

WINTER 1975/76

JAPAN HARVEST

The Magazine For Today's Japan Missionary



**MISSIONARY! STICK-IT-OUT!
THE JOHN MASUDA STORY
HOW BIBLICAL IS "CHURCH GROWTH"?
CHURCH PLANTING IN NAGOYA**

The Official Organ of the Japan Evangelical Missionary Association



JAPAN



MISSIONARY

1976 Schedule:

Winter term - January 6

Spring term - April 12

Summer term - June 15

Fall term - September 6

Application should be made at least two weeks before the term begins. Please call for further information.

* A "tailor-made" curriculum designed especially for training missionaries.

* Emphasizing a 4-fold approach to language--speaking, hearing, reading, writing.

* With latest linguistic theory and techniques administered by qualified specialists.

* Featuring a specially-built 16-booth Sony cassette Language Lab.

* Plus a regular program of Japanese cultural and historical studies.



LANGUAGE

INSTITUTE

Japan Missionary Language Institute
c/o Ochanomizu Student Christian Center
1 Kanda Surugadai 2-chome, Chiyoda-ku
Tokyo 101
Telephone (03) 295-0037

Representing

All

**Leading Insurance
Companies**

Marsh & McLennan Japan, Ltd.

Insurance Brokers...

For the Best Coverage...

At the Lowest Cost

TOKYO OFFICE:

Room 522/523 Yurakucho Bldg.

5, 1-chome, Yuraku-cho

Chiyoda-ku, Tokyo 〒100

(C.P.O. Box 1645 〒100-91)

Telephone: 212-5831/5

Cable Address: MARSHMAC TOKYO

A Keen Christian Photographer giving a special price
to Missionaries

**CHEAPER THAN
TAX FREE**

ALSO
SONY
CASIO
BINOCULARS

REUERSAL

Phone or Write to:

Ai CAMERA CENTER

15-2, Kita-2-Chome, Ohasu
Higashi Osaka-shi. 577
(06)728-9787



◎ 決断の時



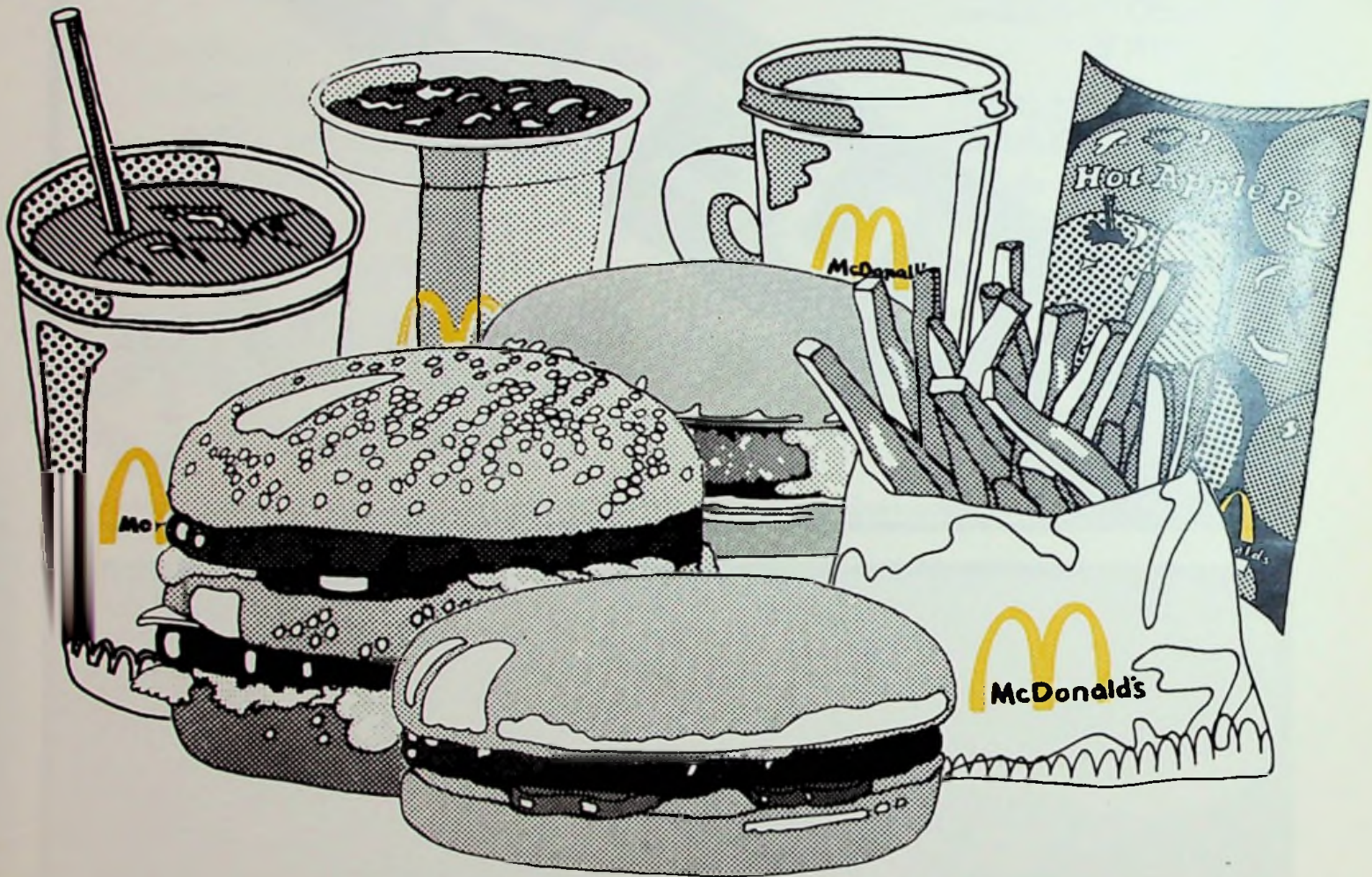
Magazine ■ JAPANESE per year ¥1,200

KETSUDAN NO TOKI
for Today's Japan Harvest

BILLY GRAHAM EVANGELISTIC ASSOCIATION

20 SAMON-CHO
SHINJUKU-KU

YOU'VE BROUGHT A LOT OF IDEAS THOUSANDS OF MILES



So have we: 100% beef hamburgers. Crisp, golden French Fries. Thick, rich, McDonald's shakes.. Filet-O-Fish. Stop by. No matter how far from home you are, we're close. McDonald's—even in Japan, we're your kind of place.



- Tokyo Ginza, Yoyogi, Ohi, Shinjuku, Dohanomizu, Tokyo Station, Shimokitazawa, Tachikawa, Surugada, Kichijoji, Ueno, Ogikubo, Ohi, Futago-Tamagawa, Kunitachi, Daimon, Ekoda, Ebara-Nakanobu, Chitose-Funabashi, Honancho, Gakugeidai, Koenji, Ohmori, Kameari, Kitasenji, Sangenjaya, Akabane, Roppongi, Shibuya, Soshigaya-Obkura, Kinshi-cho, Kanda-Ogawachio, Kabukicho, Shimotakaido, Shimbashi, Toyoda
- Kanagawa Yokohama, Kanai, Kawasak, Odawara, Hiratsuka, Yokosuka, Kamakura
- Chiba Chiba, Funabashi, Kashiwa, Mofuyawata
- Saitama Kawagoe, Kawaguchi, Tokorozawa, Ohmiya

- Ibaragi Mito
- Yamaguchi Kurita
- Niigata Kanayama, Hojo, Jassu, Sakito
- Shiga Ohtsu
- Kyoto Uji, Saigayama, Horiyama, Jim Kyoto, Kawaramachi-Sanjo
- Osaka Abeno, Umeda, Hirakata, Aburahi, Sakai, Fuso, Senbichime, Senbeyashi, Fukuhima, Sumiyoshi, Kawachinamami
- Kobe Sannomiya, Motomachi
- Mie Nara
- Kagawa Takamatsu
- Kumamoto, Kumamoto
- Okinawa Okinawa

JAPAN HARVEST

The Magazine For Today's Japan Missionary

Winter 1975/76, Volume 26, Number 1

TABLE OF CONTENTS:

2	Devotional	Selected
3	Editorial	Harold Johnson
4	The John Masuda Story	John Masuda
8	Church Planting in Nagoya	Stanley Conrad
13	Cartoon	Merril Bennett
14	How Biblical Is "Church Growth"?	J. Robertson McQuilkin
18	Tokyo JEMA Ladies' Luncheon	Joe Gooden
20	Missionary! Stick It Out!	James Cook
30	Book Review: Contemporary Ancestor Worship	Herbert Skoglund
31	Book Review: Whose Ministry?	Richard W. Barker
32	Whose Ministry?	Lavern Snider
33	Worth Remembering	R. A. Torrey
34	Eighty Years In Japan	Robert Rightmire

NEWS PAGES 16, 17, 26, 27

Photographic Recognition: Joe Gooden, Stan Conrad, John Masuda, Salvation Army & Others

Furikae (Postal Transfer): Japan Harvest, Tokyo - 180466

The JAPAN HARVEST is the official publication of the Japan Evangelical Missionary Association, a non-profit organization which publishes the Japan Harvest four times a year. Its purpose is to promote primarily the cause of the evangelical church and mission in Japan, and secondarily the ministry and activities of the association.

Though the magazine responsibly endeavors to represent these causes, individual articles or advertising express the viewpoints of the contributors and not necessarily those of JEMA.

Address: 1, 2-chome, Surugadai, Chiyoda-ku, Tokyo 101

東京都千代田区神田駿河台2丁目1 郵便番号 101

JAPAN HARVEST STAFF

Editor Joe Gooden
 Assoc. Editor Harold Johnson
 Contributors Lavern Snider
 Phil Foxwell
 Morris Jacobsen
 Maas Vander Bilt
 Fredda Gooden.
 Production Asst. Beth Bearss

JEMA EXECUTIVE COMMITTEE 1975-1976

President Harold Johnson
 Vice-President Victor Springer
 Secretary Francis Sorley
 Treasurer Harold Sims
 Member-At-Large .. Helmet Schultz
 Member-At-Large John Budd
 Member-At-Large Per Finnseth
 Ex-officio Joe Gooden

OVERSEAS SUBSCRIPTIONS

U.S.A. Japan Harvest, c/o Joseph Carroll,
 Rte. 7, Greenville, S.C. 29609; \$1.25 sin-
 gle copy; \$5.00/year.
 CANADA: Japan Harvest, c/o J. E. M., Three
 Three Hills, Alberta. \$1.00 Single copy;
 \$5.00/year.
 ENGLAND: Japan Harvest, c/o J.E.B., 26
 Woodside Park Road, London N12;
 £1.80/year.
 AUSTRALIA: Japan Harvest, c/o New Life,
 Box 95, P.O. Surrey Hills, Victoria 3127;
 \$3.60 per year.

Price in Japan: ¥1,500 per year; single copy, ¥400

Devotional

A Prayer . . .

Teach me, dear Lord, to keep sweet and gentle, in all events of life; in disappointments – in the thoughtlessness of others – in the insincerity of those I trusted – in the unfaithfulness of those on whom I relied.

Help me to put myself aside, to think of the happiness of others; to hide my little pains and heartaches that I may be the only one to suffer from them.

Help me to profit by the suffering that comes to me – teach me to use it so that it may mellow me – not harden or embitter me – that it may make me patient – not irritable – that it may make me broad in my forgiveness – kindly, sympathetic, and helpful.

May no one be less good for having come within my influence – no one less pure, no one less true, less noble, for having been a fellow traveler together in our journey toward eternal life.

– Author unknown.

(Copy in the front of your Bible)

A Sermon In Action

Can you imagine A. B. Hyde writing in 1889 "it is probable that in *ten years* Japan will rank as a Christian nation"?

Eightyfive years after that statement we find a Japanese evangelist challenging a group of Japanese Christians and missionaries to believe God for the seemingly impossible goal of reaching ten percent of the Japanese with the Gospel in the next ten years!

Even one hundred years after the first Protestant sermon was delivered in Japan need we remind ourselves that this country has not yet become a Christian nation? Only three percent consider themselves Christians and less than one percent are church members.

What unforeseen forces prevented those early missionaries from seeing Japan Christianized is a matter of history! The tremendous pressure of Japanese culture, the divinity of the Emperor, was a formidable barrier! Even though the Edict Against Christianity had been abolished in 1873, *still* there was strict allegiance to the Emperor. Timid would-be Christians could not find it within themselves to easily surmount that pressure! It took real courage to be a real Christian!

