, the Nature of the Church, the Power for the Church, and Cooperation within the Church.

## The Afternoons

Over thirty different aspects of the widespread ministry of the Church were covered in the afternoon discussion sessions. Well-prepared materials, research articles, and papers and messages dealt with the church and its related ministries. Some groups met only once, others for several sessions. Each presentation was followed by fifty minutes of discussion, questions, suggestions, further probing, and comments.

These "bolt and nut" sessions dealt with junior and senior High School

evangelism, college student evangelism, music evangelism, camp evangelism, literature evangelism, mass communication evangelism, mass evangelism, industrial evangelism, professional evangelism, foreign mission evangelism, youth evangelism, personal evangelism, urban evangelism, rural evangelism, the history of Revival and its meaning for us today, Evangelism-in-depth methods, pastor-laity relationships, church polity and management, the Christian home, the missionary role in working with national leaders and churches, para-ministries, cooperation, and the strategy of evangelism for the future in Japan. This was total IMPACT!

## The Evenings

Evening sessions were given to an emphasis on music, testimonies, drama, missions, and a final giant evangelistic rally on the closing Friday evening. Church leaders like Akira Izuta, Kiichi Ariga, Ichiro Suzuki, Akira Hatori, and Koji Honda shared the evening platform in that order.

## Organization

The Executive Committee headed by its chairman, Rev. Nakaichi Ando and assisted by Akira Hatori, Reiji Oyama, Yukio Nagashima, Akira Izuta, Vern Strom, Eric Gosden, Kiichi Ariga plus ten others, can feel quite well pleased with the Congress, for God was clearly at work. The nine committees did an excellent job. With the exception of a few gifts from overseas, the funds were raised here in Japan, and all bills were paid, so there was great thanksgiving to God for meeting every need! The entire Congress was sponsored by the Japan Evangelical Association.

Messages, comments, impressions, etc. will appear in later issues of JAPAN HARVEST, besides this special issue. You will be hearing about it for a long time to come! God was there!

Kyoto, Japan, June 3—7, 1974



*Joe Gooden, Editor of Japan Harvest, has served in Japan for 25 years, and is Director of the Japan Evangelistic Association, Inc.*

# Impressions



32 MEMBERS OF FAMILY WON BY GRANDMOTHER!!

## The Psychological Impact

In the long run this may be the greatest contribution of all! Can you imagine what all these 1,260 people meant to a hungry, poor, dried-up little pastor, coming from a tiny struggling church from far away, sighing for anything that would give his heart a drink, a boost, a help? Can't you see him caught up in the swirl of hundreds of evangelicals singing praises to the Lord as they heard the story of 32 people of one family won to Christ in just eleven years since the grandmother was first saved?

Can you see him as he listen to 22 members of that family as they stand on the platform in their yukata (kimono), singing their traditional Okinawan tunes, holding their rakes and shovels in their hands as they pray for their work that day in the field? Old and young alike. It's an unforgettable scene. He is refreshed!

These dear people as they come from all across Japan—sweet, dedicated, hard-working, but looking for answers. Needing direction. Needing help in evangelism. It's a new life. It's a new breath. It's a lasting impression! It's God at work! It's impact!

## Army of Evangelicals

We often feel lonely, isolated, inferior. We struggle, we work, we pray, we hope, but it's hard. Then comes Kyoto! Hundreds and hundreds of evangelicals. Many just like me, they think. And many sharper. Many real brains in our movement. Many leaders. Many giants. There is hope. It can be done. Why—look around—we're an army! Well, not very big yet among 110,000,000, but we're on the way! Prayer will take on a new meaning! And so will work! Oh, thank God I came! We forget

evangelicals are growing. God is giving us leadership and workers. The churches can't grow faster than the workers.

## Shining Young People

Did you see them? Sharp, well dressed, well-educated, strong, beautiful. And just running over with the joy of the Lord! Bubbling Christians. Shining. Zealous. Earnest. Hard-working. Dedicated. Their attitude: "We can do it," because God is with us!

## Fellowship

Fantastic fellowship over a cup of tea, or around a table, or just quietly walking together along the little narrow streets of Kyoto, or sitting together in the steaming Japanese baths, laughing, thinking over the day, recalling old times, projecting into the future, inviting one another for meetings. And then falling asleep in the same rooms. Did you see the strong hugs, the polite bows, the courtesies, as old friends meet? Unhurried. Now days together singing, praying, studying, talking. And just being there and being part of it all. Hearts melted. Hearts aching for Japan. Hearts desperately crying to God for Japan.

## Abilities

Evangelicals do not have to take a back seat to anyone. In our ranks are many scholars, many leaders, men who can dream and then hitch their wagons to those dreams. Men who can under God figure out how to get there. One had only to see over thirty areas of the church and church life and church ministry and church related ministries all being talked about, discussed, learned papers read, results of research and surveys shared, long hours of diligent study brought to light, to thank God for men gifted by Him to help evangelize Japan. And

it's men's work, not boy's! If you listened to those discussions, you noticed many heated arguments, raised questions, ten people wanting to talk all at the same time, furrowed brows, hands in chins, raised voices—but all in good grace, love, and giving every man the right to be heard. What a time! Men of real ability putting their heads together. Prayer is great—but God expects us to use our heads too!

## Laymen

The sessions on laymen's work were the finest I have ever heard in the USA, in Europe, or elsewhere. Japan does not have to take a back-seat to anyone! What a group! What a gang! And they are witnessing. And giving. Only we need thousands more like them to do the job.

## Humbleness

However, all of those who had the responsibility for making the program, inviting the speakers, delegating responsibilities, taking care of all the long months of preparation, are the first to acknowledge there were many mistakes, many shortcomings. But we are thankful for those who gave so many days and nights and money and love and tears and work to make it all possible! Perhaps others could have done it better but this was the first try in Japan and a lot was learned!

Of course, there are always those who refuse to grow, who know-it-all, who are unteachable, who refuse to let their tiny souls be stretched, who may consider it spiritual to be merely a critic instead of creative, but we pray for them and for their blessing too. Except for the Grace of God we could all shrivel inside!

We are grateful to God for Kyoto!

# THE KYOTO DECLARATION

The present world is in a very confused state, and especially in our country of Japan a reactionary tendency as seen in the Yasukuni Shrine Bill is very conspicuous. In the midst of this situation, some churches, which ought to be bearing witness to the only Saviour, Jesus Christ, are showing an increasing tendency to preach a message which deviates from the Scriptures. We who adhere to the Biblical faith, lament this, and at the same time, we confess that we have not been faithful in fulfilling the Great Commission committed to us (Matt. 28:18-20). As witnesses to "the faith once delivered to the saints" (Jude 3), we in this generation have come to feel keenly the need to understand accurately and proclaim unequivocally the teaching of the Scriptures. Therefore, we have convened the Japan Congress on Evangelism for mutual study and the sharing of our burdens.

We are cognizant of the fact that there are many problems in contemporary society, and that up to the present we have not adequately grappled with them. We have accordingly during these days taken up the main problem of "Evangelism Today." Now, as we close the Congress, we publish the following declaration:

- I. We confess and declare that the sixty-six books of the Scriptures are the only infallible authoritative Word of God, that they reveal to us the Lord Jesus Christ the Saviour from sin and that they are the only norm for faith and practice (II Tim. 3:15-17). Therefore, we reject the views that the Scriptures are merely human testimony to the salvation experience, and that the Scriptures are only a reference book in the solution of present-day problems.
- II. We confess and declare that the Lord Jesus Christ, who is central to the gospel, is God incarnate (Heb. 1:3), and the only Saviour (Acts 4:12). Therefore, we reject the view that Jesus Christ is just an ideal man, and a social revolutionary; together with the pagan and syncretistic positions that teach there is salvation outside of Jesus Christ, as well as the heresies that deny that Jesus Christ is the Saviour God.
- III. We declare that the salvation which the gospel proffers is not primarily a liberation from poverty or political and social oppression, but a salvation from sin, the basic cause of human suffering and tragedy and from all its results. We confess that for this purpose Jesus Christ accomplished substitutionary atonement for us (II Cor. 5:21). Moreover, we reject the neo-universalist position that all men are already saved in the atonement of Christ on the cross, and confess and declare that only those who receive new life through faith and repentance are saved (Luke 13:3; John 3:3-5).
- IV. We affirm that it was to the Church that the commission to preach this gospel was entrusted by the Lord. We confess and declare, that, until the Second Coming of the Lord, the Church will be built up by the ministry of the Holy Spirit (Eph. 4:12), and at the same time is commissioned to preach this Lord Jesus Christ (Matt. 28:18-20). We oppose the ideology that believes that an ideal world can be realized by mere human effort. We confess and declare that only by the power of God can the Kingdom of God be established. Furthermore, we who adhere to the Biblical faith confess and declare that in order to execute the mission of the Church, there is need for total dedication, and unity and co-operation in the Spirit. (Matt. 24:14; Phil. 1:27-28).
- V. We affirm that the entire church in Japan has been entrusted with the task of world evangelization, particularly we feel keenly our great responsibility to evangelize Japan itself. Therefore, in the presence of our Lord we make the following decision and declaration:

We sense a burden to evangelize those who have not yet believed the gospel. While honouring the autonomy of associated groups we will strive together in the propagation of the gospel. Every Christian is a witness for Christ, a partner in evangelism. Practical co-operation in evangelism will be further studied by the Japan Evangelical Association. We hereby declare that we will humbly follow the instruction of the Holy Spirit, will preach the Biblical Gospel, and will dedicate ourselves afresh so that the will of the Lord may be accomplished. Lord, enable us to be your faithful witnesses — Amen.

## JAPAN CONGRESS ON EVANGELISM

June 7, 1974. Kyoto, Japan...Sponsored by the Japan Evangelical Association

JAPAN CONGRESS ON EVANGELISM



CHAIRMAN ANDO & BUS. MGR. ARIGA



KEN CLARK



EVANGELIST HONDA



"BUT WHAT ABOUT THIS . . .?"





*THE PLENARY SESSIONS*

*LET'S SING!*

*FULL CYCLE - JAPANESE FOREIGN MISSIONARIES*





REV. AKIRA IZUTA, PROGRAM CHAIRMAN FOR THE CONGRESS ON EVANGELISM, PASTOR OF THE NERIMA BAPTIST CHURCH AND LEADER IN HIS DENOMINATION IN JAPAN, BROUGHT THE OPENING MESSAGE ON MONDAY NIGHT AT KYOTO THAT STARTED THE CONGRESS. HE HAS TRAVELED WIDELY, MINISTERING FOR SEVERAL WEEKS IN THE SOVIET UNION, REPRESENTING HIS GROUP IN THE STATES, AUTHORED SEVERAL BOOKS, AND HAS HELPED TO START OTHER PIONEER CHURCHES AND HELPED TRAIN THEIR PASTORS. HE CARRIES A BURDEN FOR HIS PEOPLE!

# THE KEYNOTE ADDRESS

Highlights From The Heartbeat of a Pastor For His Nation

by Akira Izuta

## **The Gospel**

The basis of the Japan Congress on Evangelism is our Biblical faith! This Bible is our only rule of faith and practice. Christ is the Center of God's plan. In these days many problems are being faced. The deity of Christ is being challenged. The nature of man is being argued. The responsibility of the church towards society and government is being debated. The recent WCC meeting in Bangkok emphasized that salvation is really deliverance from the injustices of oppression, whether political or social. It ended with a completely social outlook. The true meaning of salvation was indistinct. Are we not living in the last days now? We must not be indifferent to the signs all about us. We have a Gospel to preach! It involves repentance and the forgiveness of sins.

## **The Church**

In our present system we have the pastor preaching and the people listening! We need to get the people out witnessing. Every Christian must be a witness! The present situation is a result from an over-emphasis on the position of the pastor, and believers have been indifferent! If we continue to increase at only 2% a year, we need not expect any large increase.

We face the Yasukuni Shrine problem which is the old question of religion and the State. We fear we may be brought back into the struggle of the war-time years. Let's pray this does not happen.

## **The Spirit**

We are to seek the power of the Spirit for service. When the Spirit came to the Apostles, He enabled them to witness with confidence and assurance, and if it had not been for the power of the Spirit, those disciples would not have gotten the Gospel out! It was the church that was filled, the church that witnessed, the church that grew.

Perhaps we are too busy in Japan to pay much attention to the need of the Holy Spirit! This statement, "You shall receive power. . . and be witnesses unto Me," applies equally to us in Japan, as well as to the early church.

We need to wait for the Spirit's power in this Congress. It was the Spirit Who used Jonathan Edwards, John Wesley and others in such a great blessing. Unless we are filled with the Spirit, we cannot function adequately.

Do we need to just keep going from meeting to meeting? Enough of that! We need to get down before God and seek the power of the Holy Spirit. Let us do so now!

And then let us start a new wave of evangelism in Japan!



*The Rev. John R. W. Stott, senior minister of All Souls Church in the heart of London, delivered some brilliant Biblical Expositions the first of which appears here. His studies at Cambridge University with his degrees in modern languages and theology, his honorary doctorate from Trinity College in America, his serving as Chaplain to the Queen of England, his wide ministry and travels throughout the world eminently qualified him for this platform ministry to church leaders throughout Japan.*



# THE MESSAGE OF

# EVANGELISM

by John R. W. Stott

## The Good News of Jesus Christ

It may be helpful if I introduce today's Bible exposition with a reference to the meaning of the word "evangelism." We have assembled for a "Congress on Evangelism." What does the Bible mean by this word? I want to suggest that the Bible's definition is a lot more simple than many of our definitions, useful as they are! According to Scripture, to evangelize is just "to announce the good news," neither more nor less.

We must not define evangelism in terms of evangelistic success. To evangelize does not mean to win converts. Of course this is the objective of evangelism. We preach the gospel in order to win people for Christ, and thereby to glorify God. But in biblical language we are still "evangelizing" whenever we spread the good news, irrespective of any results. This is quite clear from the New Testament use of the verb. Sometimes, it is used on its own in an absolute sense, as when Paul and Barnabas reached the cities of Lystra and Derbe, and Luke says: "there they evangelized," that is, "there they preached the gospel" (Acts 14:7).

This is a necessary introduction to our morning Bible exposition today for this reason. If "evangelism"

means "spreading the good news," there can be no biblical evangelism without the biblical evangel. So we have to ask: what was the good news which the apostles published abroad? We shall find an answer to this question in our passage for today: Acts 2:22-41.

Notice how Peter begins his sermon, immediately after his explanation that the Pentecostal phenomenon was a fulfilment of God's prophecy through Joel. Verse 21: "Men of Israel, hear these words: Jesus. . . ." His first word was Jesus, and Jesus must be our first word too. If we are asked what the Christian good news is, we have no difficulty in replying. The good news is Jesus! So we are told that Philip, beginning at Isaiah 53 which the Ethiopian was reading, "evangelized to him Jesus" (Acts 8:35, literally translated). That is, he shared with him the good news of Jesus. Similarly Paul describes himself at the beginning of his great manifesto of the gospel (the Letter to the Romans) as having been "set apart for the gospel of God. . . concerning his Son. . . Jesus Christ our Lord" (Romans 1:1-4). "No man preaches the gospel who does not focus his message on Jesus. Jesus Himself is the heart and soul of the gospel.

## Which Jesus?

But which Jesus? There are so many Jesuses abroad today. There is Jesus the myth, Jesus the revolutionary, Jesus the failed superstar, and Jesus the circus clown. So we ask: which Jesus did Peter proclaim? And in our answer we draw attention to the four essential ingredients in his

presentation of Jesus. As I seek to unfold them, I shall concentrate on this address of Peter on the Day of Pentecost, the first Christian sermon ever preached. But I shall also elaborate and illustrate from the other sermons of the apostles Peter and Paul recorded in the Acts, and from Paul's own brief summary of the gospel in 1 Cor. 15:3 ff. For let us be clear about this. Although the gospel is presented throughout the New Testament with a great and rich diversity of teaching, and with different emphases for different situations, yet there is only one gospel. And on this basic gospel-tradition all the apostles and the whole church, Paul says, were agreed. Have you ever noticed the four pronouns he uses in 1 Cor. 15:11? "Whether then it was I or they (that is, the other apostles), so we (all the apostles) preach and so you (all the church) believed."

## I. THE GOSPEL EVENTS

The major events on which the apostles concentrated were the death and resurrection of Jesus. So Paul sums up the gospel: "I delivered to you as of first importance what I also received, that Christ died for our sins. . . , that he was buried (to prove the reality of his death), that

he was raised on the third day... and that he appeared... (to prove the reality of his resurrection)" (1 Cor. 15:3-5).

What does Peter tell his listeners about the death and resurrection of Jesus? He has no doubt about their historicity. He was "crucified and killed" (v.23) and then "God raised him up, having loosed the pangs of death" (v.24). So it was a real, objective, historical death, and a real, objective, historical resurrection. We just thank God that Christianity is a historical religion, founded on unshakeable historical events. We cannot even begin to come to terms with the Bultmannian call to demythologize, as if the resurrection were no more than the revival of faith in the dead hearts of the disillusioned apostles. No. We must assert most strongly that there could have been no resurrection faith without the resurrection event.

But Peter did not present the Lord's death and resurrection merely as historical events. He presented them as significant events, saving events. It is sometimes said that there is no doctrine of the cross in the early speeches of the Acts, and that the apostles proclaimed the death and resurrection of Jesus as untheological history. This is not so. True, the later apostolic letters have a more developed doctrine of the person and work of Jesus, but the embryo is already there in the early chapters of the Acts. Look at v.23: "this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men." Here Peter attributes the death of Jesus equally to the wickedness of men and to the purpose of God. He did not see it only as a tragic result of human sin, but as part of God's "definite plan and foreknowledge." If so, it had a meaning.

This is indicated by the apostles' use of the word "tree" instead of "cross." Peter does not use it in this sermon, but he does in Acts 5:30 and again in Acts 10:39, as Paul does in Acts 13:29. The word was a kind of apostolic shorthand. The apostles were Jews and knew clearly from Deut.21:22,23 that any man hanged on a tree was under the curse of God. So when they called the cross a "tree" they were hinting at the divine curse for human sin under which Christ died. And both Peter and Paul elaborated this in their later letters. Peter wrote that he "bore our sins in his own body on the tree" and Paul that he "has re-

deemed us from the curse of the law, having become a curse for us, for it is written 'Cursed is everyone who hangs on a tree.'" (1 Peter 2:24; Gal. 3:10,13).

The resurrection also was more than a historical event. It was a divine vindication, not just of the one men killed, thus reversing their verdict ("you killed him; God raised him"), but specifically of the one who had died on a tree, under a curse. God raised him to show it was our curse he had borne, and not a curse for any evil he had done; raised him to prove that his condemnation led to our justification (Romans 4:25). For truly "if Christ has not been raised, then our preaching is in vain and your faith is in vain... and you are still in your sins... and those also who have fallen asleep in Christ have perished" (1 Cor.15:14-18). But Christ has been raised from death, "because it was not possible for him (the sinless, sinbearing Saviour) to be held by it" (v.24).

Although the apostles concentrated their attention, and thereby the atten-



---

tion of their hearers, on the death and resurrection of Jesus, they were also careful to set these pivotal events in their wider historical context. They did not lose sight either of what happened before Jesus Christ's death or after his resurrection. The Jesus Peter proclaimed was "Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs which God did through him in your midst, as you yourselves know" (v.22). "Jesus of Nazareth" was his human name, and Peter does not hesitate to declare him "a man." True, he goes on to mention the miracles by which God bore witness to him, public miracles which they themselves had seen. Nevertheless, he was a man. Moreover, after he was raised from death, he was "exalted to the right hand of God" (v.33), and from that position of supreme authority and power, he had poured out the promised Spirit received from the Father.

The implication of this is unmistakable. Who, according to the prophet Joel, was going to pour out the Spirit? Answer: God (V.17). Who

did pour out the Spirit according to the apostle Peter? Answer: Jesus! (v.44). Does this not give some indication of what Peter thought about Jesus? I know it is commonly said that in the early Acts speeches there is no developed doctrine of the deity of Jesus. And indeed we need not be reluctant to agree that the later letters give a fuller doctrine of his person as of his work. Nevertheless, again we must insist that the embryo is here. Jesus is the fulfilment of the Messianic Psalm 110 in which "the Lord" speaks to "my Lord" (v.34). He sits at God's right hand and has poured out the Spirit (v.33). One day all his enemies will become his footstool (v.35). So, Peter concludes, all should know beyond doubt that this very Jesus whom they had crucified, God had made "both Lord and Christ" (v.36). The crucified felon was the exalted Lord. The man (v.22) was God.

Such then are the gospel events. Supremely the death and resurrection of Jesus (historical events and saving events), but in the light of his previous life as man and of his subsequent exaltation as Lord and judge. It is only the unique God-Man who could die for sinners and be raised to save them.

## II. THE GOSPEL WITNESSES

We turn from the Gospel events to the Gospel witnesses. Who was in a position to testify to these events, to their historicity and their significance? God arranged a double witness, in order that in the mouth of two witnesses the truth of the testimony might be established. The first was the Old Testament Scriptures. Paul emphasized this by repetition in his succinct statement of the gospel already quoted: "Christ died for our sins in accordance with the Scriptures..." and "was raised on the third day in accordance with the Scriptures" (1 Cor. 15:3,4). And Peter quotes Scripture in his Acts speeches. Here in verses 25-28 he quotes from Psalm 16 to testify to the resurrection of Jesus, and in verses 34,35 from Psalm 110 to testify to the exaltation of Jesus. In his second sermon recorded in Acts 3 he adds that the sufferings of Jesus were according to Scripture as well (v.18): "What God foretold by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled." And again (v.24): "But God raised him up, having loosed the pangs of death, because it was not possible for him to be held by it."

continued p. 29

## THE CHALLENGE OF OSAKA

The province of OSAKA — with the second largest population in Japan — seems long to have been neglected by the missionary body.

The present population of Osaka is 8,108,423 (March, 1974 figures) and it is ministered by a missionary body of 97, or one missionary to every 83,592 of the population (as against, for example, one to every 24,174 in Tokyo).

If you are praying about a place to minister for the Lord, remember this need.

### O.C.S. OPENING A BOARDING DEPARTMENT

With this fact in mind, the OSAKA CHRISTIAN SCHOOL sees the need of development and as a further step is opening a Boarding Department as from September, 1974.

Enquiries should be addressed to —  
The Secretary  
OSAKA CHRISTIAN SCHOOL  
951 Tawaraguchi  
Ikoma, Nara 630-02



## The Japan Christian Quarterly

Fall 1974

Vol. XL, No. 4

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## THE NEW LIFE TESTAMENT



<sup>3</sup> So all the people went to their own cities to have their names written in the books of the nation. <sup>4</sup> Joseph went up from the town of Nazareth in the country of Galilee to the town of Bethlehem. It was known as the city of David. He went there because he was from the family of David. <sup>5</sup> Joseph went to have his and Mary's names written in the books of the nation. Mary was his promised wife and was soon to become a mother.

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# Setting The Pattern . . . .

*This is an in-depth interpretation of the Theme Lectures by an Old Japan Hand, Rev. Eric Gosden, Chairman of the Japan Evangelistic Band, who came to Japan 41 years ago.*

## The Japan Congress Theme Lectures

The second half of each morning at the Japan Congress was given over to a theme lecture on the relevant topic for the day. Successively the matters of the Message of the Church, the Nature of the Church, the Power of the Church and Cooperation within the Church were dealt with. These four lectures proved to be road signs for the onward advance of the Church, dangers to be avoided, rules to be observed, and directions for the course the Church should take. The first morning Dr. Susumu Uda outlined for us present thinking on the Church's message under the title—

### I. SALVATION IN THE PRESENT DAY

While salvation was the central theme of the Church, differences in interpretation were today causing considerable confusion. What we mean by salvation must be made clear for theological reasons, and also for reasons of effective evangelism.

**A. Emphases in Japan.** In the early days of the Church in Japan the traditional view was that salvation was from social equalities and inequalities. There was also a recognition of individual salvation, the personal

and inner experience of the soul; and also what might be called cultural salvation, that is, salvation received in close relationship with the acceptance of Western culture.

In the post-war days the cessation of Emperor worship left a vacuum, so when Christian work revived, there were those who sought a restoration of community life in Christianity. We note also the relationship of Christianity and the problems of peace. The theological emphasis of Doshisha University was upon salvation as the regeneration of society.

Today the general teaching of the N.C.C. on the matter of salvation includes the following.

a. The salvation of the whole man not only of his soul; the salvation both of the soul and of society. Luke 14:18-19 and Col. 1:19-20 are quoted as basic texts.

b. Salvation must be found in the context of this present age, not only in a spiritual emphasis but also in social regeneration.

c. Humanization—the renewal of mankind.

d. Christianity must be recast in Japan in the mold of Japanese culture, in Africa of African culture, etc.

e. The structure of the Church in Japan has not changed since the 19th century. We must be up-dated. It is a mistake to copy American methods.

f. The emotional preaching of crusades must go. It does not reach the whole character of man.

Dr. Uda pointed out that in examining the above points in many cases the title may be good, but the theological content is what is in question. However, there is no doubt that the Church today must consider the whole man, society and its present need, and all within the framework of human culture.

*Eric Gosden*



# ..... *For the Future*

by Eric Gosden

**B. Present-day Trends.** Today the Church is functioning in the midst of vast social and political changes. Theologically we have seen the emphasis upon existentialism, and in the field of ethics the appearance of situation ethics. There are those who see in the surging waves of troubled society the humanising acts of God, as for example in the anti-racialist movements. We see the emergence of revolutionary theology, and even force is not barred in the mission to effect necessary changes in human culture. Salvation has become, as the W.C.C. conference in Bangkok emphasized, equated with liberation from supposed political oppression.

God is dead, so the argument goes, the Church is impotent and ineffective. What is left is society. So society must be saved. The present chaos in society is the work of God. Society is moving toward the relative utopia of Rev. 11:15—"The kingdoms of this world are become the kingdoms of our Lord." Thus it is argued, but does the Bible indeed teach revolution? This we must find out.

**C. What We Must Do.** First of all a clear distinction must be made between salvation and ethics, and the confusion that exists must be cleared up. Salvation is not ethics, nor are they synonymous. The Bible teaches that salvation comes first, and then that ethics issue from this experience of salvation.

Again, when we speak of love, what do we mean? Love is not a mere sentimentalism, a mere emotionalism. Love is a practical working out of faith. There is no doubt that we are taught that we must extend this practical love based on the Bible out into society.

Finally, concluded Dr. Uda, we must hold a clear and biblically-based vision of the purpose of God

for the world, as distinct from the all too common subjective and parochial outlooks.

Overnight rain had freshened the streets and cleared the air as the twelve hundred delegates gathered for the second theme lecture, given by Dr. Shin Funaki of the Tokyo Biblical Seminary on the topic—

## II. THE NATURE AND STRUCTURE OF THE CHURCH

Dr. Funaki said that he would speak from the standpoint of the Church in Japan. The Church in one generation must learn from the pre-

vious generation and from history. It must not be thought that the Church in Japan was only full of faults. That was not the case. He believed that God loved the Church, had given of His best for it, and would continue to do so. Happily, in these days there are increasing contacts with churches overseas. So we must be able to share with our brethren overseas what God is doing in the Church in Japan.