Speaking in London at the Centenary Conference on the Protestant Missions of the World, The President of the YMCA, George Williams, said of Japan, "We were told that the Emperor was not only Emperor in temporal things, but also that he was the high priest of *every* form of religion and worship, and therefore, anyone joining any other community was guilty of a personal insult to him, and there were great difficulties in the way." Believing in Christ took an abandon in Japanese society that only the spiritually desperate knew! And what a history and story is theirs! But now it is a new day.

And for those of us who have the responsibility of evangelizing Japan in this present time, let us be careful to disassociate the Gospel from the aura of a Western culture that has so easily surrounded the church in Japan. Just as a chysanthemum appears most fitting in a beautiful Ikebana flower arrangement, so the Japanese Christian Church is most fitting in a typical Japanese setting. Western architecture and a Western style of form and worship can become a continuing obstacle to the growth of the church. Let us be careful! The hope of the church in Japan lies in the Japanese.

There are many encouraging signs. We praise God for the progress being made in the churches, but carefully note that it is in those instances where the Christians, both Japanese and missionary, have manifested in their personal lives the love of Christ. What a beautiful flower that is! This is a completely new thing in a non-Christian community and is the first thing that makes an impression upon their hearts. Love has a language all its own!

A sermon in action is understood long before a sermon in words.

— Harold Johnson, JEMA President



IN THE PULPIT



THE KYODO GRACE CHURCH



ASUDA FAMILY



INTERPRETING FOR BILLY GRAHAM



The

John

Masuda

Story

BY JOHN MASUDA

Nothing is more eloquent to the power of Christ than a changed life. The Editor requested John Masuda to give his own testimony and its simplicity is dynamic. His life changed by Christ, now he is involved in the busy pastorate of Kyodo Megumi Church, in Church Growth, teaching, interpreting, serving Christian Boards, etc.

"She grabbed the poison from my hands!"

HIS TESTIMONY

"It was wartime in Japan! I decided to commit suicide!"

Mother continued, "I strapped you on my back and hunted for a tree so I could hang myself. But when I looked at your face, I just couldn't go through with it!" So God spared my life. I often wondered if she had committed suicide, would anyone have found a baby strapped to its dead mother in the woods? Her unhappy marriage finally ended in divorce.

The next time death threatened my life was toward the end of World War II. A big air raid wiped out most of the downtown area of Tokyo in a single night, leaving numerous dead bodies and creating a hell-on-earth. Fortunately, our small community along the Sumida River somehow survived the bombing and the resulting fire, and was left there in the midst of the ruins like an isolated island.

The War

After this raid the intensity of the bombing was stepped up and most of Tokyo was wiped out. The war ended

five months later, and the ensuing few years brought confusion and tragedy to the whole country of Japan. In the cities starvation was seen everywhere. Children whose parents perished in the air raids died on cold mornings because of starvation and exposure to the cold. It is now impossible to even imagine those horrible days.

Worse yet, there were no longer any values left. They had fallen completely with the defeat. People had nothing left to rely on, to live through this critical period. The defeat was an eloquent evidence that the gods of Shintoism did not come to rescue their sacred nation. When the emperor an-

lid. She rushed toward me, grabbed it out of my hand, and plead with me not to commit suicide. "If you can tell me the purpose of life, then I will not!" was my cold, cynical reply.

A Gloomy Life

Without hope aimlessly I was living each day, often suffering intense hunger caused by delays in the food rationing system. To make it worse, my father who returned from the Japanese navy refused to work and provide for his family, and this led us *all* into desperate poverty. It certainly was a gloomy life! A friend of mine

heard the story of the life of Christ, which I resisted to accept. After the meeting I was proud enough to tell a Christian man who stood nearby that my education would not permit me to believe such a thing as Jesus being the Savior of the whole of mankind. He did not argue with me but introduced me to a missionary, Mrs. Akichika. She started to talk to me from the Bible, but it made no sense to me at all. But I kept listening. After a while she asked me if I would like to accept Christ as my personal Savior. Immediately I thought of Shinto and Buddhist religious rites. So, I asked her *how* to do it.

Would anyone have found a baby in the woods still strapped to its dead mother?

I feel Japan has never been so ripe for harvest as it is today!

nounced that he was no longer a god, most of the people realized for the first time how they had been deceived, deceived into believing that which was not true!

I grew up in my teenage years engrossed in all these movements of the post war era. That led me to the ultimate question of life: "What is life?" "Is there any purpose in life?" "Does life have any value?"

One day I happened to ask these questions to an old man only to receive a stereotyped Buddhistic answer: "Son, you have to realize 'KŪ SOKU ZE SHIDI' (empty is everything) and 'SHIKI SOKU ZE KŪ' (everything is empty), he said. My conclusion was that I must be living in a world of nothingness. Why, then, do I have to suffer so much and yet go on living? If life is *nothing* but suffering, then there is no sense to all this striving to live.

Nothingness

My mind was moving into skepticism and nihilism, finding no hope either in my home or in the outside world. Inevitably I too had to entertain the thought of committing suicide. One night my parents had a fight till late at night and this plunged me into the deepest despair. After everyone had gone to sleep, I got up and took a small bottle of poison and started to open the lid. Somehow my mother got up and saw me opening the

remarked, "Just looking at your face makes me feel like committing suicide too!" I must have carried an extremely long face.

The Missionaries Came

But God did not leave me to lead this kind of life endlessly. A group of Christian missionaries came and started their work in a nearby abandoned dairy farm (which has now become the site for the Christian Academy in Japan). Sensing the increasing danger of the stepped up air-raids, we had moved out of the city to the rural area of Higashikurume, where that dairy farm was located.

My first reaction was that Christianity was an American religion and therefore had nothing to do with me. But one day my brother, who started to attend the Sunday School there brought me an announcement that there was going to be a showing of some films from America.

Out of mere curiosity I went to the meeting that night. As I entered the compound, a girl with a big smile greeted and welcomed me. To a heart that had lost its smile, it was a strange experience to see a big smiling face. It was an outdoor meeting. They started to sing strange, unfamiliar songs which I learned later were called "hymns."

When it got dark enough, missionary Francis Sorley who had just arrived in Japan started to show the films. For the first time in my life I

A Simple Prayer

Again she began to explain from the Bible but I did not understand. Finally she urged me to kneel and say a prayer after her. Right then I felt the Presence of a power that was other than human! As I was repeating the prayer after her, my heart began to feel strangely warm, and I began to believe in Christ as my Savior. As I stood up, I realized that I was believing! It had seemed so impossible! There came a strange sense of joy and hopefulness into my heart. How I thank these missionaries! Because they responded to His high calling and came to Japan, I am alive today with God and am now working for God.

Then my pilgrimage of what I began to believe commenced. It took a few months for me to come to see the scriptural concept of sin. Heathen darkness covered my heart. An awareness to sin had to be aroused *gradually* and this was done as the Word of God penetrated my heart and mind and formed in me a true sense of repentance and restitution. At the same time I began to realize that the purpose of my life was to live for the glory of God.

That following spring (1949) I was ready to graduate from high school, and the poor condition of my home made it necessary for me to get a job on graduation. However, on the way back from applying for a job, God began to speak to me from a portion

of the Bible I was reading on a noisy train on the Yamate Line, saying to me, "Follow me, and I will make you fishers of men."

My Call

I knew almost nothing about dedicating one's life for the ministry, so it was difficult for me to understand the implications of that verse. I talked about this experience with Rev. Aki-chika, and he advised me to pray and seek God's will in preparing for the ministry. It was a difficult decision to make for my home definitely needed my financial help. Yet I was very much pressed by the call of my Heavenly Father. I became convinced that my decision should be more to do the Will of my Heavenly Father than my earthly father, and that He could ultimately make it turn out for good for my earthly father too.

Disowned

Beaten up and disowned by my father, I entered the Japan Bible Institute which came into existence that very spring at the site of the dairy farm. All I had was what I had on. He who has called me has proven Himself to be faithful in supplying all my needs beyond what I expected or imagined even to this day!

Studies

Later I moved to the Tokyo Bible

Christ was held in Tokyo. On my way to the Congress I saw an American lady asking a Yurakucho station attendant for directions, but he could not understand English. When I sensed the situation, I offered my help only to find out she was going to the same place as I.

A Sponsor

As we started to walk toward the Congress, she began to ask me many questions about my work and my future plans. When I mentioned that I had been accepted at Houghton College but had no sponsor yet, she said promptly, "I suppose I could help you." As soon as we reached the building, she went straight to a telephone and called the American Embassy.

"Let's go," was her word. Impossible! The unbelievable thing was happening! I followed her to the U.S. Embassy where she filled out and signed all the necessary papers.

A few days later she brought me a ticket on the President Cleveland, a luxury liner in the Pacific in those days, which cost \$315. It was big sum of money I had never seen before. On the 4th of September I was on board that ship, heading for the States, where I was to spend nine years studying!

A Miracle

Later she told me that she had

on by His gracious provision through nine years of study at Houghton College, Asbury Theological Seminary, and Westminster Theological Seminary. In 1962 I returned to my own country of Japan.

It has not been without hardship, disappointments and trials, but He has proved Himself to be more than a conqueror for me through them all. As I labor in His vineyard here, I cannot help but feel that Japan has never been so ripe for harvest as it is today. In my work I have been reminded again that God honors those who make it their principle to live by Matthew 6:33, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

I humbly submit my testimony as evidence that the touch of Another Hand on my shoulder has guided me into experiences that are far greater than mere human experiences. They are indeed gloriously beautiful! Thanks be to God from whom all blessings flow!

(Editor's Note)

JAPAN HARVEST will continue to spotlight rising Japanese Leadership! Let us continue to pray earnestly for Rev. John Masuda (age 45), as he is responsible for the following:

Pastor of Kyodo Megumi Church. This is the Kyodo (name of the local neighborhood area), Megumi (Grace)

Beaten up and disowned by my father, I entered the Bible Institute

At first the Bible made no sense at all to me

seminary where I became both a student and an interpreter for missionaries of the Oriental Missionary Society, and while there received a vision of receiving further training in the States, but it seemed so far away, and there was nothing definite anyway. Yet, somehow I had a little confidence in the corner of my heart that the God who had given me this vision would bring it pass in His own way and time.

The summer of 1953 rolled around. I was accepted at Houghton College in New York State but had no sponsor yet to send me there. August came. The World Congress of Youth For

planned to visit Formosa, Korea and Japan for her organization and intended to bring back a student from each of those countries to study in America, but had had no one to bring back from Japan. It was by His providence that He led our paths to cross at that downtown Yurakucho Station at that exact moment in Tokyo! Our God is alive even today! His wonders are marvelous to behold! All she could say and all I could say was that it was a miracle. His guiding hand was precise and accurate, not a second too late nor a second too soon.

My studies in America commenced with that miracle and then continued

Church, affiliated with the Nihon Domei K.K. (TEAM).

Director of Church Growth
Research Center for Japan.
Teacher at Tokyo Christian College.
Chairman of Communications
Study Group.
Interpreter for Japan Keswick
Convention.
Junior Member of Japan Keswick
Central Committee.
Member of Wycliffe Translators In
Japan Board of Directors.
Member of Ochanomizu Student
Center Board of Directors.
Committee Member of Japan
Protestant Conference.



PREPARING LITERATURE



LITERATURE DISTRIBUTION



DILIGENT STUDY



STAN CONRAD



YOSHII SENSEI



YOUNG PEOPLE RELAXING



THE WEST NAGOYA CHURCH
JAPAN HARVEST / WINTER 1975-76

Church Planting *In* *West Nagoya*

- A. CHURCH PLANTING *MUST* BE THE PRE-OCCUPATION OF THE MISSION!
- B. THE WORK MUST BE A COOPERATIVE EFFORT FROM THE START!
- C. THE MISSIONARY OR NATIONAL WORKER MUST LIVE IN PROXIMITY TO THE WORK!

Rev. Stanley Conrad (JEFCM) has served as a missionary in Japan for eighteen years and presents us with a case study in church planting, following the article by their group in the last issue of JAPAN HARVEST, and is presented by JEMA'S Pioneer Evangelism Committee.