**A. Being a Christian and The Church.** We are in the family of God, not on the basis of our choice but by the election of the Spirit. Just  
continued p. 32

AKIRA HATORI



# My Impressions . . . . .

by Verner Strom

## Of The Kyoto Congress



The miracle is that it happened! Few realize the years of careful planning, praying, preparation, sweat, and tears that finally brought about such wonderful cooperation that resulted in the Congress itself. Without the birth of the Japan Evangelical Association some years ago and its constant efforts to get evangelicals together, it probably could never have happened.

Evangelicals in Japan, so often splintered into many small denominations and independent churches, met on a common basis of Biblical faith and with a mutual love and respect for one another to consider one thing: The Church and **Evangelism!** I personally felt the Congress succeeded to a remarkable degree in giving this their undivided attention. I was impressed by the sincerity and earnestness of the Delegates and Observers. It was not a sightseeing trip to Kyoto, but a week of concentrated **work, work, work!**

The facilities of the Kyoto Kaikan were excellent, the one drawback being a lack of lots of small rooms for the group discussions in the afternoons. Kyoto was certainly the right place for the Congress.

The daily Bible Hour with John Stott was of the highest caliber, as his expositions dealt successfully with the major themes of the Congress. It was a vivid demonstration of expository preaching at its best and was one of the daily highlights of the Congress.

The smaller group interaction meetings were devoted to many themes. The shortage of sufficient small rooms made it impossible to divide all the groups into manageable

size for good interaction, as we had hoped, and the lack of experience in group participation meetings by both leaders and participants was a definite weakness. My personal feeling was that the special group meetings, with their smaller numbers and continuity of attendance, came closer to the ideal that the Committee had envisioned for the afternoons. It was a sincere attempt to get full participation.

The evening inspirational meetings were highlighted by a dramatic presentation from 22 members of a Christian family from Okinawa. As they all stood together in their yukata (kimono) at the close of their presentation on the platform and recited together Acts 16:31, I could not help but pray that we would see the winning of entire families like this repeated all over Japan.

I can assure you as one of the working members selected by the Congress for the Declaration Drafting Committee that the final **KYOTO DECLARATION** was the result of long deliberation, honest confrontation, and a careful consideration of all suggestions made after the first reading.

The Delegates represented a good cross-section of the Church in Japan—young and old, lay people, full-time Christian workers, and a good representation of women. About 200 of the 1300 were missionaries. With the exception of a few gifts from overseas, the financing of the Congress was done here in Japan!

We all heard the trumpet give a certain sound. Now it is up to the Church to march into battle! Let's get on with evangelism!

---

*Rev. Verner K. Strom, Chairman of the Evangelical Alliance Mission (TEAM), has served in Japan since 1950 and has had a wide range of missionary experiences. He has served as Chairman of JEMA and on all types of executive committees and has spent untold hours working with the Japanese to make the Kyoto Congress possible, probably putting in more time on it than any other missionary!*

# HOKKAIDO SURVEY

by Donnel McLean

*This survey is presented by JEMA's Pioneer Evangelism Commission, Chairman, Donnel McLean, 21 years missionary to Japan. HOKKAIDO is the northernmost of Japan's four main islands. It is the purpose of this commission to spotlight through maps, charts, lists, pictures, articles, etc. Japan's areas of greatest need. Other areas of Japan will be dealt with in subsequent issues.*

(Northern Japan's Main Island. Pop.: 5,272,654)

Among Japan's tremendous population, equal to half that of America, there remains area after area, city after city, village after village, hamlet after hamlet that is still unreached with the Gospel! Hokkaido with its 5,000,000 population is one of these needy areas. The large areas of black on the survey map tell their own story of neglected and unoccupied places still waiting to be reached for Christ! JEMA's hope is that both individuals and missions will prayerfully take this material and ask the Lord to lead someone into these areas. Japan must be reached.

## NEEDIEST AREAS:

Hiyama, Oshima, Rumoi, Shiribeshi, Sooya. (See map)

## NEEDIEST CITIES:

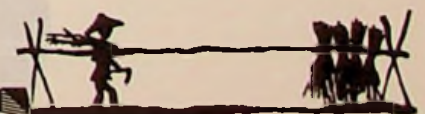
Noboribetsu, Kameda, Nemuro (Over 40,000 pop.). Each has only one church.

Tomakomai, Eniwa, Chitose, Asahikawa, Kushiro Akabira, Yuubari (25,000 to 40,000 pop.). Average only one church each.

## NEEDIEST TOWNS:

Because of Hokkaido's size, some towns are extremely influential.

- a) Engaru, Shari in Abashiri Area
- b) Mombetsu in Hidaka Area
- c) Shiraoui in Iburu Area
- d) Tobetsu in Ishikari Area
- e) Matsumae, Kamiiso, Nanae, Yakumo in Oshima
- f) Kamifurano in Kawikawa Area
- g) Atsukeshi in Kushiro Area
- h) Bekkai in Nemuro Area
- i) Haboro in Rumoi Area
- j) Iwanai, Yoichi in Shiribeshi Area
- k) Kamisunagawa, Naganuma in Sorachi Area
- l) Otofuke, Memuro, Shimizu in Tookachi Area



# HOKKAIDO

## Church Distribution

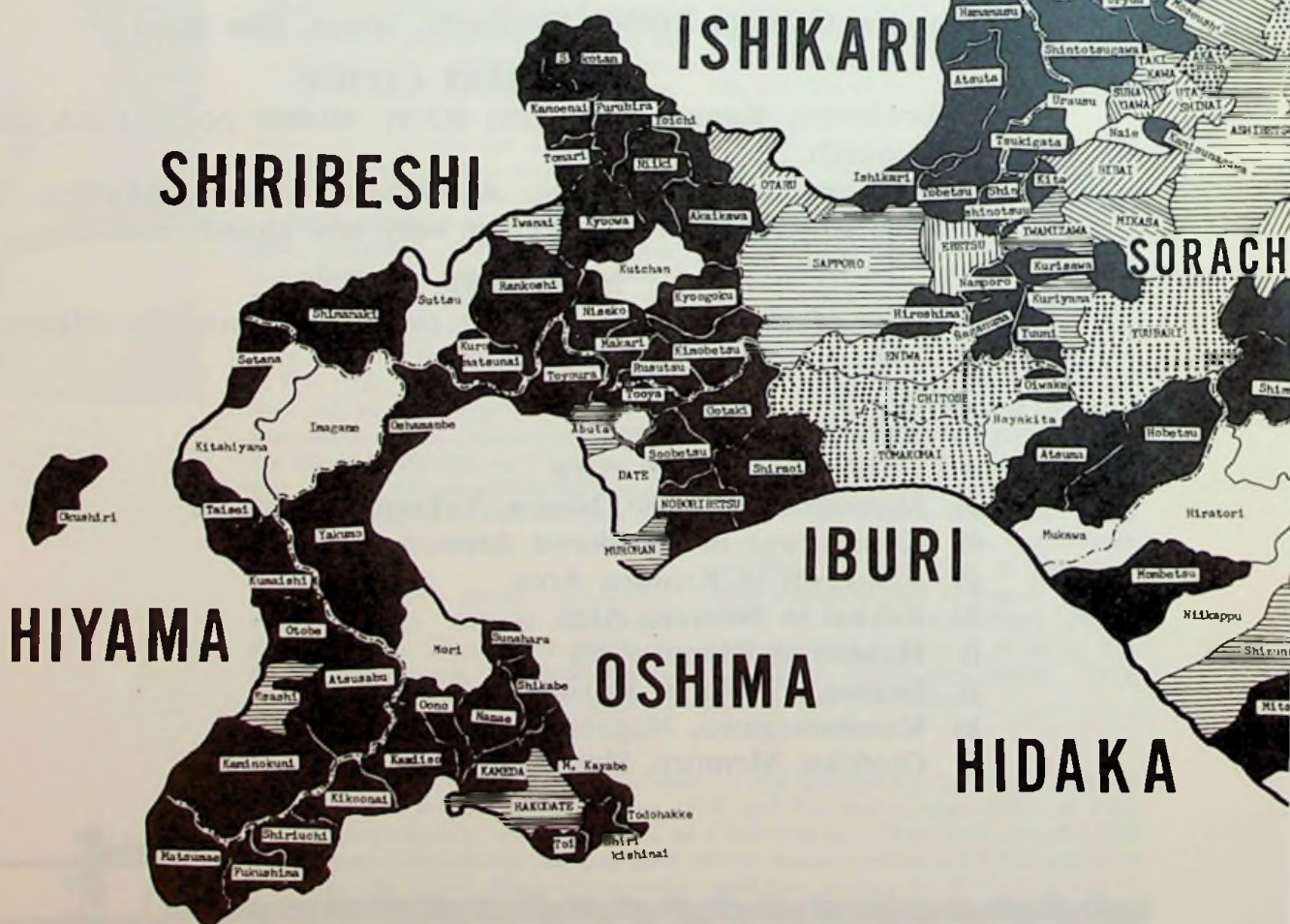
POPULATION 5,272,654  
 PROTESTANT CHURCHES 247 = 1 CHURCH / 20,000  
 MISSIONARIES 135 = 1 MISS'Y / 40,000

CLASSIFICATION	UCCJ	NSKK	OTHER	CATHOLIC	*SPECIAL
Churches in Cities	40	18	117	45	13
Rural Churches	19	4	35	21	1
TOTALS	59	22	152	66	14

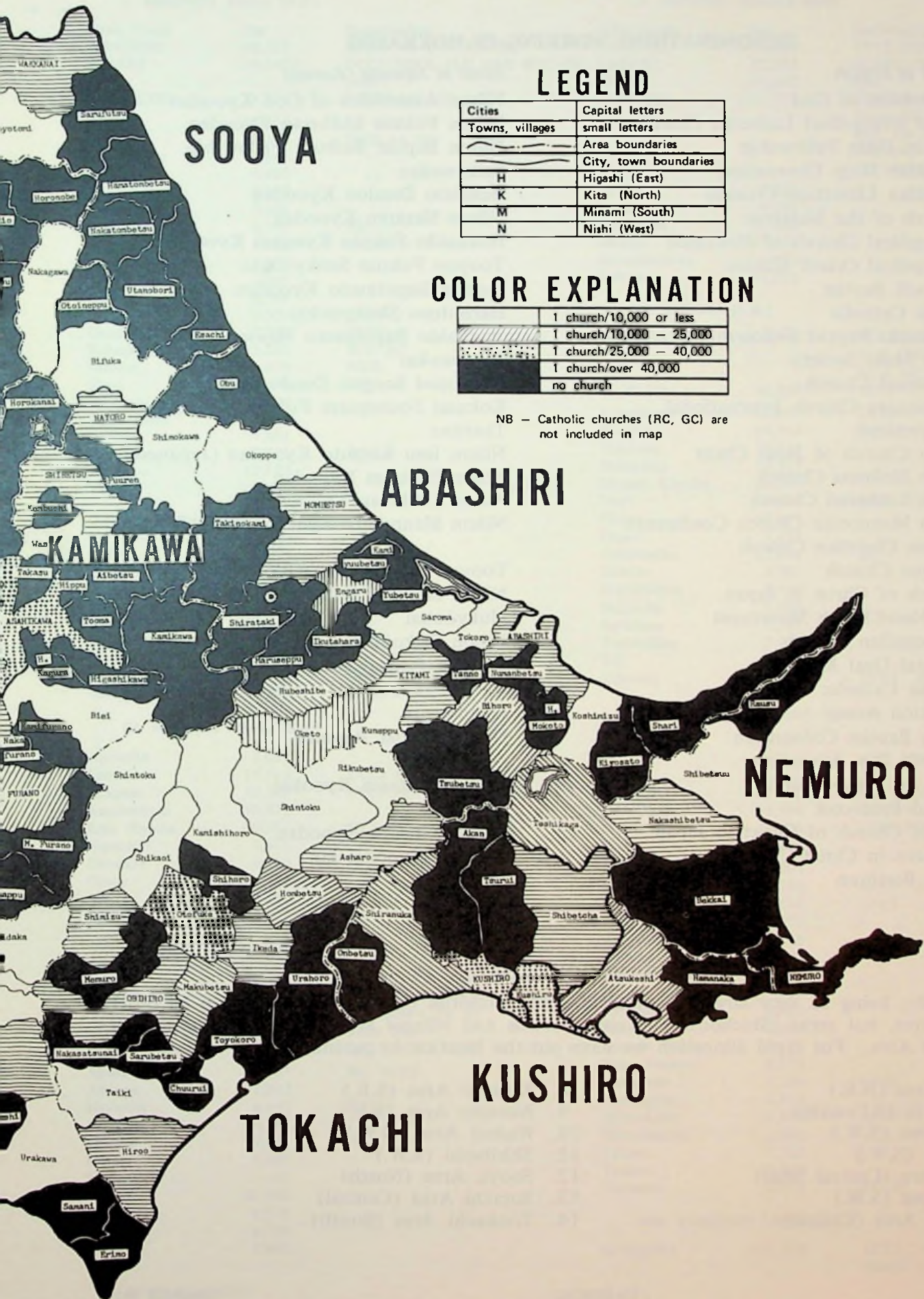
SIZE ABOUT HALF SIZE OF HONSHU

AREAS HOKKAIDO IS NOT DIVIDED INTO COUNTIES  
 (GUN) BUT AREAS CALLED SHICHO

\* NO C, ODM, KCC, SA, SOA







### LEGEND

Cities	Capital letters
Towns, villages	small letters
	Area boundaries
	City, town boundaries
H	Higashi (East)
K	Kita (North)
M	Minami (South)
N	Nishi (West)

### COLOR EXPLANATION

	1 church/10,000 or less
	1 church/10,000 - 25,000
	1 church/25,000 - 40,000
	1 church/over 40,000
	no church