A Provocative Study
BY STAN CONRAD

“ That work never did become a real cooperative effort because it was not a cooperative effort from the start! ”



CHURCH PLANTING IN WEST NAGOYA

(Amagun, Aichi Ken)

We possess no magic formula. Nor do we feel that any success achieved is due to special gifts or special insights. On the contrary, we humbly affirm the truth of Zachariah 4:6 ("Not by might, nor by power, but by My Spirit.") and give all glory to God. In tracing the very short history of the work it is impossible not to notice what Nehemiah refers to as the "good hand of God upon us."

And yet we recognize that God uses *men, means* and *methods* to advance His work. He used Moses, the gold and silver of Egypt, and the trials of the wilderness to prepare His people for the Promised Land, and so we believe

Church-planting *must* be the pre-occupation of the Mission.

As a Free Church Mission in Japan we have not allowed ourselves to be side tracked by subsidiary efforts. In response to pleas which have come from our National Church from time to time we have gently but resolutely affirmed that our calling is to Church planting and not the creation of service agencies or providing English teachers for already established churches. It takes a lot of conviction and a lot of re-affirmation, but we feel the results have justified this stance.

B. Proximity

The Missionary/Worker must live in proximity to the work.

In our experience we have noted that wherever the missionary or worker has been removed from the

when it comes to this point. It cannot be denied that the beginning stages are time consuming, but in the long run the church will be planted faster when *meaningful* co-operation has been created.

II. A BRIEF HISTORY OF THE WORK

The initial impetus for our work came through a survey made by Hideo Ojiro, Pastor of our Nagoya Evangelical Free Church. This survey conducted in 1973 revealed that there was only one other evangelical church in our part of West Nagoya and yet the population of Amagun was approaching 200,000. He also noted that a new road was then under construction proceeding from Nagoya station which would mean that one could be at the station in 15-20 minutes by car. Brother Ojiro and I talked and prayed

Unless there has been cooperation from the start it will be your work until you leave!

that God has used cultural insights and structural relationships to enable us to do a better job than we have in the past. We readily admit, however, that there is great room for improvement. Let us consider three specific areas:

I. The basic *philosophy* of cooperative pioneer evangelism, i.e., National Church - Mission Church planting.

II. A brief *description* and analysis of the work in Amagun, Aichi Ken.

III. An attempt at an *interpretation* of significant facts.

I. BASIC PHILOSOPHY

The Basic Philosophy of *co-operative* church planting work by both the Mission & National Church is, of course, a big subject in itself and I believe my colleague Lea Little has already spoken to most of you on this subject. (Edit. -See Fall issue of JAPAN HARVEST) However, in addition to the Biblical and missiological case for church planting as the goal of Missions, I would like to mention three practical aspects that have a great bearing upon the success of the work:

THREE PRACTICAL ASPECTS

A. Pre-Occupation

actual area where he is trying to establish a base, the progress has been retarded. On the other hand when the missionary has been living where the work is starting, and is recognized as a resident of the community, response is good. In 1967 we started a work in Northwest Nagoya which was 45 minutes by car from our home. I think it is safe to say that our work here after 6 months is almost as far along as it was after two years in Nagoya and maybe futher! Of course there were other factors such as limited rented facilities that also relate to the slow initial development of our first church in Nagoya, but I feel there is *sufficient* evidence to say that proximity to the work is essential.

C. Cooperation

The work must be a cooperative effort from the start.

I have been involved in situations where this was not followed and I can honestly say the work *never* did become a real cooperative effort. You can get the Japanese church to put its' seal of approval on a work, but unless there has been co-operation *from the start* it will be *your* work until you leave. Many of you will realize immediately that this will involve much more time than the traditional Mission spear-headed out-reach, but I know of no other way than doing it *their* way

about this and then it was presented for discussion at our Annual Ministerial Meeting in February. With their encouragement it was then presented to the Home Missions Committee who at that time were ready for a new project. At this juncture we were asked if we would consider going to the new area in spite of the fact that this would mean our children would have to travel more than two hours each way to and from school. After prayer we felt as a family that God would have us in this new effort for God.

Cooperation

At this point the project was presented to our National Free Church Conference who gave it their approval as the 25th Anniversary project of the denomination in Japan. Then the search for land began. It was here that we saw a definite answer to prayer in that we were able to buy choice property only 5 minutes walk from the station for 70,000 (\$233) yen a tsubo. God also answered prayer in a specific way so that the money needed to put up the building was also provided and construction work began in January 1975. The financial arrangement is such that the National Church or churches buy the land, but the Mission is responsible to put up a two story building (sanctuary on 1st and living

Pioneering

As a mission in Japan we have not allowed ourselves to be side-tracked by subsidiary efforts.

We have resolutely affirmed that our calling is to Church Planting and not the creation of service agencies or providing English teachers for already established churches.

God has used cultural insights and structural relationships to enable us to do a better job than we have in the past.

The two baptized laymen we had to begin with were members of our Nagoya church.

The initial campaign saw 2600 homes visited in a massive literature distribution campaign.

Our giving is already averaging ¥100,000 (\$333) a month.

quarters on 2nd). Our Mission allows each missionary family a rental allowance which is credited towards the payment of the building as long as the missionary is resident. When he leaves, the new group is responsible to repay the balance on the building.

The Start

The work was begun April 1975 with an evangelistic campaign with Akira Hatori as the speaker. However, in February 1975 a *joint* local committee (Meisei iinkai) was organized, consisting of the pastor and laymen from our two other churches in the area, plus myself, and two laymen in the new group. The two baptized laymen we had to begin with were just entering a 23,000,000 yen (\$76,666) building program, so it was no small sacrifice for them to give up these two members. There were other contacts that they also commissioned for the

People's (seinenkai), ladies meetings (fujinkai) men's meetings (soonenkai) and a home meeting plus English Classes during the week. We share the speaking for the Worship service and the prayer meeting, but Mr. Yoshii takes charge of the youth work and I have the responsibility for the English meetings, the ladies meetings and men's meetings. Two ladies in the church take charge of the Sunday School. Some of these, like the young people's meetings and the men's meeting are joint meetings with our Nagoya Church.

As for attendance the averages would be as follows:

Worship	27 people
Prayer Mtg.	10.2 "
S. S.	12.7 "
Sr. High	7 "
Jr. High	7.4 "
Youth	10.3 "
Home Mtg.	4.2 "

gone door to door since the initial campaign, because we feel that this type of work needs time and much personnel so we need to wait until we have Christians who can help in this type of effort.

III. EVALUATION AND CONCLUSION

Initial Help

1. The initial help from the Nagoya Church was a *key factor* in the rapid growth of the work. When our worship services started on a Sunday afternoon in April, a good number of people came from Nagoya. Now our services are on Sunday at 10:30 a.m., but there has been no drop in attendance even though the help from Nagoya on this point was ended. A "crowd draws a crowd" is a true maxim in Japan (if we can call 27-30 a crowd!).

Beginning stages are time consuming! But in the long run the church will be planted faster

new work and one of these will be in the first baptismal class to be organized shortly.

The initial campaign saw 2600 homes visited in a massive literature distribution campaign. All the radio contacts in the area receive invitations. Announcements were given out at the schools and train stations. Our missionary to Malaysia, Miss Yokouchi, who is home on furlough, helped both with the distribution and in attending the meetings. Our attendance was 85 the first night and 67 the second. The following week we had our first worship service with 37 in attendance. At the end of April our Japan Evangelical Free Church Annual Conference met and decided to call Mr. Yoshii for one year as a home missionary to help in the West Nagoya work.

Program

In terms of the program we have decided on a three point emphasis: Small group meetings, monthly evangelistic meetings, and visitation.

Small Group Meetings

The first is a multiplicity of small group meetings. In addition to the worship service we have Sunday School, Sr. High, Jr. High, Young

Monthly Evangelistic Meetings

In addition to a number of group meetings we have monthly evangelistic meetings. Sometimes these are on a fairly large scale, as will be true this week-end when we have the Yoneko film and Rev. & Mrs. Tahara with us. This will run around 60,000 yen (\$200), but other times the cost has not exceeded 5,000 yen (\$17) when no special speaker is involved. The approach is to use kambans (signs) and handbills with tracts that are distributed at the schools and railroad stations. This time we will distribute 7000 announcements and use 50 posters. One purpose behind the monthly evangelistic meetings is that it is a good opportunity for new Christians to invite their unsaved friends. It also keeps the impression before the community of a live church. Finally we find that it is a means of growth for the new Christians.

Visitation

The last part of our program has to do with visitation. Mr. Yoshii and I go out at least twice a week (one afternoon and one evening) to follow up contacts. We also have a number of radio contacts to visit, so we would like to expand this part of our program, if time allowed. We have not

New People

2. The constant effort to reach new people is essential in a new work. In Japan "image" is a critical point. This can be seen in a cursory look at the "Shinko Shuukyoo" (New Religions). Any *impression* of lack of vitality or growth has a deadening effect on the total effort.

Small Group Feeders

3. The approach of using small groups as feeders for the worship service rather than trying to get people to come to the reihai (worship) who have no background at all seems to have a validity. We have a number in our congregation who have come this route.

Offerings

4. Since our giving is already averaging 100,000 yen (\$333) a month, I am confident that God has really worked in hearts in West Nagoya.

I believe that the prayers and hearty co-operation of the Free Churches has been used by God to give this new work a good start.

Pray that God will continue to bless and guide this work in the future.

God does work in Japan, but He expects us to do our best and use our *heads* as well as our hearts!



"I SHOULD BE USING THIS TIME TO READ THE BOOK

'CHURCH GROWTH AND GROUP CONVERSION'"

What About *“Church Growth”*

?

BY R. McQUILKIN

A Former Japan Missionary

Dr. J. Robertson McQuilkin is President of Columbia Bible College and Columbia Graduate School of Bible and Missions and formerly served in Japan for twelve years as a missionary with TEAM. He will be a featured speaker at JEMA'S Summer Conference at Karuizawa this summer. His book presents some in-depth material for the missionary in Japan.

HOW BIBLICAL IS “CHURCH GROWTH”?

Is Church Growth thinking biblical thinking? Our brief study of the biblical basis of the major Church Growth presuppositions suggests that a uniform answer to this question is not possible. None of the presuppositions, rightly understood, need be in conflict with biblical teaching. However, only two were seen to flow directly from biblical mandate, two more seemed to

be well derived from biblical principle, and one was seen to be extrabiblical, lacking both mandate and principle for validation. Yet even this was not seen to be intrinsically antithetic to biblical theology.

FIVE BASIC QUESTIONS

1. Is numerical church growth the crucial task in missions?

Evangelism is indeed the crucial responsibility of the church toward the world. The church has other re-

sponsibilities, to be sure, The Christian, to be like Christ, must be concerned for the whole man, must work in compassion for the relief of human suffering. But the great commission is to reconcile men to God. This is the crucial task.

But is numerical church growth a legitimate definition of evangelism? Evangelism certainly must include the proclamation of the good news. Further, to be true evangelism, it must aim beyond proclamation to persuade men to accept Christ as Savior and

Lord. But it is more than proclamation and persuasion. True biblical evangelism has as its goal that new members be born into the family of God; that new parts be added to the body of Christ; that the number of Christians in the church increases. Numerical church growth is a startling but useful summary of this ultimate goal of evangelism.

This first, great principle of the Church Growth Movement is not, then, merely permitted by Scripture. *It is commanded.* Again, it is not an incidental command. It is the *crucial* command which indicates God's will for the church in His great purpose of redemption.

2. Is it right for the church to concentrate on the responsive elements of society?

Here again, the biblical evidence is clear. God is selective in His approach to men and has consistently involved

movements, which was the first to draw worldwide attention to the Church Growth Movement, probably ranks behind the first two in the overall contribution of the movement. It does not have the same biblical mandate as the first two theses, but it certainly has the validation of basic biblical principles and precedents.

4. Are anthropological studies legitimate for evangelism?

For many people in the world of missions today, the use of scientific methodology and technology is the most prominent feature of the Church Growth Movement. *I personally believe the greater contributions are Church Growth's clarifying the mission of the church and focusing mission activity on the responsive.*

However, this does not mean that the scientific aspect of the Church Growth Movement is unimportant.

tion, actually the entire movement would not make much sense if one did not presume that good results would follow the efforts of those who follow the presuppositions of the movement.

This principle lacks both a biblical mandate and clear biblical principle. However, we discover nothing in Scripture which would invalidate this conclusion. In other words, this is an extrabiblical theory, and as such deserves to be examined and tested pragmatically to determine whether or not it is true.

Such examination lies outside the scope of the study. And yet, inasmuch as Scripture does not teach that large response to the gospel is impossible and does affirm that God does not will that any should perish, Christians are under obligation to work and pray and believe toward large response. This brings us full-circle to the first presupposition that numerical church

HOW BIBLICAL IS "CHURCH GROWTH"?

His representatives in that some process of selectivity. Responsive people, for their own sake and for the sake of the unresponsive, are always eligible for further light. Unresponsive people may, in the grace of God, continue to receive light. But, also in His grace, this light is normally diminished in proportion to the rejection of that light.

This Church Growth principle is second in importance only to the first. Like the first, it has ample biblical authority in the direct teaching of Scripture.

3. Are people movement conversions valid?

We found no biblical mandate directing the church to seek people movements. On the other hand, we found nothing in the theology of conversion that would invalidate multi-individual decisions dealing with people in groups. In fact, we discovered ample biblical precedent for dealing with people in groups. Further, since a people movement is by definition a responsive element of society, this principle may be considered as a part of the second principle (concentration on the responsive) and therefore shares the scriptural foundation of the parent principle.

This principle of promoting people

Actually, all of the principles work together, reinforcing one another. The Church Growth Movement would change completely in character if any of the five basic presuppositions were omitted.

We found no biblical mandate to use the tools of science. We did find the biblical principle of using human knowledge and wisdom in the spiritual service of God, and we found such activity playing a distinctly minor role in the teaching of the Bible, and we found the use of human wisdom in God's service to be carefully restricted. But the theological basis for using natural science was found to be thoroughly sound. Man's God-given responsibility to participate with all his finite resources in God's program need not violate God's sovereign will nor short-circuit His supernatural activity.

Biblical evidence, then, validated the use of scientific methodology in discharging man's responsibility to fulfil God's evangelistic purposes. But this factor will need to be used with caution in order to maintain biblical validity.

5. Will large growth result from using Church Growth principles and techniques?

Although ranked in the fifth posi-

tion, growth is indeed the will of God. If it is the will of God, certainly it is His will for us to use all possible means to reach His goal.

CONCLUSION

Is Church Growth thinking biblical thinking? Yes, it is. This is not to say that all the people associated with Church Growth think biblically in all applications and interpretations of the principles. But the underlying presuppositions of the Church Growth Movement rest on a solid theological foundation grounded in the Word of God.

These five principles should not be opposed because of a wrong application some mission thinker has made. Nor should they be the private domain of a group of specialists. These concepts about the mission of the church and how it is to be accomplished should be a moving force in all mission activity. These five Church Growth principles are indeed church growth principles — valid and important for the whole church of Jesus Christ.

(Note: J. Robertson McQuilkin, *MEASURING THE CHURCH GROWTH MOVEMENT*. Chicago: Moody Press, 1974, Rev. Ed. pp. 73-76. 1st ed. title, *HOW BIBLICAL IS THE CHURCH GROWTH MOVEMENT?* Available through World of Life Press, Tokyo. Used by permission Moody Press).

SERVICEMASTER MAKES A CONTRIBUTION

During the first week of November in Osaka the multi-million dollar Servicemaster Industries company made a distinct contribution to Christian work in Japan by giving management training to 20 missionaries and 10 Japanese who are in charge of either people or programs or both.

Dr. Kenneth Hansen, Chairman of the Board of SMI and the Chief Executive Officer, and Donald Chase, Vice-President of SMI's International Division, personally gave three days of management training as their help to the work here in Japan.

These two men are engaged in the training of executives on the management level throughout the year and must recruit and train 350 new people each year for their business! Complimentary copies of Peter Drucker's *The Effective Executive* and John Alexander's *Managing Our Work* were sent out beforehand to those picked by SMI with the help of JEMA. Films of various case studies dealing with management problems were reviewed, as well as many business case histories. It was a real "think" session, and everything was applied to missionary work in Japan.

Dr. Hansen advises Wheaton College, the Billy Graham Center, and various mission organizations, and recently has been in Africa advising one of the leading African missions. He does such advisory work *only* on a two year basis and feels in this way he can be the most creative! He is a hard-headed business man interested in just one thing — results!! What a creative and rewarding time! JEMA is deeply grateful.

OMS CELEBRATES

A special choir from the Tokyo Bible Seminary will represent Japan at the seventy-fifth celebration of the beginning of the work of the Oriental Missionary Society International at Greenwood, Indiana, July, 1976.

OMS actually had its beginning in Japan with Charles and Lettie Cowman and Mr. and Mrs. E.A. Kilbourne seventy-five years ago. Two of Kilbourne's early converts are still active in service at the ripe age of 92: Yutaka Yoneda and Teiji Yamazaki. — Arthur Shelton (OMSI)



JAPANESE CHRISTIANS TOUR PHILIPPINES



OUTREACH

To help a tiny church in Southern Japan in Takajo, Miyazaki Prefecture, reach their area, two of the office ladies from the Sodoin Dendo (Total Mobilization) office, along with Akira Hatori and his family, and Kiichi Ariga, made a special evangelistic trip.

The team was composed of the tiny church's twelve members and a lady missionary. Preliminary tract distribution went so well it was completed before the group from Tokyo arrived. No stone was left unturned to reach the 3,600 homes and the 13,000 people in that town with the news of Jesus Christ. Many of the housewives spent *seven hours* a day visiting *every home*. When the full team arrived, four days full of children's meetings, Bible study, junior and senior high school meetings, and a visit to an old folks home helped to make an impact in the area. Strong winds and the rain from a nearby typhoon and even a town festival failed to keep many people away from the special evening meetings in the town hall. Of the 562 people who attended, among whom were many of the town leaders, 54 made first-time decisions for Christ.

DISASTER RELIEF

The following letter appeared in the Japan Times newspaper in the "Readers in Council" section, Oct 22nd:

To the Editor, Japan Times:

According to your esteemed newspaper, the island of Hachijojima sustained great destruction during the most recent typhoon. Upon reading this, our hearts went out to those whose homes and businesses were either destroyed or severely damaged and to those who suffered bodily injuries as well.

In order to express in a concrete way our feeling of wanting to share in their loss, we would like to present the enclosed ¥100,000 to the residents of Hachijojima through the good offices of The Japan Times.

Thank you for helping the Christian missionary community of Japan to help others in the time of great need.

HAROLD I. JOHNSON, President
Japan Evangelical Missionary Association
CARL BECK, Chairman
Disaster and Relief Commission
Tokyo

(We have passed on the generous donation of the Japan Evangelical Missionary Association to the Tokyo Metropolitan Disaster Countermeasures Headquarters. — Editor)

THREE JAPAN KESWICK CONVENTIONS

During February and March there will be three Keswick Conventions held at three different locations in Japan with speakers from abroad, as well as from Japan. "Keswick" emphasizes the personal spiritual growth of the Christian and affords an excellent opportunity for the spiritual upgrading of pastors and church workers, as well as laymen and young people.

Osaka: Feb. 18-20. Arima Onsen. Speakers: Rev. George Duncan from England, Dr. Paul Rees from USA, Toshio Sadae from Sapporo, and Joe Gooden from Tokyo. Contact telephone: (06) 762-7701.

Hakone: Feb. 24-27. Hakone Kowakien Inn. Speakers: George Duncan, Paul Rees, and Rev. Shinobu Koide from Tokyo. Telephone: (03) 291-1910.

Hokkaido: Sapporo. Speakers: George Duncan, Shinobu Koide. Contact: (011) 851-4536.

Also on Feb. 28 and 29 there will be special meetings in the Tokyo area at the Yodobashi Church with Rev. Duncan and Rev. Rees. Contact: (03) 361-0165.

3/4 of the 40,000 missionaries in the whole world are evangelical!

ENGLISH BIBLE CAMP

At the Kinshuko Bible Camp, directed by James Weber in Iwate Ken, Pastor Verne Nesbitt of the First Baptist Church of Flagstaff, Arizona, will be the featured speaker. He has been conference speaker with Campus Ambassadors, Young Life, and the Southwest Bible Conferences.

An Adult Conference from Feb. 13-18 will be conducted and a Teenagers Winterama from Feb. 19-24. Registrations for the Teenagers will be limited to 60 campers. There will be skiing, tubing, snow sculptures, hiking in the snow, snow shoeing, indoor games, Bible messages, and discussion groups.

Contact: Kinshuko Bible Camp, 49 Yuda-machi, Waga Gun, Iwate Ken 029-55. Telephone (01978) 2-2269.

CHURCH GROWTH WORKSHOP SEMINAR

The total mobilization office (Sodoin Dendo) reports that Dr. Donald McGavran and Dr. Vergil Gerber will come to Japan as key resource personnel for four day workshops during June and July.

There will be special emphasis on evangelism and church growth. The dates for Kanto and Northern Japan are tentatively set as June 21 - 24, Central and Western Japan as June 28 - July 1.

The total attendance will be limited to sixty people at each location and will be a special and detailed study seminar with delegates bringing church growth statistics from their own groups.



TEN MUSIC CONCERTS

Missionary Carl D. DeBoer (FEGC) from Toyama city reports that the Evangelical Baptist Churches of Canada sponsored a team of seven young people who spent the month of August in a special ministry in Toyama Ken. Accompanying them were Rev. and Mrs. Doug Harris from Vancouver B.C.

Ten music concerts were held as well as two English seminars, extensive tract distribution, and many meetings ministering in Japanese churches which proved to be a time of real blessing.

There was real outreach and advance in spreading the Gospel in that strong Buddhist prefecture. This was the second year for a group like this to be sent to Japan.

AN EXCITING DAY

Bud and Bev Chase (IND) missionaries from Tokushima, Japan, on furlough in San Deigo, California, report an exciting moment for them and their three year old Japanese boy.

The boy, Robbie, is in pre-school and it was their day to visit the San Deigo zoo and since some parents were needed to accompany the children, Bev decided to go along. When the bus load of thirty-two children and ten ladies arrived at the zoo, they noticed many security police and helicopters flying overhead.

The Emperor and the Empress of Japan were to visit the zoo that morning!

When it came time for our group to take the bus back to the school for lunch, we were not permitted to leave the gate until the Emperor had left, so we were just waiting by the gate. I noticed several Japanese people waiting by the gate. Some of them were T.V. photographers from Japan. Others were photographers with the Royal Party so I began chatting with them in Japanese. I told them why I was there and showed them the children.

As the Emperor's party headed towards the entrance of the zoo, we became very excited. They drove right up in front of us, and the Emperor and Empress walked right over to our children and started talking and shaking hands with them. Robbie and I were in front of the Empress and she shook both Robbie's hand and mine. Camera men from both Japan and the U.S. crowded around and began taking pictures.

The Emperor stood there right in front of us for what seemed like a long time. He evidently was in no hurry. Then he proceeded out of the park and we were permitted to leave.

What an exciting day at the zoo! — Bev Chase

HEART ATTACK

Rev. Andrew Y. Furuyama, the Director of the Japan Overseas Mission Association which helps promote and support Japanese missionaries serving outside Japan, was hospitalized for seventeen days during November with a "coronary artery occlusion" and needs our prayers. Missionaries are thankful for the progressive work being done by Rev. Furuyama and all the Japanese missions and missionaries working together.

IEMA

Tokyo

Ladies Luncheons

DECEMBER TOKYO LUNCHEON

Speaker:	Rev. Koji Honda
Attendance	421
Largest Group Brought	64
Various Decisions Made	101
Want To Believe Today	39
Want To Be Saved	17
Want To Read The Bible	25
Want To Become Seekers	3
Want Good Church Introd.	4
Want Correspondence Course	10
M. C.	Mrs. Machi Masuda
Chairman	Mrs. Carol Shelton

by Joe Gooden



THE BOOK TABLE



CAROL SHELTON & MACHI MASUDA



CONVERSATION



JAPAN HARVEST / WINTER 1975-76



A LOVELY LADIES' BANQUET



REV. HONDA



SPECIAL MUSIC BY DAVID GRAGE
CHRISTMAS GREETINGS IN 10 LANGUAGES



ATTENDANT!





MISSIONARY!

Stick It Out!

BY JAMES COOK

Don't worry about success or failure! Let God do that. *You* just be faithful. Here is what I am talking about.

When Dr. Nathan Brown went to Nagaland (N.E. part of India) and tried that first year to learn the language and to get involved with the people, it seemed that nothing happened! There was no response. He wrote home and said, "I don't know what's wrong, but things here are a problem!" The second year he worked and worked with all his heart, but nothing happened. He said, "I just don't understand it!" The third year and the fourth year he wrote home and asked, "Do you suppose heaven has been turned off?"