NB - Catholic churches (RC, GC) are not included in map

## DENOMINATIONS WORKING IN HOKKAIDO

<i>Initial</i>	<i>Name in English</i>	<i>Name in Japanese (Romaji)</i>
AG	Assemblies of God	Nihon Assemblies of God Kyoodan
* ALC	Japan Evangelical Lutheran Church	Nihon Fukuin Lutheran Kyoodan
BBF	Baptist Bible Fellowship	Nihon Baptist Baiburu Fellowship
CHC	Christian Holy Convention	Seikyoodan
CLC	Christian Literature Crusade	Bunshoo Dendoo Kyoodan
CN	Church of the Nazarene	Nihon Nazaren Kyoodan
ECH	Evangelical Church of Hokkaido	Hokkaido Fukuin Kyookai Kyoogikai
EOM	Evangelical Orient Mission	Tooyoo Fukuin Senkyookai
FB	Freewill Baptist	Fukuin Baputesuto Kyoodan
GC	Greek Catholic	Harisutosu Shokyookai
HBF	Hokkaido Baptist Fellowship	Hokkaido Baputesuto Majiwari
HJS	Holy Jesus Society	Sei Iesu-kai
IC	Immanuel Church	Immanuel Soogoo Dendoodan
ICFG	Foursquare Church International	Kokusai Foursquare Fukuin Kyoodan
IND	Independent	Tanritsu
JEB-J	Japan Church of Jesus Christ	Nihon Iesu Kirisuto Kyoodan (Japanese)
JHC	Japan Holiness Church	Nihon Holiness Kyoodan
JLC	Japan Lutheran Church	Nihon Lutheran Kyoodan
JMM	Japan Mennonite Church Conference	Nihon Mennonite Kyookai Kyoogikai
KCC	Korean Christian Church	
KK	Kiyome Church	Tooyoo Senkyookai Kiyome Kyookai
NKK	Church of Christ in Japan	Nihon Kirisuto Kyookai
NoC	The Non-Church Movement	Mukyookai
**NSKK	Episcopalian Church	Nihon Seikookai
ODM	Oriental Deaf Mission	Tooyoo Rooa Kyookai
RC	Roman Catholic	
SA	Salvation Army	Kyuuseigun
SB	Japan Baptist Convention	Nihon Baptist Renmei
SDA	Seventh Day Adventists	
SJC	Spirit of Jesus Church	Iesu no Mitama Kyookai
UP	United Pentecost	
UCCJ	United Church of Christ in Japan	Nihon Kirisuto Kyoodan
* BCC	Brethren in Christ Church	Kirisuto Kyoodai-dan
**OB	Open Brethren	

## AREAS OF HOKKAIDO

NB— Hokkaido, being so very large, is not divided into counties (Gun) as is the case in all other prefectures, but areas (Shichoo). The cities, towns and villages are all listed respectively in the said Area. For rapid allocation we have put the location in parenthesis.

- |                                 |                            |
|---------------------------------|----------------------------|
| 1. Abashiri Area (N.E.)         | 8. Kushiro Area (S.E.)     |
| 2. Hidaka Area (S.Central)      | 9. Nemuro Area (S.E.)      |
| 3. Hiyama Area (S.W.)           | 10. Rumoi Area (N.W.)      |
| 4. Iburu Area (S.W.)            | 11. Shiribeshi (S.W.)      |
| 5. Ishikari Area (Central West) | 12. Sooya Area (North)     |
| 6. Oshima Area (S.W.)           | 13. Sorachi Area (Central) |
| 7. Kamikawa Area (Central)      | 14. Tookachi Area (South)  |

HOKKAIDO CHURCH SURVEY by Donnel McLean

I. ABASHIRI AREA (N.E.)

Cities, Towns	Pop.	Denominations
ABASHIRI	48,757	NSKK FB BCC KK RC
KITAMI	86,342	UCCJ NSKK JLC NKK BCC KK JMM*
MOMBETSU	34,096	NSKK AG RC
Bihoro	25,964	FB BCC RC
Engaru	20,182	NKK SA RC
H. Mokoto	3,642	
Ikutahara	4,685	
Kamiyuubetsu	9,252	
Kiyosato	8,105	
Koshimizu	8,775	FB
Kunepu	8,333	JMM*
Maruseppu	4,707	
Numanbetsu	7,067	
Obu	8,549	
Oketo	8,308	UCCJ
Okoppe	7,203	UCCJ
Rubeshibe	15,281	BCC RC
Saroma	10,039	NKK
Shari	16,217	GC
Shirataki	2,704	
Takinokami	7,941	
Tanno	5,851	
Tokoro	7,771	BCC
Tsubetsu	12,183	
Yubetsu	7,439	

II. HIDAKA AREA (S. Central)

Cities, Towns	Pop.	Denominations
Erimo	7,866	
Hidaka	4,718	EOM GC
Hiratori	9,924	NSKK EOM
Mitsuishi	8,031	
Mombetsu	15,575	
Niikappu	9,114	NSKK
Samani	8,822	
Shizunai	25,639	EHC IND RC
Urakawa	20,533	UCCJ-2 BCC RC

III. HIYAMA AREA (S.W.)

Cities, Towns	Pop.	Denominations
Atsusabu	8,025	
Esashi	14,514	UCCJ RC
Imagane	10,882	UCCJ NSKK
Kaminokuni	10,873	
Kita Hiyama	8,911	NKK
Kumaishi	7,601	
Okushiri	6,230	
Otobe	7,958	
Setana	5,194	
Taisei	5,191	

IV. IBURI AREA (S.W.)

Cities, Towns	Pop.	Denominations
DATE	31,393	NSKK NKK EOM RC
MURORAN	168,267	UCCJ NSKK NKK SB NC AG KK EOM-4 PB RC
NOBORIBETSU	48,179	EOM RC
TOMAKOMAI	117,277	UCCJ NSKK NKK AG EOM RC
Abuta	13,387	RC UCCJ
Atsuma	7,642	
Hayakita	6,631	NKK
Hobetsu	6,181	
Oiwake	5,605	
Ootaki	1,648	
Mukawa	9,185	EOM
Shiraoi	21,398	
Soobetsu	4,971	
Tooya	4,790	
Toyoura	7,882	

V. ISHIKARI (Central West)

Cities, Towns	Pop.	Denominations
CHITOSE	58,261	UCCJ ECH RC
EBETSU	65,553	UCCJ-2 JLC-2 RC-2 SJC
ENIWA	36,645	BBF
SAPPORO	1,079,278	UCCJ-13 NSKK-3 NC ALC-2 JLC-4 NKK-7 SB-4 JMM-2 ECH-4 BBF FB AG JHC BCC IC HJS JEB SJC UP OB SA SDA KCC CLC ICFG IND-2 ODM GC RC-7
Atsuta	3,999	
Hamamasu	5,502	
Hiroshima	11,288	
Ishikari	12,484	
Shinshinotsuu	4,602	
Tobetsu	18,053	

VI. OSHIMA (S.W.)

Cities, Towns	Pop.	Denominations
HAKODATE	236,769	UCCJ-2 NSKK NKK SB ALC BCC ECH ICFG OB SA ODM SDA RC-4 GC
KAMEDA	61,309	UCCJ
Fukushima	11,867	UCCJ
Kamiiso	26,756	RC GC
Kikoonai	10,733	
Matsumae	19,317	
Minami Kayabe	11,599	
Mori	18,619	NKK ECH
Nanae	18,081	
Oono	9,478	
Oshamanbe	12,864	RC
Shikabe	4,900	
Shirikishinai	8,690	
Shiriuchi	7,960	
Sunahara	6,787	
Todohakke	2,915	
Toi	6,556	
Yakumo	20,761	UCCJ RC

VII. KAMIKAWA AREA (Central)

Cities, Towns	Pop.	Denominations
ASAHIKAWA	307,560	UCCJ-3 NSKK NKK JLC SB NC CHC ECH JMM SDA RC-5 GC AG
FURANO	31,910	UCCJ JMM RC
NAYORO	35,594	UCCJ AG RC
SHIBETSU	33,124	UCCJ NKK RC
Aibetsu	7,270	
Asahi	4,302	
Biei	17,746	UCCJ NKK
Bifuka	10,638	UCCJ CHC
Fuuren	8,524	
Kamifurano	15,415	
Kamikawa	10,593	
Higashi Kagura	5,557	
Higashi Kawa	7,959	
Kembuchi	6,480	
Hippu	6,564	
Minami Furano	6,121	
Naka Furano	8,079	
Nakagawa	4,285	UCCJ
Otoineppu	2,514	
Shimokawa	10,609	UCCJ
Shimukappu	2,042	
Takasu	7,735	
Tooma	10,860	
Wassamu	8,074	UCCJ

VIII. KUSHIRO AREA (S.E.)

Cities, Towns	Pop.	Denominations
KUSHIRO	201,213	UCCJ-2 NSKK ALC SB NKK JMM-2 RC-2 GC

Cities, Towns	Pop.	Denominations
Akan	8,178	
Atsukeshi	17,497	NSKK
Hamanaka	10,250	
Onbetsu	3,851	
Kushiro	8,407	
Shibetcha	13,770	JMM
Shiranuka	15,728	BCC
Teshikaga	12,235	NC
Tsurui	2,857	

#### IX. NEMURO AREA (S.E.)

NEMURO	44,769	SB RC
Bekkai	18,320	
Nakashibetsu	18,020	JMM GC RC
Rausu	8,286	
Shibetsuu	8,119	

#### X. RUMOI AREA (N.W.)

RUMOI	39,795	NSKK IND RC
Enbetsu	6,558	
Haboro	15,538	RC
Horonobe	4,666	
Obira	8,087	
Mashike	10,823	
Shosanbetsu	2,942	
Teshio	7,397	
Tomamae	8,091	

#### XI. SHIRIBESHI AREA (S.W.)

OTARU	190,016	UCCJ-5 NSKK JLC SB CHC SJC ECH OB ODM SA SDA RC-2 GC
Akaikawa	1,921	
Furubira	7,306	
Iwanai	26,799	UCCJ
Kamoenai	2,646	
Kimobetsu	4,891	
Kutchan	18,905	UCCJ ECH RC
Kuromatsunai	5,240	GC
Kyoogoku	4,679	
Kyoowa	9,071	
Niiki	6,531	
Niseko	5,440	
Makari	3,440	
Rankoshi	10,364	
Rusutsu	2,555	
Shakotan	6,016	
Shimamaki	3,863	
Suttsu	2,555	JLC
Tomari	3,555	
Yoichi	26,722	

#### XII. SOOYA AREA (North)

WAKKANAI	55,023	UCCJ NSKK NKK RC HBF ODM
Esachi	10,632	RC
Hamatombetsu	7,002	
H. Rishiri	7,549	
Nakatombetsu	4,822	
Rebun	7,185	
Rishiri	7,351	
Sarufutsuu	4,263	
Toyotomi	8,512	HBF*
Utanobori	4,565	

#### XIII. SORACHI AREA (Central)

AKABIRA	33,551	ECH
ASHIBETSU	40,977	UCCJ NC
BIBAI	41,888	UCCJ NSKK JLC RC

Cities, Towns	Pop.	Denominations
IWAMIZAWA	73,727	UCCJ NSKK ECH AG
MIKASA	29,461	ECH RC
FUKUGAWA	37,642	NSKK JLC NoC
SUNAGAWA	26,512	ECH RC
TAKIKAWA	52,257	JLC NKK CHC SJC
UTASHINAI	14,310	UP
YUUBARI	67,624	UCCJ NKK RC
Chichibubetsu	4,771	
Hokuryuu	4,266	
Horokanai	6,742	
Kamisunagawa	15,346	
Kitamura	6,160	
Kurisawa	13,594	
Kuriyama	18,865	UCCJ
Mooseushi	7,229	
Naganuma	14,984	RC
Naie	9,935	NKK
Nanporo	6,148	
Numata	7,702	
Shintotsugawa	10,247	
Tsukigata	6,503	RC
Urausu	4,621	NKK
Uryuu	4,762	
Yuuni	10,525	

#### XIV. TOOKACHI (South)

OBIHIRO	137,682	UCCJ NSKK NKK SB JMM CC SA RC
Ashoro	14,964	JMM
Chuurui	2,614	
Hiroo	13,242	JMM
Hombetsu	14,964	JMM RC
Ikeda	13,759	ALC RC
Kamishihoro	8,908	JMM
Makubetsu	18,453	JMM*
Nakasatsunai	2,614	
Memuro	15,930	
Otofuke	25,178	
Rikubetsu	6,368	JMM
Sarubetsu	4,176	
Shihoro	7,363	
Shikaoi	7,464	JMM*
Shimizu	15,375	NKK
Shintoku	10,585	UCCJ
Taiki	8,774	JMM
Toyokoro	7,033	
Urahoru	11,402	
END		

## CORRECTIONS

If your church or organization has been omitted, please notify the JEMA Office, Pioneer Evangelism Commission, immediately. We are striving to make our information as complete as possible, so need your help and corrections.

## WE NEED YOUR COOPERATION

*We want to run a series of articles in the HARVEST featuring "It Can Be Done In Japan!" If YOU are experiencing God's special blessing in some pioneer venture, will YOU share it with us? Write it up, send some photos if available, and mail it to the Editor, JAPAN HARVEST. Or, do you know of someone you feel could make such a contribution? If so, please send us their name and address. Your suggestions are always most appreciated.*

## APOLOGY

We are trying to make exhaustive surveys of Japan and need the help of all missionaries and pastors. Please inform us of any omissions or mistakes. Going by the "Nenkan," the year book of Japanese churches, we used the initials JNAC in our Spring survey. A gracious letter from George Hanabusa, General Secretary of the UCCJ, suggested we use the UCCJ abbreviations from now on. Thanks a lot George!