Then the fifth year, the sixth year. Nothing! The seventh year he wrote home again, "Do you people back home have any communication with the Lord? *It's as if no one was here!*" But he felt compelled to keep on. He stuck at it.

At last a young lady from a good tribal background came to live with

them. She was a gift to them! She was beautiful and became a helper around the house. Then he discovered that according to their traditions the most precious gift that could be given anyone was a young lady to help around the house. She accepted the Lord and then later began talking about marriage. The fellow she was sweet on came to the house and Dr. Brown led him to the Lord. That made *two people* won to Christ in the seventh year!

The eighth year — nothing! The ninth year he wrote home again, "Unless God does something for me I will have been a failure! But somehow, I feel He is going to work!"

10,000!

The tenth year 10,000 Nagas came to know Christ! My missionary father was involved in their training and I was the first missionary son ever to be in any of those head-hunting areas. I can remember walking through their villages and seeing heads hanging on the

walls!

Now 90% of that whole area have become Christian. These are the thrilling results of what God did.

Now listen to me! Hear me well! If God would have taken Dr. Brown home to heaven in his 4th year, or his 5th year, or his 6th, or 7th, he still would have been rewarded, because he was faithful to the Lord Jesus. Let God have the responsibility for your work! You be faithful and keep on with the work. God will take care of the results and work it all out.

These wonderful people of Japan are no different than anybody else. You say, "Oh, yes they are!" But they are all human beings like we are, and whenever we bump into them, we need to spill Jesus all over them. We need to be faithful in witnessing to them. And God will try our faith to see if we mean business! A faith that is tried produces results. Haven't the hard times in your life been when you've been drawn the closest to the Lord?

Dr. James R. Cook is pastor of the International Baptist Church and president of International College in Honolulu and was conference speaker at the JEMA Summer Conference at Karuzawa in July 1975. Selections from some of his messages appear here. He was raised in India and has served as a missionary in Ceylon and the Philippines.

When my wife and I just couldn't go on any longer, when it seemed there was no way out, we knelt together and prayed and then somehow found the strength to go on. And we found ourselves closer to God and closer to one another.

One day when God took our youngest son to be with Himself, we were all having a hard time. Our next little son was there and he was crying too. Finally he took his little arms and waved them over his head and came over and said, "Mommy, we're going to be the happiest family in heaven!" "Sweetheart, how come?" He replied, "Cause I don't know nobody who gots more people in heaven than we have!" God strengthened our faith and we kept on. It was then we found the reality of Jesus Christ.

Let the world shake. Let the world rattle. We must stay focused on *Him!* The trial of our faith is more precious

looked and wore all kinds of bracelets and chains.

The first time he appeared in our group nobody said anything about the way he looked or the way he dressed, but we all loved him a little. He told me later, "I really came to shock these people but nobody got shocked." "That's right, nobody got shocked." Then I told him about Jesus as Savior and led him to the Lord. The next week he had a hair cut, bought a shirt and then asked me "Now how do I look?" I said, "Fantastic!" But he'll drive you out of your mind, if you're not careful!

Now why did God send "Little Joey" to us? So that a few millionaires in our congregation could know what it's like to walk with those who have nothing.

One day one of our wealthy members walked up to him and inquired, "How's it going, Joey?" Joey replied,

The poet said, "To dwell above with the saints we love — that will be glory. But to dwell below with the saints we know — that's a different story!"

Let's look at the good things in each other! My sons have faults, but I don't go around telling everyone how bad my kids are! "Perfect love thinketh no evil." My wife, as far as the world is concerned, is perfect! I don't go around telling others her faults. She has a few little ones, but I never tell anybody, because she is my beloved. I think we ought to think that way about our mission. And talk that way. And act that way.

I try to act like this with my deacons. I have told them, Gentlemen, God has put you on this deacon's board, and we all *together* have a responsibility before God. And I want you to know that as far as the world is concerned, you gentlemen are perfect. I will never talk about your faults to

MISSIONARY! STICK-IT-OUT!

than gold which perishes. God *will* try our faith but then there is a reward for walking with Him.

Irritating People

God often puts irritating people across our path, and they are to be loved! If you have a real clod in your mission, then just love him! If you don't who will? God has put such a one in our work in Honolulu. "Little Joey" we call him.

He is uncouth, uncoordinated and makes us uncomfortable. He is very short, 34 years of age, and acts like he is 18. He can appear dumb when it is to his advantage, or extremely intelligent when that's to his advantage. Time has proven that he is good for our church!

One day he came to see me and said, "You know, Pastor, I'm not a very nice guy, huh?" I stalled, then said, "You're probably right!" He continued, "I said some bad things last week, huh?" "Pastor, I've been wondering, why do these people love me so much?" "Because they love Jesus!" Then he started to cry. "Nobody ever loved me like that." And they hadn't. He was tattooed all over and when he first came to us, his hair was down the middle of his back. He was always worried about how he

"You're a bigshot, huh?" But he was very nice and said, "No, Joey, in God's eyes we are *all* nothing." Then Joey asked him, "Hey, man, got any bread on you? (money)" "Yes, a little." "Hey, you know, I shouldn't ask you for that bread, should I? You know what I got? Nothing!" I just stood there and listened and by this time the conversation was really hilarious.

Little Joey continued, "You know, I don't need any money. I lied to you. I got ten bucks. But when that's gone, I'll see you, huh?" And that was that! Everybody at the church knows Little Joey.

Love

Our group is quite a cultured group and we could be embarrassed, but we're not. Every Sunday morning Little Joey comes in and sits down on the front seat, and when I look down at him, I think, Lord, You love that little guy. And it's good for us to love him too! We didn't pick him and place him in our group, but God did. And, you know, maybe you didn't pick your missionary partners either, but God did and He wants you to love them. God put your team together and He expects you to love them — even when they act as sandpaper to smooth us out and to take off the rough corners.

anybody else. If there are problems, I will always come straight to you and we'll talk about it and then get down on our knees and pray about it, and we'll carry on. And by the same token, I do not want one statement made about your pastor in front of anybody about a problem he might have, without first of all coming to me, in honor, and talking this out with me. We can pray together and get it cleared up. I am not perfect. I do not claim to be. I'm just a human being. We will work together. We must for the sake of Christ work together! And we have. We are all involved with each other and with the church. Let us be careful about talking about God's servants. Let us leave them in the Lord's hands.

Two Ladies

We had two ladies in the church and they had a little problem between them. I found out about it only fifteen minutes after it happened, so I went over and took hold of the arm of one of them and said, "Please come with me." We walked over and I found the other lady and I took hold of her arm and said, "Please come with me." I took them both into my office and by the time we got there, they were two of the whitest ladies I've ever seen. They were shaking. I said plainly, "I

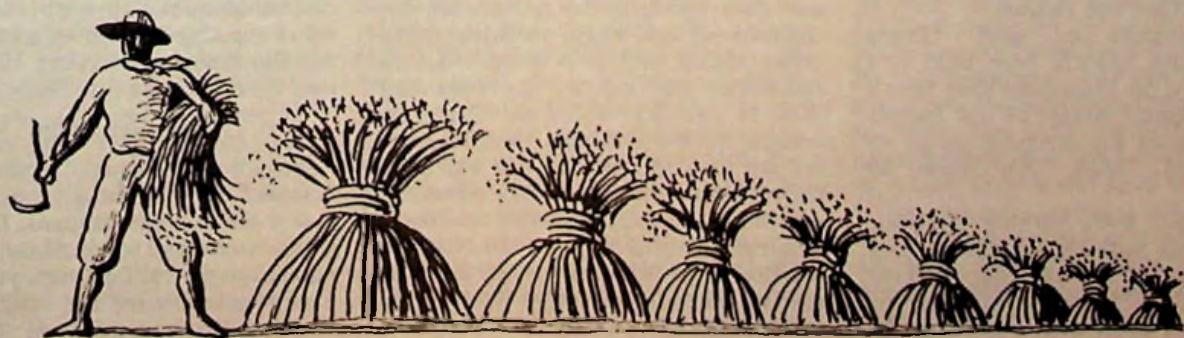
It's a trick of Satan to keep you so busy running your mission organization you don't have time to witness, even though you are on the mission field.

In Honolulu in 9 years 32 of our young people have entered and finished Seminary, 56 more are now in Seminary training for full-time work, and 285 students now in university are headed for full-time service.

If you feed children, they'll grow! Whoever heard of a child saying, "Oh, help me grow, help me, help me!" If you feed the Japanese the Word of God, they'll grow.

Don't try to live your life and make it look like the Lord is doing it. Let Him live His life through you. That's the key.

God wants you to be yourself! He has made us all different and given us all different gifts.



understand you said this about her. Is that true?" "Yes, Pastor, it's true." I asked, "Would you like to explain it to her?" She said frankly, "It was a lie." "Then why don't you tell her it was a lie?" I asked. She did.

Immediately they were in each other's arms and crying, "Oh Lord, forgive us, forgive us." Then I asked further, "Now who did you tell this to?" She told me. So we all three went together, found that person, and I explained there had been a little problem but it was all squared away now. "Please listen," I asked. One lady said, "I lied." "Thank you, thank you," I said. Then we had prayer together and

people! The Devil rode me hard. He asked, "Are you sure you know what you are doing? You could be preaching to over a thousand people this morning in any one of those four churches in the States!" He repeated, "You're wasting your talents!"

But before long one of those eleven said, "Pastor, I think I ought to go into full time work." I started to get excited. I started a Preacher Boys Class and it grew and grew. Then I began to see what God was doing! More important than my preaching to thousands of people was the rising up of workers for the harvest and that is the story of our work in Honolulu. We

When we went out to the mission field for the first time the customs official gave us a hard time. My wife was shaken by his attitude. I told her the official did not mean to act unkindly but that that was just his way. He yanked a necklace from her neck and said, "You can't bring that into this country." I said, "That's all right. That's all right. Please take it! We didn't come to bring that anyway. We came to do something else." "And what is that? What did you come to do?" I thought we might as well start right there, right then, so I witnessed to him, only to have him say, "We've got enough of your kind!" Then came

"You can't spill what you don't carry." Quoting Eric Frickenberg.

that cleared that up! In our church people don't go around talking about one another, or else we'll get them together and confront them with the other person. If they get obstinate and don't repent, they are expelled. Do you know why? It's not my church — it is Christ's! We had better be careful how we handle that. Don't you dare touch God's servants! To his own Master he stands or falls.

Producing Producers

God called me to Honolulu. Of this there can be no question. Because of medical reasons when I could not return to the Orient, I began to pray earnestly for God's guidance. Four churches of considerable size in the USA called me to be their pastor. Anyone of these great churches would have been a dream, but inside of me God said, "No, that is not where I want you!" When Dr. Adolph said, "You cannot go back to the Orient," I decided to go as far towards the Orient as I could. That was Hawaii.

God seemed to say, "These churches have already been built — I want you to do something that hasn't yet been done." Many of my friends on learning of my decision to go to Hawaii said "Man, you must be crazy!"

We started with nothing but four people — my wife, two children, and myself, but one of those first Sundays a person from Hong Kong came to know Christ. Soon a Japanese came to know Christ. But it was discouraging. I was preaching my heart out to eleven

have had a total of 1800 members, but they have moved all over the world. Our church has been a training center for them.

In Nine Years

In these nine years 32 of our young people have finished seminary and are in full-time work!

56 more are in Seminary right now training for full-time work!

285 students now in university are headed for full-time work! I can only bow my head to the Father and say, "Thanks!" It is His work! And all in nine years.

All we are responsible for is to be faithful! God will do His work! God brought you here in Japan, so He will do His work through you in Japan. God will take you on to victory. But you must let Him do His work through you!

Our Own Strength

So much Christian work is done in our own strength! Sometimes we get discouraged and begin to think about other things and it is good that we remember our call to the field and Who it was that called us! Often on coming to the field for the first time we are thrilled with the call and with the moment when we finally arrive but are then somewhat shocked and overwhelmed to find they are not standing on the shore all lined up to greet us and to hear our message! We've given up everything to bring them this message, but *they* seem unconcerned and unappreciative.

the discouragements of language study and of those first meetings. You know how you went into your room and shut the door and got down on your knees and wept before the Lord.

And then you realized — you had been trying to do everything in your own strength! You had been trying to do it in your own ability! Then the Lord took over and said, "Now I'll use you." God uses little things. Humble things. People who have come to the end of themselves and turn to Him.

As a boy in India I used to go down to the goldsmiths shop and watch him work. I would see him put the gold into the crucible and then apply the heat. Hotter and hotter. Then he removed the slag from the top, the scum. Then more heat. Then suddenly he stopped. I asked, "How do you know when it is ready?" "Come here, I'll show you. It's when I can see my face in it that I know I can use it." And the Lord often lets us go through the fire, through heartache, through discouragement, through trials, but when the slag is removed and God can see His image in us, then He can use us. "Now", God says. "Now." "Now."

Discouragement

And don't be discouraged. Don't be defeated. Be faithful and let God worry about what happens. If you are going to do the work all by yourself, you're going to find out you can't! You're going to fall flat on your face.

My little boy was very stubborn. One day we went for a walk in the jungle and I asked him to let me hold

his hand. "No!" he replied. Boy, was he ever self-willed! After walking for a short distance, I asked again, but he replied again, "No, I'll walk by myself!" Soon he tripped and fell, but he didn't cry. I asked again, "No, I'll walk by myself!" So he started again. Again he stumbled and blood trickled from a knee. I asked again. This time, "I'll hold daddy's hand." "O.K." For a time this was all right until he suddenly fell over a big rock he didn't expect and down he went. His hand had slipped. "Ohhh," he said, offering me his hand, so I slipped my big hand over his and we walked along.

You know, *you* can't do the job! It's too big for you, but God never intended for *you* to do it! *You* think *you* can evangelize Japan, but you can't I repeat, you'll fall flat on your face, if *you* try to do it. Let God take over. The Bible says that it is "Christ *in you*..." Let the Lord live His life out through you. Don't try to live your life and make it look like the Lord is doing it! Let the Lord's life live through you. That's the key. God never intended for you to have to make all your decisions. He'll do it for you. All you have to do is to follow His leading. You plant the mine and let Him take care of the explosion!

Restitution

The other day in our church in Honolulu a great big broad-shouldered black came up to me and said, "Pastor, I would like to come into the membership of this church." That was a thrill to me for I had known him, loved him,

specimens of humanity I had every seen! His hands were each one of them the size of both the hands of normal people. Nobody ever dared to argue with him! He was always right! He is now in church every Sunday with his whole little family and they are faithful. Seeing this great big man hold his little girls in his arm is quite a picture. Often while I am preaching, tears will drop down his cheeks.

He was quite concerned that God would use him. "Pastor, God has to use me, He just has to! I have a special burden on my heart and need your prayers. I have to go to Molukai. There is a man living there I must make things right with. Before I was a Christian I really took him apart! Man, I tore him to pieces! His family has suffered ever since then. I don't have much but I want to take \$100 and give it to them."

When he got off the plane, those who saw him were worried, but he calmed their fears saying, "Not to worry, brother. Not to worry. Jesus controls me now — everything is O.K." He went to see the family and told them, "I can't do much, but I came to ask your forgiveness, and to do what I can." One by one he led that entire family to Christ! "Oh," he said, "Heaven will be richer because people from Molukai will be there!" This is God at work. Our job is to call men and women to Christ, and then see them sanctified, consecrated, dedicated to Christ and useful in His service. That is what is happening in Honolulu.

be sufficient for the darkness that is ahead!" So why should the Christian worker apologize for his message? We have the message of life! And light!

Our Students In Honolulu

Several have asked, "Is your college just for Hawaiian nationals?" No, for we have them from fifteen states on the mainland and this fall will receive students from fourteen different foreign countries. It has a full B.A. program, offering a B.A. degree. Our main thrust is in missions and in pastoring. The desire of our hearts is to train young men and young women who are not only able academically to handle themselves in the world but who know what the Bible says and can stand and minister with a "Thus saith the Lord." Sometimes we get so involved with all the other subjects that we forget that this is what God wants — a "Thus saith the Lord!" For you missionaries who have children who might like to come to our college, remember we are a small college of 200 students but we feel that that is one of our advantages. However, we have a thousand applications for admission and we have plenty of teachers but are limited on classroom and dormitory space.

Recently we had a week of prayer and fasting for more space and when we culminated the week on Saturday, I thought we might have a few hundred to be with us for the day, but when I got there early in the morning the place was packed and it remained packed all day long. We prayed till quite late and during the last two

Most missionaries should get soaked in I Cor. 13 for a few years before worrying about
I Cor. 12 or 14.

preached to him, prayed for him and now here he was. I took him by the shoulders and looking directly into his face said, "Look here! I don't want any black in this church that is going to be a reactionary. I want a black in here that's going to be a champion for Jesus! One that will win his own people to Jesus!" He put his big arm around me and replied, "Pastor, I want to be that man." God has given us thirteen nationalities in the church.

Another day another great big broad-shouldered Hawaiian came to see me. He had been deep in sin, walking in the blackness of night if one ever did! He was one of the biggest

On Buddhism in Japan

Some of you get excited about Buddhism in Japan but I would like to remind you that it wasn't until nearly 600 A.D. that it had any real roots in Japan at all. It originated in India where I was raised. Many do not know that Gautama Buddha himself never knew that he had started a new religion! He died a Hindu! People in India know this.

On his deathbed he turned to his faithful disciple Ananda who had been with him during the last twenty-five years of his life and who had faithfully cared for him, and said, "The enlightenment I have claimed does not seem to

hours I said, "Let's praise the Lord! We are all finished with our requests, we have confessed everything to the Lord, so here we are waiting on the Lord. Let us thank God by faith that He has answered. For the next two hours we thanked the Lord for new facilities. The only minor detail that remained was that the Lord had to tell us where they were! God is working.

We not only have the B.A. program as far as the college is concerned but we have also a graduate school of theology. We are interested in training men and women from all over the world and God is beginning to let us see that happen.

McQUILKIN TO SPEAK

Dr. J. Robertson McQuilkin, President of Columbia Bible College and a former missionary to Japan for twelve years (TEAM), will be one of the conference speakers at the JEMA Summer Conference at Karuizawa, July 31 to Aug. 3, 1976.

Dr. McQuilkin is author of the book, *Measuring The Church Growth Movement*, from which the article appearing in this issue of JAPAN HARVEST is taken, "What About Church Growth?"

JAPANESE MISSIONARIES REPORT

The Atsumis, Japanese Missionaries to Indonesia, report that in the area of West Kalimantan several native workers have joined them to make an evangelistic thrust in Sintang. The Japanese missionaries are coordinating the activities. Some of them are reaching out in entirely new areas to small villages with only one hundred to two hundred people in each village scattered along the river banks in an area thickly covered with jungle.

Mrs. Atsumi has already had malaria four times. They also have three children.

Their primary purpose is not to start some new church group there but to work in cooperation with existing church bodies to try and help strengthen them so they can go out and evangelize their own area and plant new churches themselves.

Several of the boats need engines and a number of the native workers need motor bicycles for areas where there are narrow roads.

The Atsumis' serve under the Indonesia Senkyo Kyoryokukai Mission. — Andrew Furuyama (JOMA).

HOKKAIDO MISSIONARY FELLOWSHIP

The Hokkaido Missionary Fellowship held its annual meeting at Lake Doya from October 16th to the 18th with Rev. Oliver Bergh as the feature speaker.

Officers for the new year include the following: Chirman — Daniel W. O'Reagan; Vice Chairman — Richard Nelson; Secretary — Mrs. Sue Richards; Treasurer — Bob Ellis; Musician — Miss Noeline Phillips; Historian — Miss Mildren Brown. — Daniel W. O'Reagan

TAPES AVAILABLE

W. G. Barnes announces that tapes are available for 1961, 1962, and from 1966 to 1975 for both the JEMA and the Deeper Life Conferences at Karuizawa on cassettes or reel tape.

One should indicate messages by name, time of day if known, and for cassette or reel (if reel, 5 or 7 inch and speed desired, either 1 7/8 or 3 3/4, and 2 or 4 track). Cost is ¥200 per hour, postage, and check charge.

Address inquiries or orders to W.G. Barnes, 4066-59, Haijima, Akishima Shi, Tokyo 196 or Tel. (0425) 43-8312.

1961 O. J. Sanders and Robert Smith; '62 Lenard Ranvenhill, Dr. Johnson, Merrill Tenny; '67 Dr. Cronk, Mr. Didden; '68 Dwight Wadsworth; '69 Clyde Narramore, Armein Gesswein; '70 Rev. Fife, David McKee; '71 Dr. Armerding, Dr. Haggai, Dr. Redpath, David Druse; '72 Stuart Briscoe, David Bastian, Olaf Hansen, Dr. Toyotome; '73 Dr. Peters, Rev. Banks, Dr. Augsburg; '74 Dr. Carlson; '75 Dr. James Cook, Dr. Paul Sundstrom, Eric Gosden, Alan Cole.



NEW PASTOR CALLED

The Tokyo Baptist Church in November extended a call to Rev. Marion Moorhead to become pastor of the church again, and his wife Thelma was called to begin a Ministry of Counseling which will be a new undertaking in the church program.

Dr. and Mrs. Moorhead will assume their responsibilities after a short four month furlough in the States. They are Southern Baptist missionaries and have served in Japan for twentyeight years.

Some time ago Dr. Moorhead pastored this church for a period of eight years, so this will be his second term there. The church makes a distinct effort to reach the international community in Tokyo but also has a Japanese speaking congregation meeting there with their own Japanese pastor as well. During the absence of the Moorheads, Dr. Morris Wright will serve as interim pastor.

"DEEPER LIFE" REPORTS

Dr. Allan Cole of Menzies College, University of New South Wales, Sydney, Australia, who has written several commentaries in the Tyndale Bible Commentary Series, drew on his experiences as a missionary in South-east Asia with the OMF and the CMS, as he expounded various passages from the epistles which relate to "death to self," at the Deeper Life Summer Conference, Karuizawa, July 31 — Aug. 3.

He said that his missionary experiences had lead him to realize that we do not need to *make* occasions to die to self because our relationships with our local churches, our mission bodies, and our other fellow missionaries will furnish adequate occasions for this. As we draw closer to others, he said, we can also draw closer to Christ. A hermit misses many of the helps and trials that are so necessary to spiritual growth, he said.

Rev. Eric Gosden, the field director of the JEB, also served as one of the two main speakers. He will be retiring in 1976, having served for forty-three years in Japan. He also drew on his wealth of experiences as a missionary in Japan for much of the material in his evening addresses. He emphasized: (1) the type of workman God uses, (2) the message the workman must bring, and (3) the power of the Holy Spirit which enables him.

After Dr. Cole spoke each morning there were many discussion-and-sharing groups formed. They considered the practical applications in their own lives of the subject matter from the Biblical expositions that he had presented. The groups were closed with prayer times, especially remembering the various concerns which had been expressed in the small groups. "Deeper Life" felt that such small group meetings made a valuable contribution to the convention which supplies a spiritual banquet for tired and discouraged missionaries. — Ian R. Walker

"It doesn't take great men to do great things — it takes consecrated men!"

DISSOLVED

The HARVEST has been asked to announce that the Osaka Biblical Seminary will be dissolved March, 1976.



JEMA EXECUTIVE COMMITTEE:

Seated: H. Sims, H. Johnson, V. Springer, F. Sorely Standing: J. Gooden (Ex Officio), H. Schultz, P. Finnseth, J. Budd

INSTITUTE FOR LAYMEN

The primary purpose for the Kobe Lutheran Bible Institute has been to train laymen. Over 250 former students and friends gathered to celebrate the 25th anniversary of the Institute on September 23rd. The first principal of the school, Missionary Anders Hoas, was invited by the former students as the main speaker. He is currently lecturer at the Bible Institute and Seminary of the Norwegian Lutheran Mission in Oslo and came to Japan especially for this occasion.

Short Term Course, Feb. 29th to March 14th, 1976. This will be a special short-term course offering Bible instruction for these fourteen days.

One Year Course, April 11, 1976, through March 13, 1977. The main emphasis will be to give students a sound Bible knowledge and help them in their spiritual struggles as well as presenting them opportunities for fellowship and service.

Second Year Course, This is for those who have completed the first year course. Besides increasing their knowledge of the Bible there will be special courses in soul care, and preaching, and Christian Education.

The Institute feels that its first aim should be to establish a strong community of lay believers in Japan and it is firmly dedicated to this task. It seems to have a special appeal to young people or to older people who could include such training in their schedule to make them better workers in the church.