*Sail into tomorrow  
with Decision*

# DECISION

*Published monthly*

■ ENGLISH	<i>per year</i>	¥ 1,200
■ CHINESE	<i>per year</i>	¥ 1,200
■ JAPANESE	<i>per year</i>	¥ 800

*Published bimonthly*

■ GERMAN	<i>per year</i>	¥ 600
■ SPANISH	<i>per year</i>	¥ 600
■ FRENCH	<i>per year</i>	¥ 600

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160 OKUURA BUILDING SAMON-CHO SHINJUKU-KU TOKYO

# CHURCH PLANTING...

## The Record

1. Sixteen churches started since 1955 (19 years). Almost one per year.
2. Eleven Japanese Pastors called. One every two years.
3. Since 1969 nine churches started. Two per year.
4. Six churches are completely self-supporting. Four have own buildings.
5. Five more are completely free from missionary support.
6. Total average attendance of 220 per Sunday.

## Methods Used

1. House rented and church started with special meetings. The rent and misc. expenses paid by the one starting it.
2. From the beginning at least two meetings per week.
3. A definite prayer goal and plan from the beginning for the church to call its own pastor.
4. Two or three years later a pastor came, supported by the church and his own part-time work.
5. In three cases two churches called one pastor to pastor them jointly. Now four of these six churches have their own pastors.
6. Rent continued to be paid by the one starting until the church could assume it, or until land and buildings were secured.

## Lessons Learned

1. It has taken ten or more years before a church can obtain its own land and building.
2. In country areas it takes ten or more years before a church can reach an average attendance of twenty people, or more.
3. However, the church can begin functioning as a church in every way with the coming of a Japanese Pastor.

## Basic Conclusions

1. The multiplying of churches is the best way to increase the number of believers and to effectively evangelize an ever-broadening area, as the believers themselves become witnesses.
2. To function as a church it is not necessary to own land and buildings! However, it is a desirable goal. One can have a church with a pastor and can be basically self-supporting, self-propagating, and self-governing even without land and buildings!
  - a. They themselves evangelize their own areas.
  - b. They themselves build up the new converts.
  - c. They themselves receive strength from systematic Bible teaching and observing the ordinances.
  - d. They reproduce themselves in starting new churches.
  - e. They extend themselves world-wide through sending and supporting missionaries.
3. Because of these two facts (#1 and #2), we should endeavor to establish new evangelistic places (dendosho) as soon as possible, and then turn them over to capable Japanese Pastors as soon as possible.



THESE SIXTEEN CHURCHES SENT THIRTY YOUNG PEOPLE INTO FULL-TIME SERVICE!

# *Sixteen Churches . . . In Nineteen Years*

*by Ralph Cox*

*Another in the Pioneer Evangelism Series on "It Can Be Done In Japan!" Rev. Ralph Cox, a TEAM missionary, has served in Japan since 1953 and has told only part of the story. It is too modest. Shikoku is one of Japan's four main islands.*

*The Editor is determined to get such experiences before our readers. Your help is earnestly solicited.*

## **Church Planting in Shikoku**

In a difficult area of Shikoku where the young people move away, God has helped us to start sixteen churches during the last nineteen years!

Four more new churches are planned for this year. Two are already in the process of being started and that by Japanese churches themselves without any missionary assistance! Eleven of the churches now have their own Japanese pastors, but only four have their own land and building. All the rest meet in rented property.

## **Outreach**

Besides carrying their own programs, these churches help support seven foreign Japanese missionaries by giving ¥60,000 (\$200) monthly. They give ¥40,000 (\$133) monthly towards other pioneer churches just starting in this and other areas of Japan, help support students in Bible schools, and give ¥15,000 (\$50) monthly to help support a local radio program produced by one of our churches. At New Year's time they sponsor an annual Bible Conference, and they sponsor three High School camps a year, besides annual Junior High, Young People's, and Adult's Summer Camps by using rented facilities.

They have sent over thirty young people into full time service.

## **The Key**

The key to any success seen among these churches has been the close cooperation between missionaries, Japanese pastors, believers, and between the churches. The heart of our work is the monthly prayer and planning meeting, attended by all pastors and missionaries directly engaged in the church planting.

Our goal has been to establish churches that would be completely autonomous, Biblical in both doctrine and practice, churches that hold their own property, and that are completely self-supporting, self-governing, and self-propagating.

## **Pastoral Support**

From the beginning, a policy of no direct subsidy to the Japanese pastor has been followed. The pastors themselves, and the church they come to pastor, are directly responsible for the support of the pastor. All of our eleven pastors receive their support directly from their church, either in full or in part. Some of them work part-time, or their wives work part-time. We feel that since such work involves only a minimum of time, it does not detract from their work effectiveness and that it probably helps them in many other ways besides the financial help.

## **Teamwork**

Although missionaries were involved in helping to start most of the beginning churches, the churches themselves are now moving out on

their own to pioneer other churches. TEAM'S work started in this area in the spring of 1955 (19 years ago). Several missionary units have worked in this area and have helped to start churches in cooperation with Japanese pastors and believers, so that any figures or statistics do not represent the work of any one person. It was teamwork!

## **They Move Away**

50% to 80% of our believers move away! Our area of Kagawa Ken has lost 50,000 people from their population during the past 19 years we've been here! Most of the young people move away to the big cities. Few new believers move into our churches from other areas, so 98% of the church members are converts right out of heathenism. This trend of population mobility toward the cities is intensified further as one moves farther and farther into the country areas and to the smaller places.

Our oldest church has baptized around 200 people since its beginning, but very few of them still live in the area. In 1972 the churches baptized 45 people, but there was a net gain of only 29. We expect that within two years, there will probably only be 10 or 12 of the original 45 still living in the area! But in spite of all this the churches grow.



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This truth of the fulfilment of Scripture the apostles had learned from Jesus, partly during his public ministry, but especially after his resurrection, as Luke himself records. They would never forget his words that "everything written about me in the law of Moses and the prophets and the psalms must be fulfilled." Then he opened their minds to understand the Scriptures, and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem." (Luke 24:44-47).

But the Scriptures were only the first witness; there was a second. This was the evidence of the apostles' own eyes. Jesus himself had linked the apostolic witness with the prophetic witness of the Old Testament when he added to his reference to Scripture: "You are witnesses of these things" (Luke 24:48). He did it again, as in acts 1:8, "you shall be my witnesses." They knew they were uniquely qualified to witness to Christ, not just because they had been "with him from the beginning" (cf. Mark 3:14; John 15:26; Acts 1:21,22) but specially because they had seen the cross and the risen Christ with their own eyes.

So they regularly included their witness in their sermons: "This Jesus God raised up, and of that we all are witnesses" (v.32). "You... killed the Author of life, whom God raised from the dead" (3:15). "And we are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him" (5:32). To Cornelius, Peter was even more explicit: "And we are witnesses to all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day and made him manifest; not to all the people but to us who were chosen of God as witnesses, who ate and drank with him after he rose from

### III. THE GOSPEL DEMANDS

Thirdly, there are the Gospel demands. When Peter had finished his sermon, declaring (v.36) that God had made the Jesus they had crucified both Lord and Christ, the people were "cut to the heart" (v.37), their consciences pricked by the Holy Spirit using the word as his sword, and they cried out: "Brethren, what shall we do?" The first word in Peter's reply was "repent" (v.38). It was his first

word again in 3:19, "repent therefore." And Paul ended his sermon to the Athenians with the statement that God "now commands all men everywhere to repent" (17:30). To repent was to turn from their sin, and in particular their grievous sin of rejecting Jesus. To repent was, therefore, to change entirely their opinion of Jesus and their attitude to him. Instead of rejecting him, they were now to believe in him as Lord, Christ and Saviour.

This summons to faith, as the corollary to repentance, Peter emphasized when preaching to Cornelius; saying that "everyone who believes in him (Jesus) receives forgiveness of sins through his name" (10:43). Of course, salvation is by faith alone. "Believe in the Lord Jesus, and you will be saved," as Paul said to the Philippian jailor (16:31), and as he argued with relentless logic in his letters to the Galatian and the Roman churches. But then true faith is a total commitment to Jesus, a "turning to the Lord" (Acts 9:35), which includes repentance. We really must renounce the unbiblical fantasy that it is possible to accept Jesus as Saviour without submitting to him as Lord. There is only one object of saving faith in the New Testament, and that is "our Lord and Saviour Jesus Christ." We have no warrant to cut him up into bits, and present only one bit of him for acceptance.

Peter went on: "Repent, and be baptized everyone of you in the name of Jesus Christ..." There can be no missing the main significance of this in the context. Peter's hearers had repudiated Jesus, and had dramatized their repudiation in the crucifixion. Now they must repent, and have their repentance dramatized in their baptism, for they must now submit to baptism in his name, in the name of the very Jesus they had previously rejected. It would be a token—public and visible—of their repentant faith in him.

### IV. THE GOSPEL PROMISES

The fourth ingredient of the preaching of the apostles was the Gospel promises. If the people repented, believed and were baptized, Peter promised them with great assurance that they would receive two free gifts of God (v.38): "the forgiveness of your sins" and "the gift of the Holy Spirit." The two belong together as essential parts of the salvation which Christ offers sinners. It is for this that he died and rose again. Through his death and resurrection

there is a full and free forgiveness of the past, a justification or acceptance before God, and an adoption into his family. There is also a new life for the future through the regeneration and indwelling of the Holy Spirit. We must not separate these two divine gifts which God has joined together. For, Peter goes on (v.39), they must not imagine that the Pentecostal gift, the gift of the Spirit, was for the apostles alone, or for the 120 or so disciples who had waited with them for ten days in prayer (1:15), or for any élitist group, or even for that nation and that generation.

On the contrary (v.39) "the promise" (i.e. "the promise of the Spirit," 1:4, 2:33, which here seems to be identical with "the gift of the Spirit" 2:38 and "the outpouring" or "baptism of the Spirit" 1:5 and 2:33) was for them also, who were listening to him, and for their children of subsequent generations, and for "all that are far off," namely in the distant Gentile world, the "all flesh" of Joel's prophecy, indeed for "everyone whom the Lord our God calls to him." The universality of the gift of the Spirit is clear. Everyone whom God calls to himself through Jesus Christ receives both the forgiveness of sins and the promised gift of the Spirit. The gift of God is co-extensive with his call.

Well, 3,000 people responded that day (v.41). They received Peter's word in penitence and faith, and become "believers" (v.44). They received Christian baptism. And there can be no doubt that, in accordance with God's sure promise through his apostle, they also received forgiveness and the Holy Spirit—although this time apparently without any supernatural accompaniments, for no mention is made of either the wind or the fire or the foreign languages.

Such, then, was "the message of evangelism," and it remains basically the same today. We have to be sensitive to the actual situation in which people are. And we have good biblical warrant from the later chapters of the Acts to vary our approach accordingly. But we have no liberty to change the gospel itself. The gospel itself is unchanged and unchanging. It centres on the saving events of Christ crucified and risen, according to the Scriptures. It demands repentance, faith, and promises to those who respond the forgiveness of sins and the gift of the Holy Spirit.

## LAUSANNE

While this issue is being printed JEMA is much in prayer for the International Congress on Evangelism at Lausanne, Switzerland, where 2700 participants are gathering to consider evangelizing the world in THIS generation! Missionary Japan Don Hoke is the Coordinator. It is our prayer for a world-wide impact, and for the missionaries from Japan who attended, as well as a host of Japanese brethren. More will be heard from them later.

## JEMA SUMMER CONFERENCE

The Fall issue of JAPAN HARVEST will cover highlights of the speakers at the JEMA Summer Conference at Karuizawa with Dr. Joel Nederhood of the "Back-To-God" hour, and Dr. Wm. Cessna, chairman of Pastoral Counselling at Asbury Seminary. The Conference was well attended, the prayer sessions larger than ever, and deep interest shown in these penetrating messages. There will also be a report on the Deeper Life Convention held there too.

## EVANGELISM SEMINAR

Gathering at the Zion Lodge in Osaka, over a hundred pastors, laymen, and missionaries attended the practical evangelism seminar last June and there was so much interest shown and challenges received that it was decided to have another one in June 11-13, 1975.

The highlight was the report by Ralph Cox on strategic evangelistic methods used in Shikoku over the past 20 years, resulting in the birth of sixteen churches! Many realized for the first time the value of starting a number of small churches rather than struggling to build up just one large one! Attention was also given to the potential for cassette tape evangelism, cartoon-type tract evangelism, and the use of over-head projectors and films in evangelism.—Neil Verwey.

## ELECTED BISHOPS

Dr. Elmer Parsons and Dr. Donald Bastian were elected bishops of the Free Methodist Church at the denomination's General Conference in June, USA. Until his election Dr. Parsons served as president of Osaka Christian College and was also the Asian Secretary of the denomination. Dr. Bastian spoke during the summer of 1972 at Karuizawa and Lake Nojiri and to three pastor's conferences in the Kansai area.—Lavern Snider.

## NAGOYA CRUSADE

Oct. 24 to Nov. 2 will see 100 churches cooperating in a crusade, using the Nagoya Shimin Kaikan for the last five days.—M. Fast.



## SPECIAL HARVEST THANKS

1. Phyllis Brannen was the artist who designed the new title type for the Japan Harvest Magazine, and a hearty "congratulations" goes to her for such devoted talent. And doing it while entertaining a house full of guests makes it even more appreciated!!

2. To Eric Gosden for his excellent help in interpreting the messages, feelings and moods of the Congress on Evangelism in Kyoto. He did "above and beyond" the call of duty! And to all the other missionaries who helped in a thousand ways and at all times!!