During the twenty-five years ministry of the Institute there have always been students from several other denominations who have also attended the school. It is the school's desire to be a help to the whole evangelical community in Japan in the training of laymen. — Nils Boganes (Acting President)

PREMIER SHOWING

The Christian Audio-visual Center, Tokyo Japan, has announced the production of a new film, "Tomo Yo, Utao!"

This film is the forty-seven minute dramatized life story of Yamanouchi-San. A series of tragedies like the early death of his mother and brother, the near death from electrical burns he had as a child, and a battle with tuberculosis which almost left Yamanouchi-San with a feeling near despair. Fearing death, and yet expecting to die, he tuned in the PBA Broadcast, "Yo No Hikari," and before long trusted Christ. He regained his health and dedicated his life to Christ, translating the song in his heart into an original melody, Gospel Folk, a kind of music so popular with youth today.

Premier showings during the month of November were held in Sapporo, Tokyo, Nagoya, Osaka, Shikoku, Kyushu, and in Okinawa.

The film may be reserved for showing by contacting the Christian A-V Center in Tokyo.



WORLD'S MOST EXPERIENCED SHIPPER OF HOUSEHOLD GOODS
NATIONALLY AFFILIATED WITH ATLAS VAN LINES, INC

MOVING?

"OVERSEAS" "LOCALLY" OR "AROUND THE BLOCK"

"DOOR - TO - DOOR" "RESIDENCE - TO RESIDENCE"
SERVICE, WITH ONE COMPANY RESPONSIBILITY

CALL THRU-CONTAINER SERVICES, INC. FOR AFREE ESTIMATE

JAPAN OFFICE
157 YAMASHITA-CHO
NAKA-KU, YOKOHAMA
JAPAN

TELEPHONE:
Yokohama (045) 681 - 1652
641 - 8281

YOUR DRUGSTORE IN JAPAN

COMPLETE LINE OF STATESIDE

Drugs and proprietaries, baby needs
cosmetics and toiletries, sundries,
etc.

MISSIONARY DISCOUNT

We entitle all people engaged in
missionary work 10% discount on
all drugs and sickroom supplies.



Tokyo Store: Hibiya Park Bldg. (Formerly
Nikkatsu Int'l. Bldg.) (271) 4034-5
Kobe Store: Tor Road, Ikuta-ku (331) 1352



- ✓ Interdenominational
- ✓ Bible-centered
- ✓ Evangelical
- ✓ Accredited
- ✓ Church related
- ✓ Evangelistic

**TOKYO
CHRISTIAN
COLLEGE**

8453 YAO
KUNITACHI-SHI, TOKYO
(0425)72-2131
Catalogs available on request

1976

JEMA SUMMER CONFERENCE

AUGUST 1-4

KARUIZAWA

"The Heart of Education is
the Education of the Heart."

Though we firmly believe this,
we don't stop there. OSAKA
CHRISTIAN SCHOOL has recently
added a hard-surface tennis
court for the social and physical
development of our students.

* * * * *

We are still a mini-school; but
O.C.S. is providing a service
which makes the Osaka-Nara
area inviting to missionary families
who sense the call of God to
this needy area.

In the 1976-77 school year
we will be offering Christian
Education through grade 11.

Osaka Christian School
951 Tawaraguchi cho,
Ikoma shi, Nara 630
Ray Olstad, principal

The Japan Christian Quarterly

Founded 1893 as *The Japan Evangelist*

ISSUE THEMES:

Spring 1976: "Third-Culture Persons in Families in Mission"

Articles By Teachers, Parents, Psychologists

Panel Reports--By Third Culture Persons

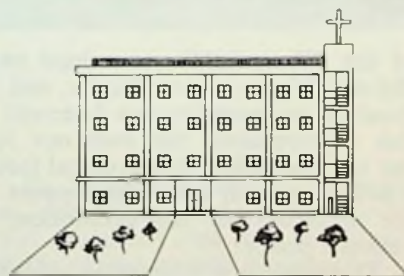
In-depth articles, book reviews, and features on the
Christian movement in Japan

Subscription price per year:

Japan, ¥3,400; other countries, ¥3,600 or \$12.00

Order from: **The Japan Christian Quarterly**
Kyo Bun Kwan, 4-5-1 Ginza, Chuo-ku, Tokyo 104

Furikae address: Kyo Bun Kwan ICQ, Tokyo 11357



KANSAI BIBLE INSTITUTE

THREE YEARS PASTOR'S COURSE

ONE YEAR and SHORT TERM
BIBLE-COURSES. NUKU

Please send for further
information!

58. UEGAHARA 6-BAN-CHO
NISHINOMIYA CITY

〒 662. Tel. 0798-53-2592

Deeper Life's
Karuizawa
Summer Conference

TAPES

1974

DR. CARSLON

1975

ERIC GOSDEN

ALAN COLE

Order From:

W.G. BARNES

4066-59, Haijima

Akishima-shi, Tokyo 196

Tel. (0425) 43 8312

FOR LAYMEN

Bible courses offered in 1976:

1. SHORT-TERM BIBLE COURSE

Feb. 29 - Mar. 14

Theme: "A serving Christian"

2. ONE YEAR BIBLE COURSE

Apr. 11, 1976 - Mar. 13, 1977

For Laymen

3. SECOND YEAR COURSE

For prospective workers who
have finished the 1 year course

Write:

**KOBE LUTHERAN
BIBLE INSTITUTE**

2-11, Nakajimadori, 2-chome,

Fukiai-ku, Kobe 671

Tel. (078) 221-3601



Contemporary Ancestor Worship

ANCESTOR WORSHIP IN CONTEMPORARY JAPAN

by Robert J. Smith, Stanford Univ. Press, 1974, 265 pp., \$12.50

Herb Skoglund (BCC)

The title of this book is deceptive, but in an unusual way. Usually a title of a book promises more than it can deliver, but this book gives the reader more than its limited title suggests. It is justly a study of the contemporary ancestor worship, and also a very readable account of the practice of ancestor worship in Japanese history.

Smith who is professor of Anthropology at Cornell University has done extensive research in Japan. In 1963 he conducted in-depth interviews with 595 families in rural and urban Japan concerning the memorial tablets in their homes and their practice and beliefs pertaining to ancestor worship. Combining this with the research of other anthropologists, he gives a very helpful explanation of the intricate relationship of the living to "shirei", (spirits of newly dead) hotoke, senzo, and kami; the various forms and purposes of veneration and worship of ancestors; and the bewildering complexities that surround the question of who are the ancestors and how are they selected. He discusses, "How do

the Japanese address the spirits of the household dead?", and "Who teaches the children of the family to venerate the ancestors?" Other questions of similar interest to missionaries are also examined.

Smith who is well acquainted with the lack of precision in some aspects of Japanese thought summarizes his views in an ambiguous way which will be appreciated by those who serve in Japan. He writes: "It can not be said either that the Japanese pray *to* the ancestors or, alternatively, that they pray *for* them. In fact they do both or either, depending on the category of the deceased and on the ritual context. What is more, they do all of this at the single domestic altar."

Smith's review of the history of ancestor worship points especially to significant periods when the domestic and communal rites were shaped and manipulated by the social and political authorities who used ancestor worship as a means of social control. Whether this can happen again is doubted by the author. He cites the abolishment

of the "Household", as a legal unit, the rise of the nuclear family, and its freedom and mobility as a deterrent to this development, but does *not* rule out the possibility that political forces could once again enlist the support of the ancestors for the promotion of national policy!

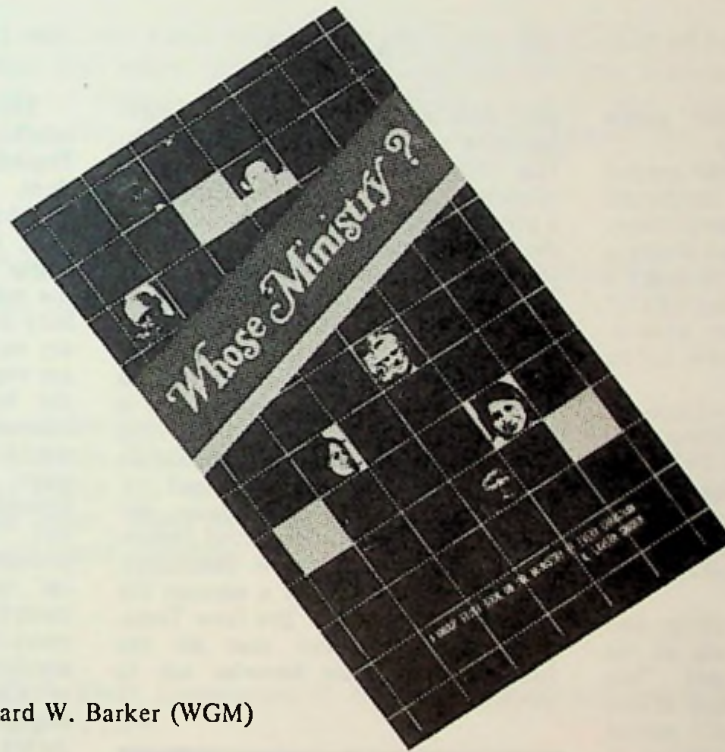
This book is written from a totally different perspective than Hashimoto's brief, but useful, *Ancestor Worship*, (WLP, 1962) and has little sympathy for the Gospel. Although a theological interpretation of ancestor worship will have to be supplied by the reader it still remains a very helpful book for the missionary who wants to increase his knowledge of Japan. Moreover, its incidental references to Christians and Ancestor worship will give insight into some of the reasons for the equivocal attitudes of many Christians toward ancestor worship.

The price of the book is a problem, and it may deter you from buying it. However, it would be worthwhile for your mission to secure it and make it available to as many as possible.

"HE WHO DOESN'T READ IS NO BETTER THAN HE WHO CAN'T!"

“Whose Ministry?”

by K. Lavern Snider. Osaka: Japan Free Methodist Mission, 1975, \$3.00 (¥900)



Richard W. Barker (WGM)

Dr. Snider is seeking to clarify what he, and others, feel is a widely-held (but mistaken) idea that the ministry of the church should be carried on by professional, full-time people only.

He feels it is time to change the idea that *only* professional clergy qualify for ministry.

He feels that the layman has become “a second-class citizen in the Kingdom of God.” He contends that this was not the attitude or practice in the early church, and that we should return to the original pattern. His thesis is laid out in a logical, progressive pattern which first defines ministry in a way which includes both the layman and the professional.

He then builds on this by a review of the gifts of the Spirit and their function in ministry; how the church grows in ministry; the proper role of the clergy; and the enlisting and train-

ing of both laymen and clergymen for ministry.

After each chapter, he gives a list of study-questions which permit a thoughtful review of the presented material. He emphasizes that *small discussion groups* are ideal situations for considering this material. He tries to avoid giving all the answers and urges thorough discussion of all principles, resulting, he hopes, in original ideas and plans for ministry.

On the whole, the work is quite well done. He has some thought-provoking ideas which should stimulate reactions from Japanese churchmen who may read and study it.

I have some questions, however, about the effectiveness of the group-study approach in Japan, so it will be interesting to see how such study groups work out here.

TABLE OF CONTENTS:

- Chapter 1. Whose Ministry?
- Chapter 2. Gifts Of The Holy Spirit Given To Enable Ministry.
- Chapter 3. Identifying Ministries.
- Chapter 4. Church Growth Principles And Ministry.
- Chapter 5. The Ministry Of The Clergy.
- Chapter 6. Enlisting For Ministry.
- Chapter 7. Training Professionals For Their Ministry.
- Chapter 8. Training Laymen.

“HE WHO DOESN'T READ IS NO BETTER THAN HE WHO CAN'T!”

“Whose Ministry?”

GROUP STUDY MATERIALS ON MINISTRY FOR EVERY CHRISTIAN

Missionary Snider Discusses His Book

AUTHOR

Ministry belongs to the entire church, not just to the clergy.

The unmet needs of people around the world are so great that clergymen *alone* will never be able to meet them. Even brilliant, energetic, hard-working clergymen will not be able to make a dent in the *millions* without Christ! There must be some other answer. That is, IF the world is ever to be evangelized.

If you are a clergyman, of course, you are called of God to minister to people. And if you are a Christian, even though you are not ordained, you *too* are called to minister! Laymen are called to minister, not just as a helper of the clergy, but as a servant of Jesus Christ.