3. To Harold Johnson for handling Advertising for the HARVEST until Frank Davis returned from furlough.

## NEW OTANI GARDEN CHAPEL

The New Otani Hotel in cooperation with Dr. W.H. "Dub" Jackson and the World Evangelism Foundation of Dallas, Texas, began a Protestant Service on Sunday, Sept. 1st, on the 17th floor Blue Sky Lounge, overlooking the Tokyo Skyline, from 9:30 a.m. to 10:30 a.m. Approximately 100 guests attended the opening ceremony.

Mr. Ikezawa, the Executive General Director of the hotel, stated that they were concerned not only about world peace but about their guests having peace of mind. A local committee has been formed and a Christian Counsellor will be on call 24 hours a day for spiritual guidance for the guests. Top musicians will participate each Sunday. This is the first full-time spiritual guidance ministry to be given in a hotel with ministers in residence in Japan.

## CANADIAN HOSPITALITY

A warm welcome is extended to (1) Pastors and missionaries from Japan, arriving in Vancouver, B.C. by extending to them a guest room for short-term visits. Charges are reasonable. Also, (2) Newcomers from Japan. Several Japanese young people could stay up to a few months, especially some dedicated Christian young people to stay as boarders, along with the many non-Christians, for their influence in the center. (Room and meals are \$30 weekly). The Canadian Japanese Mission at 1305 E. 20th Ave, Vancouver, B.C., is trying to reach Japanese on their arrival in Canada.—Mary Holdcroft.

## TO BANGLA DESH

The Liebenzeller Mission reports that the Albert Reckemmers, missionaries for over 10 years in Japan, have been asked to go to Bangla Desh for two or three years to get the mission's work started there. It is most difficult for missions to enter this country because it is a strong Islamic state. Your prayers are requested for them.—Joachim Kleemann.

# JAPAN HARVEST

NEWS

NEWS

NEWS

NEWS

NEWS

## HAYAMA SEMINAR

The sixteenth annual men's seminar will be held at Amagi Sanso, Jan. 5-7, 1975. In these excellent facilities at a beautiful setting in the mountains 100 men missionary leaders gather to consider some important subject relative to missionary work in Japan. Speakers and discussion leaders include seminary professors, a Christian psychiatrist, a Christian doctor, a leading Japanese pastor, and specialists from many areas dealing with the subject. Discussions relate to both personal and experiential matters, as well as scholarly.

The subject for the January Conference is, "CHRISTIAN PERSPECTIVES ON DEATH—EAST & WEST." It is good for missionaries to be well-informed on all the ramifications of this subject and how to deal with it here in Japan.

Following is a list of helpful materials for pre-conference reading:

- A. Alvarez, **THE SAVAGE GOD. A Study of Suicide.** Random House, Bantam Books, 1972. \$1.95.
- Helmut Thielicke, **DEATH AND LIFE.** Fortress Press, Phil. 1970. \$7.50.
- Carl Scherzer, **MINISTERING TO THE DYING.** Fortress, 1973. Paper \$1.75.
- William Ward, **AFTER DEATH, WHAT?** Richmond, Va.: John Knox Press, 1965. Paper. \$1.
- Elisabeth Kubler-Rass, **ON DEATH AND DYING.** N.Y.: Macmillian Co., 1973. Paper \$1.95.
- Joseph Bayly, **THE LAST THING WE TALK ABOUT.** Elgin, Ill: David Cook Pub. Co., 1971. \$95.
- Church Herald, Magazine, **THE RIGHT TO DIE WITH DIGNITY.** Grand Rapids, Mich. 630 Myrtle St, N.W., Aug. 10, 1973.
- Beryl Little, **WHAT TO DO ABOUT DEATH**
- Nancy Wastie, **NANCY, YOU HAVE CANCER**
- Bruce Larson, **DEATH AND DESTINY**
- Mel White, **THOUGH I WALK THROUGH THE VALLEY**
- Waco, Tex., Faith-At-Work Magazine, Oct. 1973. Above four tiles.
- John Hill, **ARE YOU AFRAID OF DEATH.** Weaverville, N.C. Presbyterian Journal, Sept. 19, 1973.

J. Davison Philips, **WHAT LIES BEYOND?** Decatur, GA., Decatur Presbyterian Church, July 15, 1973.

Robert Cleath, **HOPE IN THE MIDST OR HORROR.** Washington, D.C. 1014 Wash. Bldg., Christianity Today Magazine, March 27, 1970.

Those interested should contact Treas., Clem Walbert, Osaka, for a detailed program and registration.

## KANSAI KIDS CAMP

This summer saw the first camp for missionary children in the Kansai area with David and Dorothy Brook taking the leadership, assisted by an able committee. Mark and Jan Chandler held the attention at lively and interesting evening meetings. All voted to have the camp again next year.

## MISAWA HOSPITALITY HOUSE

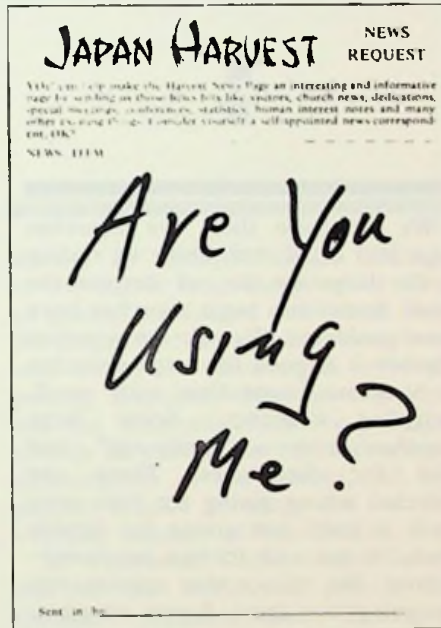
Ben and Connie Cady have returned from furlough to staff this center for reaching military personnel. A Couples and Singles Conference is planned Oct. 18-22 at Kinshuko Bible Camp in Iwate Ken with Jim Weber leading. A full program of interesting features is carried on each week. Location is R-250, Misawa-Shi, in front of the POL gate of the Air Base.

## ANNUAL MEDICAL EXAMS

The Tokyo Sanitarium has upgraded its annual medical checks, now giving one a choice of quite a list of needed tests. Many who have for a long time felt annual medical check-ups were somewhat slighted should be well-pleased. Such extensive tests may mean added years on the mission field so should not be overlooked!

## ON LEAVING JAPAN

A missionary recently returning to the States after serving in Japan, with some question about his return to the field, was greatly encouraged when a pastor and his wife, to whom he had never ministered, came to his house saying, "We've never done anything to show our appreciation to missionaries. Please accept this small gift as a token of our appreciation." In the crisp, clean white envelope was ¥10,000 (\$33). Also a church where he spoke on a Sunday morning took up a love offering and it came to ¥20,000 (\$66). Doesn't this say something?



## NEWS WELCOME

The Harvest welcomes news from you about your work and as far as space permits an attempt will be made to include items of interest to the missionary community in general.

## SPECIAL CONFERENCE

A special conference with Lester Pritchard from Canada, Bill Hawkins from Australia, Juan Ortiz from Argentina will be held in various areas of Japan during the month of October. The meetings are for those interested in the charismatic movement and a detailed schedule may be obtained from Missionary Marvin Fast. Tokyo is featured Oct. 7-9 at the Hatsudai Church, followed by other areas of Japan.

# Setting The Pattern.....

(Continued from p. 17)

as we are born into a human family, so by the Spirit we are born into God's family. In this way we become members of the Church. His body, of which Christ is the Head. We are moreover members of both the invisible Church and the visible Church. We are not thinking of denominations now, as that is a separate problem.

If we fail to recognise this relationship we deny the purpose of God. The non-church Christian or the "graduate" Christian is an anomaly. Do we graduate people from our churches by preaching the same sermon every week? This is because the pastor does not seek a fresh message from God. If a man is truly saved he will join the church, the visible church.

Similarly it is an anomaly to find a Christian or a church that will not fellowship with other churches. The Church is Christ's body, so there ought not to be division and disunity among individual churches. We are grateful for the work missionaries did in the post-war period. The vertical relationship is there (individual relationship is there (individual Christians linked to God in fellowship), but now we need to develop the horizontal fellowship between Christian and Christian, church and church.

**B. The Church in the Purpose of Christ.** The Church exists in the very center of Christ's saving work, and also exists for the fulfillment of that work. The Church that is in the purpose of God for the salvation of the world must of necessity be an evangelizing church. Also as men and women are born again into the Church of which Christ is Head, there is a natural connection between the form and growth of the Church and evangelism.



We recognise there are churches large and small, but while we rejoice in the large we do not despise the small. Sometimes large churches have more problems! We ask the question whether it is good for large churches to have no connection with small, struggling churches. Some large churches have a "group-ego" and exist for themselves. There are churches whose giving for their own needs is good, but giving for outside needs—home and foreign missions—is poor. We rejoice that missionaries are going out from Japan overseas, but missions are valid both at home and abroad. The Church must evangelize! And until the Church recognizes this as a challenge from God, there will be little growth.

Para-ministries also should be the responsibility of the Church—Student Evangelism, Literature Evangelism, Radio Evangelism, etc. But it is not yet so in Japan. Perhaps it is because the Church has not taken up the challenge that interdenominational groups, supported by foreign funds, have done so. We have to assess our responsibility afresh. We must do away with the necessity of "colonist churches," and break out into a new era of activity.

This is not merely a matter of organization, but of using God-given gifts already in the Church. Each Church has its own personality. It is necessary to quicken and develop these gifts within the church, starting with the individual. We as pastors

must examine our own position. If we display the Cross, we must carry the Cross. We must share in the sufferings of people around us. Preaching the Word in the power of the Spirit, we press on till the day when the Church is perfected!

It was with evident expectation that the delegates gathered on the Thursday morning of the Congress for the theme lecture as Rev. John R. Stott, in addition to his Bible Exposition that morning also consented to take up the important theme of:

### III. THE HOLY SPIRIT IN EVANGELISM AND CHURCH GROWTH

No doubt the lecture will be published in greater detail, but we give here some of his main points of emphasis.

Dr. Stott commenced by pointing out the centrality of the ministry of the Holy Spirit both in evangelism and church growth. The Spirit was the Chief Evangelist, the Chief Witness, the Chief Builder of the Church, though He chose to use human vessels. He went on to emphasise three main points:—

**A. The Indispensable Necessity of His Work.** The fact that the Church committed the unforgivable sin in trusting in the arm of the flesh was in large degree due to an inadequate understanding of the "lostness of men." Tracing the biblical doctrine of man, Dr. Stott pointed out that by nature man is darkened in understanding, blind, alienated, dead and a slave of sin. His heart is perverted so that he cannot repent or believe. Therefore it is evident that it is entirely impossible for us to win people by our own effort.

It is therefore necessary for us to humble ourselves before God, to renounce the use of psychological tricks, and to rely completely on the Holy Spirit. It is God Who gives growth (1 Cor. 3:5-7), and at best our role is a subordinate one.

**B. The Successive Stages of His Work.** Dr. Stott pointed out that the work of the Spirit cannot be stereotyped. Conversions are varied. Every genuine conversion is the work of the Holy Spirit. He listed five successive stages as the normal pattern of the work of the Spirit as indicated in the scriptures:

a. Conviction—gravity of sin, pos-



sibility of righteousness, certainty of judgement. (John 16:8-11)

b. Illumination—the gift of light. (2 Cor. 4:4-6)

c. Regeneration—the gift of life. (John 3:15-16)

d. Sanctification—the trade-mark of God's people. (Rom. 8:9)

e. Incorporation—into the Church, uniting us to Christ and to His Body. (Eph. 4:3-4)

**C. The Usual Methods He Employs In His Work.** He went on to outline the usual methods the Holy Spirit employs, and stressed that they were indispensable for each stage of evangelism and church growth. God inevitably uses His Word. Evangelism is not superfluous; it is inevitable. God uses the preached Word. There is verbal communication, and non-verbal communication, together with visual communication. The Church has the responsibility to make Christ known as a visible community of love.

Taking up the problem of communication, Dr. Stott asked the question how we could proclaim the Gospel relevantly to the present generation. He stressed the need of finding points of contact. We study the Bible, but we do not study the world.

We need to study present world trends and conditions. Our preaching was not to be dull and monotonous. God uses our personalities, He does not suppress or obliterate them. Nevertheless in communicating the Word, we must studiously avoid theatrical effects, contriving to produce effects, imitation, hypocrisy and self-reliance. We need to humble ourselves before God, recognize God as God, look up to the Holy Spirit, and receive the power He offers.

One of the features of the Congress was the close attention with which the delegates followed all the activities to the very end. Thus it was that on the final morning, Friday, June 7th, once again the hall was filled with a thousand and more Christian workers and laymen. It was Rev. Yukio Nagashima, chairman of the Fukuin Renmei (JFE) who gave the closing lecture on—

#### IV. CHURCH COOPERATION IN THIS NEW ERA

The purpose of the Congress, said Dr. Nagashima, was to seek new methods and a new impetus for evangelism, and to share mutual problems faced at the local level.

**A. Patterns.** While recognising the value of the past, it was necessary to use new ideas and methods. New wine must be put in new bottles.

Under the old pattern the objective was to produce autonomous, self-supporting churches, and to extend one's own denomination. Often it meant that the elements of the Gospel were repeated over again and again in the church, but there was never any real church growth. As far as para-ministries were concerned, the feeling was that the pastor worked within the church, and they worked without the church, and there was little cooperation between the two.

Two words had been used again and again at the Congress—*dendō* (evangelism) and *senkyō* (proclamation). In true evangelism we see the Church functioning as a church



should. In "senkyō" we are thinking of the matter from the point of view of getting the Gospel out. Until now the emphasis has been on evangelism with the end of autonomous, self-supporting churches. Now in this new era the emphasis must be on the church as a base for the widespread proclamation of the Gospel, not especially church planting; and for the overseas ministry of the Church.

**B. Problems.** Christ said, "Go ye into all the world and preach the Gospel." He also said, "Feed my sheep," and the Church must do both. To reach those outside the Church we must open the gate wide. The problem is how wide to open it, when to use the narrow gate. Evangelism should be by Christian teaching, bringing children from the church school into the Church. It should also be by preaching, proclaiming the Gospel widely, expecting instantaneous conversions.

The Church in the local situation should engage in the propagation of the Gospel on four levels—

a. Reach the district where it is situated as its own responsibility.

b. Reach the whole area in cooperation with other churches.

c. Reach all Japan by cooperation on the denominational level.

d. Reach all Japan in cooperation with para-ministries. To this end the para-ministries should themselves gain the co-operation of the churches, because apart from such cooperation,

all of Japan will never be reached with the Gospel!

**C. Possibilities.** In this new era cooperation should have top priority. From the church there must be cooperation, for evangelistic and evangelizing churches are needed. From the pastor there must be cooperation; and there must be pastors who can do evangelism, who can train others to evangelize, and who will cooperate in evangelism! From the para-ministries there must be cooperation, with evangelists who can truly evangelize, who can build up strong local churches, not just strong individuals. From the missionaries there must be cooperation. Missionaries are needed who can truly evangelize, who will labor for the benefit of all the churches in Japan, and who will serve the Churches in Japan, beyond the own denominational boundaries.

With this kind of cooperation on every level, the objective of flooding Japan with the Gospel can be fulfilled!



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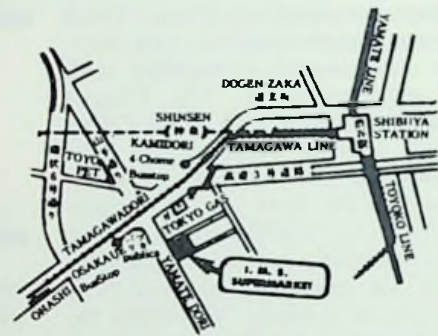
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THE

# Church Growth MOVEMENT

AND JAPAN

by Hugh Trevor

*Hugh Trevor has been a missionary with the Overseas Missionary Fellowship (OMF) in Japan since 1960 and is presently working in Hokkaido. His is a provocative article, and represents but one of over thirty study and discussion sessions during the afternoons of the Congress in Kyoto, June 1974. His paper was followed by an hour of discussion.*

## The Church Growth Movement and Japan

The Church Growth Movement has deep implications for those serving in Japan. I would like to consider the movement's objectives, compare them with some Biblical patterns, and then assess these implications for our work here.

### Church Growth Objectives

1. The proposition that the growth of churches is the will of God, and Christians today should not be satisfied with little or no growth, nor should lack of numerical growth be justified on the grounds that quality is more important than quantity.

2. The analyzing of the numerical growth of churches through the study of membership statistics, trying to discover reasons why changes occurred in growth patterns, who were being won for Christ and why.

3. The concern that the need for individual response to Christ should not result in the neglect of seeking a

response from groups of people, who if won together make it easier for individuals to stand firm in their faith, without unnecessary dislocation from their social environment.

4. The possibility that certain elements of any population may be more winnable than others. We should be alert to this, and direct the major part of our efforts to the most responsive.

### Biblical Patterns

In the New Testament there is a very clear missionary mandate; "Go into all the world, and preach the gospel to every creature" (Mk. 16), "Make disciples of all nations" (Matt. 28). The Holy Spirit was evident in initiating and guiding this outreach (Peter to Cornelius and Paul to Philippi). Though we have the story of the Ethiopian eunuch who came of his own volition to seek the God of Israel, yet the emphasis is very much more on the church's reaching out. It is stated that God wants all

men to be saved and come to the knowledge of the truth. These many commands and examples concerning evangelism are strengthened by other terminology "catching fish," "white harvest fields," "gathering people from highways and hedges," "fruit that remains," "the word sounding out."

It is clear that the aim of this evangelism is not simply the salvation of individuals, but the formation of churches as well. In the N.T. as soon as people believe, they are formed into churches and elders are appointed.

Churches can grow in at least three different ways, in numbers, in holiness and in organization. It can be noted that the N.T. letters reveal a development in organization, but this is not something to be specially encouraged just for its own sake. There are many encouragements to grow in holiness. In Ephesians we are given the picture of the church as the bride of Christ, growing in holiness

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and in size as new believers are built into it (2:21, 22) and being a temple for God Himself. This vision is complemented by that in Rev. 7:9, a multitude whom no man could number from every nation, from every tribe, people, and tongue, worshipping together. The small mustard seed becomes a tree!

To summarize, the growth of the

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church until it reaches its position of unrivalled honour in the end times is one of the central themes of scripture.

#### An Assessment in Japan

1. The first point of Church Growth theory that "Church Growth is the will of God" is clearly in line with scripture, though it should be noted that numerical increase is only one part of God's concern. There is emphasis on growth and that increase is positive.

#### The Graphs

2. There is no doubt that analyzing statistics of membership, and in particular the plotting of them on graphs, is extraordinarily helpful. A big change in Japanese attitudes to Christianity occurred in the early 1950's. Graph 2 of the New Religions (and also Christianity) show that many Japanese have been willing to make some change in their religion in Post-War years, and in the light of this, we are prompted to ask ourselves, could not the Christian churches have made better progress than they did?

The graphs of the Kyodan, Episcopal, and Southern Baptists (Nos. 3 and 4) show a slowing down of growth in recent years. That of the FEGC (No. 5) shows a steep increase. One is led to probe further.

Graphs help to dispel wrong impressions. While collecting material for research, I heard a lot about Roman Catholic churches and their growth. I got the impression that they might be stronger than Protestants, but plotting the statistics on a graph helped to clarify the actual situation. (See Graph No. 6)

An X-ray of a broken leg or the graph of a patient's temperature do

not cure a person, but they certainly help the doctor to prescribe the right treatment. The graph of our own OMF work in Shizunai (No. 7) helped to clarify weaknesses in our methods in the late 50's and early 60's, whereas prayer and hard work were not enough. Graphs such as these can warn when we are on a wrong track, and can also confirm when one is on a good track as shown in Graph No. 5, where FEGC showed steady growth after they adopted a policy of moving missionaries out of the churches once a pastor had come, thus freeing the missionary to open up a new work! The use of statistics and graphs can be of great use.

3. Most missionaries come from countries where individualism, including individual decisions for Christ, is a part of our way of life. Since the Bible teaches that every person must individually trust in Christ for salvation, we tend to be blind to or suspicious of the possibility that a well-knit group of people might all become Christians together. The Bible notes in several places the salvation

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of households. All the inhabitants of Lydda and Sharon turned to the Lord at the same time!

Rather than using the term mass-movement to refer to such a phenomenon, the Church Growth movement uses "multi-individual" and would look on it as something desirable in many countries of the world. Any individual concerned in such a group turning would have a much better chance of developing as a Christian, if he could remain part of his social group without being ostracized, as has so often been the case in missionary history. A group turning makes the possibility of becoming a Christian a much more real option to many who are interested. The conversion of the famous Kanzo Uchimura was due to a large extent to the pressure from his peers at university, but was none the less real and lasting. The faith of many Japanese converts was helped by the "bands" to which many of them belonged—the Sapporo Band, the Yokohama Band, the Matsue Band, the Kumamoto Band!

4. "A concern for winnable groups." When Paul first visited the synagogues in any new town he entered, no doubt one reason was that it may have been that the Jews, and even more so the God-fearing Greeks, were the most winnable strata in town. Research has often revealed that church growth has not always been evenly spread throughout a population. For instance, there was much more growth in North Korea than in South Korea! Also the first converts in Japan were almost all young men who came from samurai families. In Japan in recent years those in big cities have been more responsive to the gospel than those in the country areas, while the opposite is true in Africa.

In our last term of service we were in a town where at least half the population was from the self-defense forces. We found that the church developed more quickly there than in any of our mission's other churches. One reason we felt was the sense of comradeship that existed. When new people arrived, there was at once a sense of friendship, whereas in Japanese society at large, most people are slow to make friends. Perhaps the self-defense forces of Japan are one of the more winnable groups.

Church Growth thinking recommends that the church in Japan concentrate the major portion of its efforts in evangelizing the more responsive areas of society, rather than just trying to reach all alike. This suggestion may provoke a strong negative reaction from some, but it's time we give careful study to the strategy of Paul and his plans for reaching the world of his day. Travel with Paul and learn his priorities! We have Scriptural precedents for concentrating on the most responsive. At times,

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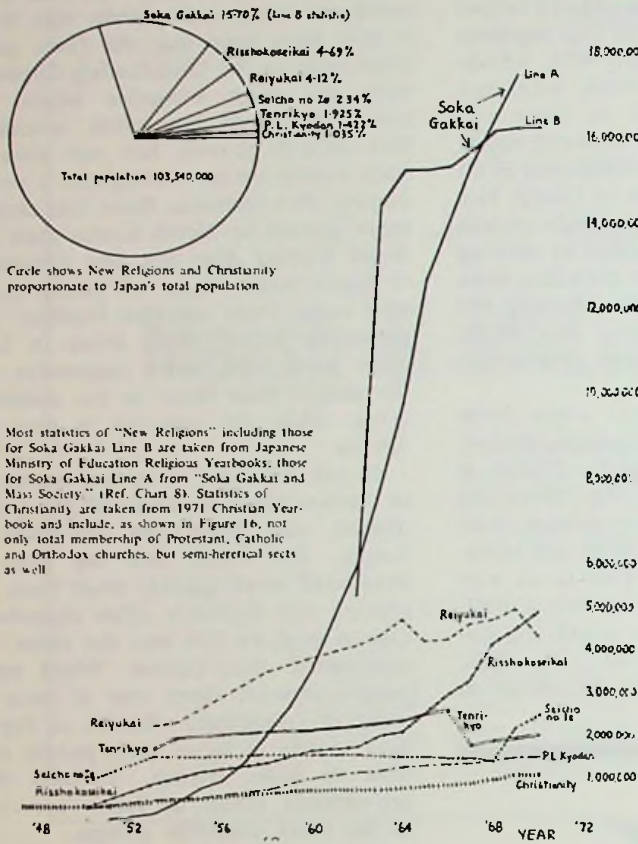


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however, God may lead his servants to those who are not so responsive, but this occasional leading should not negate the basic strategy. It's time we give careful attention to these matters in Japan!

We must pray and work hard, but we must also do some sober thinking about our mission!

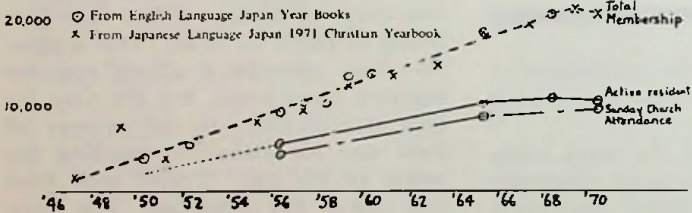
**Graph 2** Comparison of Christianity with some of the "New Religions"



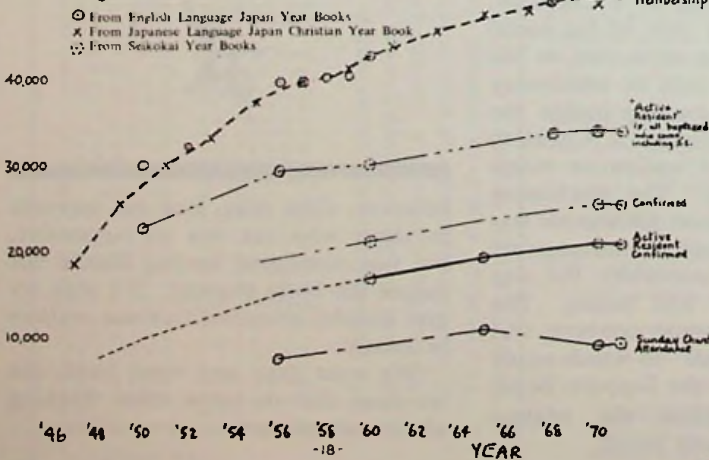
Most statistics of "New Religions" including those for Soka Gakkai Line B are taken from Japanese Ministry of Education Religious Yearbooks; those for Soka Gakkai Line A from "Soka Gakkai and Mass Society" (Ref. Chart 8). Statistics of Christianity are taken from 1971 Christian Yearbook and include, as shown in Figure 16, not only total membership of Protestant, Catholic and Orthodox churches, but semi-heretical sects as well.

**Graph 4**

**(Southern) Baptist Convention.**

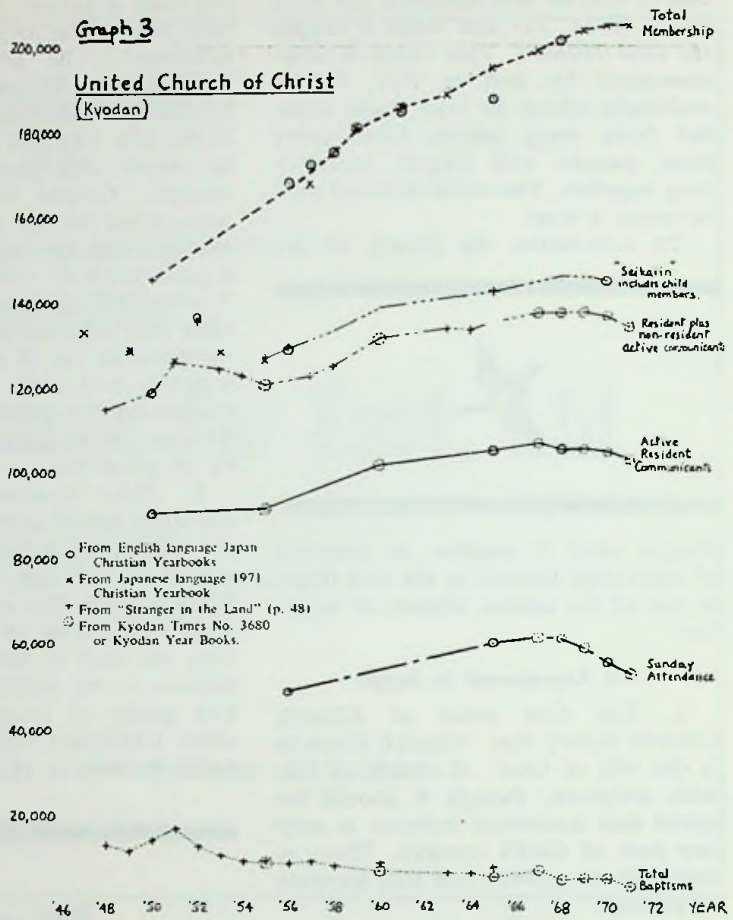


**Anglican Episcopal Church.**



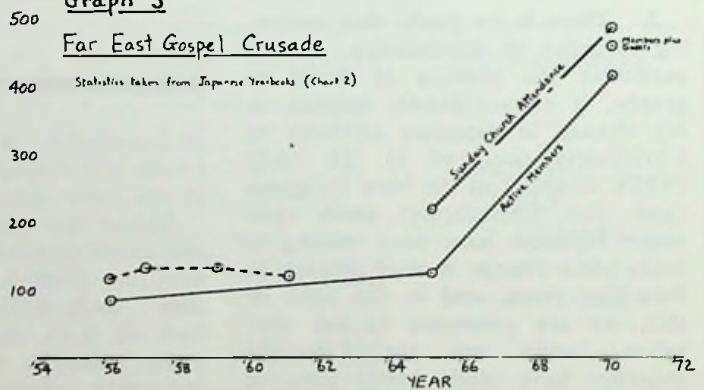
**Graph 3**

**United Church of Christ (Kyodan)**

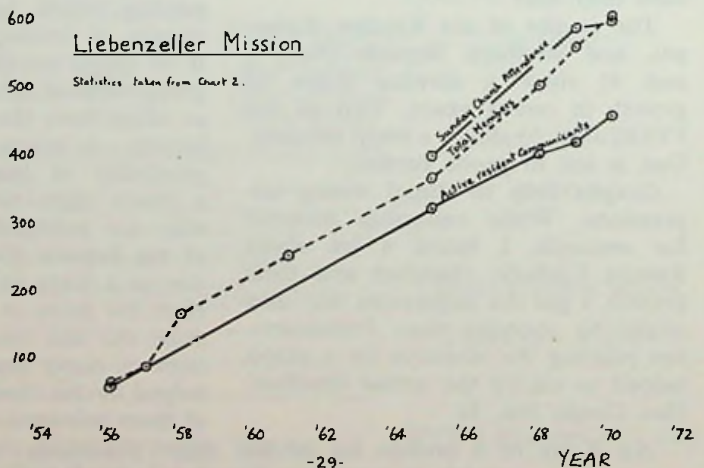


**Graph 5**

**Far East Gospel Crusade**



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The apostles were not innovators. They had not invented their message. As Paul was to claim later, when standing on trial before Agrippa: "So I stand here testifying both to small and great, saying nothing but what the prophets and Moses said would come to pass: that the Christ must suffer, and that, by being the first to rise from the dead, he would proclaim light to the people and to the Gentiles" (Acts 26:22,23).

But the Scriptures were only the first witness; there was a second. This was the evidence of the apostles' own eyes. Jesus himself had linked the apostolic witness with the prophetic witness of the Old Testament when he added to his reference to Scripture: "You are witnesses of these things" (Luke 24:48). He did it again, as in Acts 1:8, "you shall be my witnesses." They knew they were uniquely qualified to witness to Christ, not just because they had been "with him from the beginning" (cf. Mark 3:14; John 15:26; Acts 1:21,22) but specially because they had seen the cross and the risen Christ with their own eyes.

Thus the apostles joined together the witness of the prophets with their own witness. What this means for us that we must preach Christ not according to our own fantasy, nor even according to our own experience (though we may add this as secondary witness, a confirmation), but according to the whole of Scripture, according to the Old Testament prophets and the New Testament apostles. We have no liberty to create a Christ of our own who is not in Scripture, or to embroider or manipulate the Christ who is in Scripture. Our responsibility is to bear witness to the one and only Christ there is. The authentic Christ is the biblical Christ.

### III. THE GOSPEL DEMANDS

Thirdly, there are the Gospel demands. When Peter had finished his sermon, declaring (v.36) that God had made the Jesus they had crucified both Lord and Christ, the people were "cut to the heart" (v.37), their consciences pricked by the Holy Spirit using the word as his sword, and they cried out: "Brethren, what shall we do?" The first word in Peter's reply was "repent" (v.38). It was his first word again in 3:19, "repent therefore." And Paul ended his sermon to the Athenians with the statement that God "now commands all men everywhere to repent" (17:30). To repent was to turn from their sin, and in particular their grievous sin

of rejecting Jesus. To repent was, therefore, to change entirely their opinion of Jesus and their attitude to him. Instead of rejecting him, they were now to believe in him as Lord, Christ and Saviour.

This summons to faith, as the corollary to repentance, Peter emphasized when preaching to Cornelius; saying that "everyone who believes in him (Jesus) receives forgiveness of sins through his name" (10:43). Of course, salvation is by faith alone. "Believe in the Lord Jesus, and you will be saved," as Paul said to the Philippian jailor (16:31), and as he argued with relentless logic in his letters to the Galatian and the Roman churches. But then true faith is a total commitment to Jesus, a "turning to the Lord" (Acts 9:35), which includes repentance. We really must renounce the unbiblical fantasy that it is possible to accept Jesus as Saviour without submitting to him as Lord. There is only one object of saving faith in the New Testament, and that is "our Lord and Saviour Jesus Christ." We have no warrant to cut him up into



bits, and present only one bit of him for acceptance.

Peter went on: "Repent, and be baptized everyone of you in the name of Jesus Christ..." There can be no missing the main significance of this in the context. Peter's hearers had repudiated Jesus, and had dramatized their repudiation in the crucifixion. Now they must repent, and have their repentance dramatized in their baptism, for they must now submit to baptism in his name, in the name of the very Jesus they had previously rejected. It would be a token—public and visible—of their repentant faith in him.

### IV. THE GOSPEL PROMISES

The fourth ingredient of the preaching of the apostles was the Gospel promises. If the people repented, believed and were baptized, Peter promised them with great assurance that they would receive two free gifts of God (v.38): "the forgiveness of your sins" and "the gift of the Holy Spirit." The two belong together as essential parts of the salvation which Christ offers sinners. It is for

this that he died and rose again. Through his death and resurrection there is a full and free forgiveness of the past, a justification or acceptance before God, and an adoption into his family. There is also a new life for the future through the regeneration and indwelling of the Holy Spirit. We must not separate these two divine gifts which God has joined together. For, Peter goes on (v.39), they must not imagine that the Pentecostal gift, the gift of the Spirit, was for the apostles alone, or for the 120 or so disciples who had waited with them for ten days in prayer (1:15), or for any élitist group, or even for that nation and that generation.

On the contrary (v.39) "the promise" (i.e. "the promise of the Spirit," 1:4, 2:33, which here seems to be identical with "the gift of the Spirit" 2:38 and "the outpouring" or "baptism of the Spirit" 1:5 and 2:33) was for them also, who were listening to him, and for their children of subsequent generations, and for "all that are far off," namely in the distant Gentile world, the "all flesh" of Joel's prophecy, indeed for "everyone whom the Lord our God calls to him." The universality of the gift of the Spirit is clear. Everyone whom God calls to himself through Jesus Christ receives both the forgiveness of sins and the promised gift of the Spirit. The gift of God is co-extensive with his call.

Well, 3,000 people responded that day (v.41). They received Peter's word in penitence and faith, and became "believers" (v.44). They received Christian baptism. And there can be no doubt that, in accordance with God's sure promise through his apostle, they also received forgiveness and the Holy Spirit—although this time apparently without any supernatural accompaniments, for no mention is made of either the wind or the fire or the foreign languages.

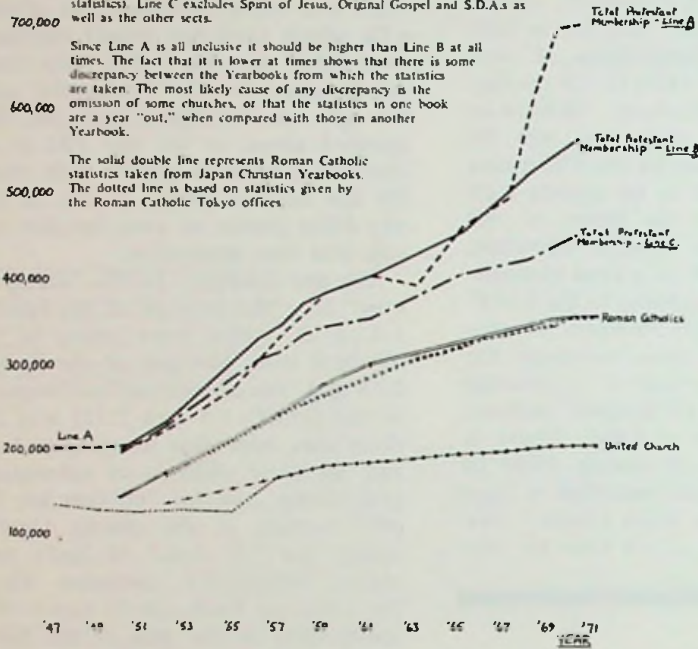
Such, then, was "the message of evangelism," and it remains basically the same today. We have to be sensitive to the actual situation in which people are. And we have good biblical warrant from the later chapters of the Acts to vary our approach accordingly. But we have no liberty to change the gospel itself. The gospel itself is unchanged and unchanging. It centres on the saving events of Christ crucified and risen, according to the Scriptures. It demands repentance, faith, and promises to those who respond the forgiveness of sins and the gift of the Holy Spirit.

Graph 6

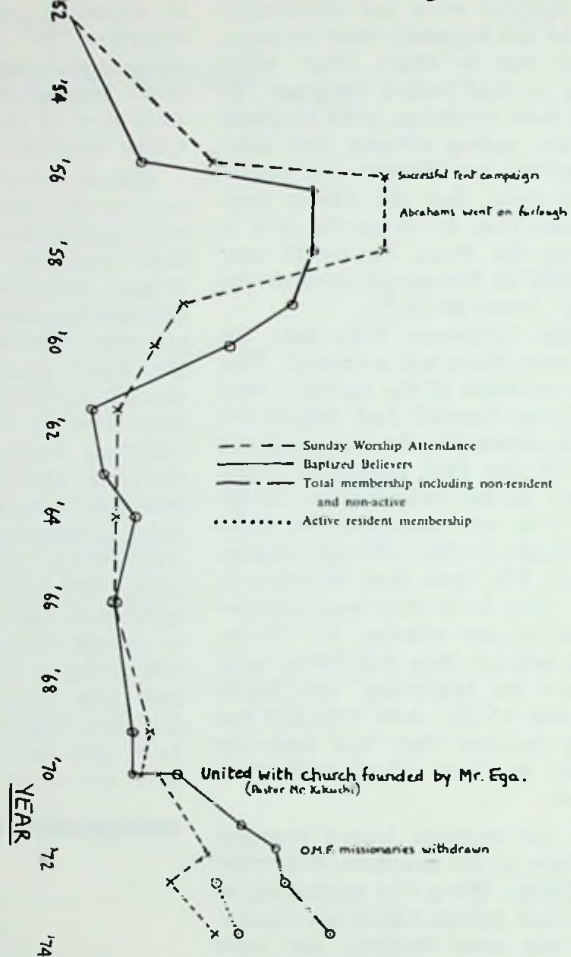
A Comparison of Protestant and Roman Catholic Churches

Statistics taken from Chart 1. The United Church is, of course, included in the total Protestant membership, but is also plotted separately to provide a comparison.

Protestant membership Line A (taken from 1971 Japanese Language Christian Yearbook) includes even quasi-Christian sects such as Tojisyokai (5,000 in 1965; 117,020 in 1970), and J.W.s (3,884 in 1965; 8,631 in 1970). Line A (based on statistics in English Language Christian Yearbooks) excludes these 3 sects, and also Universalists, Unitarians and Christian Scientists (all of whom are statistically negligible), but include Spirit of Jesus (62,080), Original Gospel Movement (46,000) and S.D.A. (6,979), which are suspect doctrinally and (except for S.D.A.) statistically as well. (Figures in brackets are 1970 statistics) Line C excludes Spirit of Jesus, Original Gospel and S.D.A.s as well as the other sects.



Graph 7



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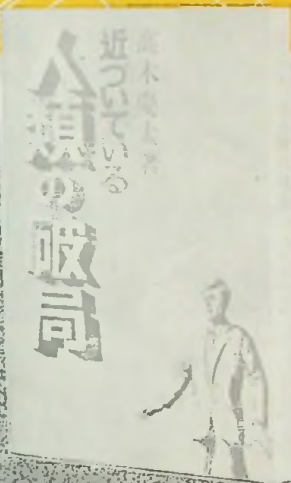
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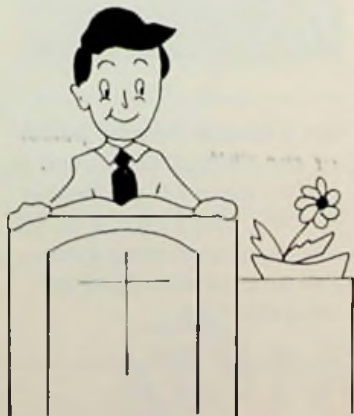
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