This distinction between clergy and laity is evidenced by the use of the “*our minister*” and “*the minister*,” implying that there is one particular person among God’s people upon whom rests the responsibility of ministering. Special events sponsored by the church or other organizations in which a prayer of invocation or benediction is desired almost invariably call for a clergyman to perform these functions. A clergyman who resigns from a pastorate to engage in other work, even though the new work may be distinctly religious, is said to have “left the ministry.”

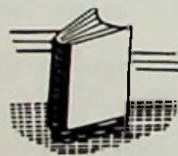
Distortion

To minister is the obligation and privilege of *every* Christian. And yet the understanding of ministry for many is distorted. This distortion began in the third century at the Council of Nicea when an artificial distinction was made between the ordained and unordained, between those whom we have commonly designated as clergy and laity.

The traditional approach to the ministry of the church has viewed the ordained clergyman or pastor as the *one* who performs the ministry, members of the congregation for the most

part assisting “the minister” by their presence, pocketbooks and prayers. The clergyman, because of his call, education, and ordination, performs as a professional. But we must ask: Does the New Testament make such a *radical* distinction in the Christian church, a distinction between clergy and laity, between the professional and non-professional in regard to ministry? Are we justified in perpetuating a system where *one* person among the many is singled out for ministry while the many are ministered to by him, but do not engage in ministry themselves?

To minister is to serve. Jesus, our Lord, came “not to be served (ministered unto) but to serve (minister), and to give his life as a ransom for many” (Mark 10:45). The New Testament surely teaches that *all* the followers of Jesus likewise are to minister.



Terminology

Paul employs the term “ambassador” to describe the ministry of all believers (11 Cor. 5:20). Christians are representatives of the Kingdom of God, with a *ministry* to urge people to reconciliation with God. Peter indicates that all those who have received of God are to minister God’s grace to others as stewards (1 Peter 4:10). Christians are a distinct people, a *nation* of priests, with a ministry of praise (1 Peter 2:3). The coming of the Holy Spirit in power into the lives of believers is for the purpose that *all* believers may witness both far and near (Acts 1:8).

There is ample biblical basis for much of the dissatisfaction with the English term “laity” connoting, as it does, “second class citizens of the kingdom of God.” The Greek word, *laos*, from which the English word “laity” is derived, designates, however, the *whole* people of God. Hence, the laity are not to be viewed as a secondary order of Christians. *All* Christians are responsible to one another so that the body of Christ functions as a harmonious unit for ministry in the world. The Protestant church has always believed in the priesthood (ministry) of all believers. The practical implementation of the belief, nevertheless, has been slow. In recent years the implementation process has accelerated, with increasing numbers of Christians assuming ever greater responsibility for their ministry and daring to exercise it for the building of the church.

Paul’s Co-workers

Apostles excelled in their understanding of *many* ministries, and inspired and encouraged *all* believers to minister. Paul’s co-workers are named and *their* particular ministries stated in Romans 16. Phoebe was “a helper of many and of myself” (v. 2). Paul says of Prisca and Aquila that they “risked their necks for my life” (v. 4). Mary “worked hard” (v. 6). Also in the chapter Paul names Urbanus, Trypheena, Tryphosa and Persis as “workers” in the Lord. This is the secret of the rapid spread of the gospel... the *many* engaged in ministry. Ministry was for the *whole* church.

When the *whole* church responds to God’s call for ministry, when the *whole* church is alert to the cry for ministry, when the *whole* church actually engages in ministry — then we will see something in Japan like the book of Acts when the “world was turned upside down!” (Acts 17:6)

Worth Remembering

Many of the most blessed seasons of prayer I have ever known have begun with a feeling of utter deadness and prayerlessness, but in my helplessness and coldness I have cast myself upon God, and looked to Him to send His Holy Spirit to teach me to pray, and He has done it!

The busier Christ was, the more he prayed. Many a mighty man of God has learned this secret from Christ, and when the work has crowded in more than usual, they have set an unusual amount of time apart for prayer. Other men of God, once mighty, have lost their power because they did not learn this secret and allowed their increasing work to crowd out prayer.

It is evident from what Paul wrote to the churches and individuals about praying for them that much of this time and strength and thought was given to prayer.

Prevailing prayer is an impossibility where there is neglect of the study of the Word of God. If we are to obtain from God all that we ask from Him, Christ's words must abide in us. We must study His words, fairly devour His words, let them sink into our thought and into our heart, keep them in our memory, obey them constantly in our life, let them shape and mold our daily life and our every act.

Even Mr. Moody made little impression in England, Scotland, and Ireland until men and women began to cry to God.

How many a poor preacher has become a mighty man of God by casting away his confidence in his own ability and gifts, and giving himself up to God to wait upon Him for the power that comes from on high.

(Torrey, R. A. *HOW TO PRAY*. Chicago: Moody Press)



Selected From *The Giants*



DISASTER RELIEF



WINTER FEEDING OF HOMELESS MEN AT UENO



RIGHTMIRE, WISEMAN, YOSHIDA AT IMPERIAL PALACE



ARMY TRAINING COLLEGE

ARMY'S NEW MEN'S ALCHOLIC REHABILITATION CENTER

LT. COL. ROBERT RIGHTMIRE

KYORITSU HALL PUBLIC MEETING



JAPAN HARVEST / WINTER 1975-76

EIGHTY YEARS

IN

JAPAN

80 years produced

240 preachers & workers — 58 churches — 44 evangelistic centers — 20 social institutions — 2 hospitals — 4 children's homes — 5 day nurseries — 3 young women's rehabilitation centers, residences for working men, for young working girls, and for students — and an alcoholic rehabilitation center and home for men.

BY ROBERT RIGHTMIRE

Lt Colonel Robert Rightmire first arrived in Japan in 1964 and served in the Osaka Area as Division Commander for five years, later coming to Tokyo as second in command, serving under Commissioner Yoshida. He is well qualified to give us a review of their Eighty Years.

1895

The Salvation Army can now look back on 80 years of service in Japan!

In September 1895 a small group of officers (ordained ministers) from Great Britain arrived at Yokohama to begin the work. In their zeal for God they had stopped briefly in Hong Kong for the purpose of obtaining Japanese clothes so they could identi-

fy with the people. Much laughter greeted those early pioneers when they arrived, not because they were foreigners, but because they were dressed in Japanese "night clothes" (nemaki)! They did not know the difference between the various "kimono".

They often faced seemingly insurmountable difficulties in the beginning of their work here, but many

young people were attracted to this new expression of Christianity with its active meetings which included the clapping of hands while singing, personal witnessing in most of the services, and always the invitation to publicly accept Christ by kneeling at an altar of prayer, prepared at the front of whatever meeting place had been secured.

YAMAMURO

Among these first young recruits was Gunpei Yamamuro who became the first Japanese Salvation Army officer, and later the first Japanese Territorial Commander, responsible for all Salvation Army activities in Japan. Commissioner Yamamuro became a prominent evangelist and prolific writer. His book "The Common People's Gospel" has now passed the 500th printing, and has sold over half a million copies and is *still* in demand.

PROGRAM :

Army's growth and development in Japan, would include the four Japanese national Territorial Commanders, Commissioners Yamamuro, Uyemura, Hasegawa, and the present leader, Commissioner Shinichi Yoshida.

TRAINING

Because of the unique mission of The Salvation Army, William Booth, the founder of the organization, felt early in its existence that because in-depth training for officership was so vital, a Training College for Officers (seminary) should be established in *each* country in which The Army operates. The college for officers in Japan is located in Suginami ku. The training program consists of a residential two-year course in Bible, doctrine, Salvation Army and Church history and organization, homiletics, and all

rehabilitation center and home for men which is one of the newest outreach programs, and other residences for working men and young working girls and students. The work of The Army in the field of anti-prostitution is part of Japanese History, and the government still recognizes the effective rehabilitative service being performed. More than 9,000 Japanese are Salvation Army members, adherents, or members-in-training. At present there are eight non-Japanese officers assisting the Japanese in administering various aspects of Salvation Army activities.

Commissioner Yoshida, together with Lt. Colonel Robert Rightmire, the second in command, planned a series of evangelistic rallies to take place in Osaka, Nagoya and Tokyo to celebrate the 80th Anniversary. These were led by the international leader of

Twentyseven young people responded to the call for full-time service!
Many had been resisting the call

Much laughter greeted those early British missionaries when they arrived in Japan
dressed in night-clothes (nemaki)!

In each country it enters the Salvation Army endeavors to assist the people with *both* an evangelical message of salvation, *and* a planned social work program, where needed. All social work is done with (1) an emphasis on the Spirit of Christ, and (2) as a means to evangelization. Many corps (churches) and social institutions were established in the early days and flourished until the Second World War, when we were considered a "foreign army" and were therefore forced to disband by government decree.

However, many officers and soldiers (members) remained true to their Christian principles, and when the Salvation Army was again established in Japan after the war, they faithfully resumed former responsibilities and positions. Many of the JAPAN HARVEST readers will remember Commissioner Charles Davidson. He had served as a missionary to Japan in pre-war days, and because he was already familiar with the people and places of operation, he was asked by our General to return to Japan at the close of the war and re-establish the Salvation Army. With the help of God and people who had a mind to work, he was able to do this and served as its leader for many years. Others who made untiring efforts on behalf of the

aspects of The Army's evangelical and social work program, plus a two-year on-the-job training during which the cadet (student) continues to do lessons by correspondence, and whose practical work is observed and graded.

All Salvation Army officers must be trained in one of these centers; however, all who wear the uniform are not necessarily officers. Just as any church has members, the Army's members are those persons who have fully accepted Christ as their Savior, and have chosen the Salvation Army as their church home. Lay members may wear the uniform, if they so desire. Lay leaders are enrolled in specific study courses in order to become Sunday School teachers, or instructors in the 5-year Bible Course for Salvation Army Youth, and various other capacities in the corps.

RESULTS

These 80 years have produced 240 officers, 58 corps, and 44 evangelical centers now supervised by *lay* leadership. There are twenty different social institutions, including two hospitals which accommodate five hundred patients, four children's homes caring for 170 children, five day nurseries caring for the children of working mothers, three homes for the rehabilitation of young women, an alcoholic

The Salvation Army, General Clarence Wiseman from London, England, who visited Japan for ten days in November for these special series of meetings. Public meetings were conducted in Osaka at the New Asahi Hall, in Nagoya at the Chuden Public Hall, and in Tokyo at the Kyoritsu Public Hall. A special youth rally was held at the Tokyo Toranomon Nissho Hall.

27 WORKERS

27 young people responded to the call for full-time service as a result of all these meetings! Many of them had been resisting the call to fulltime service. There had been a great gap in workers because of the war period and much earnest prayer had been offered to God about this matter, so their surrender to God's call demonstrated a remarkable answer to prayer.

366 DECISIONS

366 made decisions for Christ at the meetings and are now the subject of earnest prayer and follow-up.

Wherever we go these days, there is praise to God for this celebration! The Salvation Army is truly dedicated to "salvation!" Our name in Japanese, "Kyu-Sei-Gun," literally means "Save-the-World Army." This is the reason for our existence in the 82 countries around the world in which we operate.

Serving the insurance needs of
missionaries in Japan since 1920



WORLDWIDE INSURANCE

Great American Insurance Company
The Home Insurance Company
Hartford Fire Insurance Company
The American Insurance Company
Tokyo Tel. 211-4401/9

BRANCH OFFICES: Sapporo, Sendai, Yokohama, Shizuoka, Nagoya, Kyoto, Osaka,
Kobe, Hiroshima, Kitakyushu, Fukuoka and other principal cities in Japan.

*Keep Your
Supporters
Informed*

SEND

**JAPAN
HARVEST**

TO

Churches - Supporters - Friends - Relatives
USA Subscr. \$5.00 or ¥1.500

KEYS
TO
BETTER
LEADERSHIP
TRAINING



Spurgeon's
LECTURES
TO MY
STUDENTS

(Bokkai Nyūmon)

¥ 2500

.....

CREATION
vs
EVOLUTION

Thomas Heinz

(Sōzō ka Shinka ka?)

¥ 900

*Seisho Tosho
Publishers*

A Department of
Word of Life Press
6 Shinanomachi, Shinjuku Ku
Tokyo, 160



WORLD OUTREACH (former Slavic and Oriental Mission)

—over 20 years of

LITERATURE and RADIO EVANGELISM in Japan

- 1 assisting churches in literature outreach
- + 2 various tracts available —and ALL TRACTS ARE FREE!!!
- + + 3 Bible Correspondence Course, "THE LIVING WORD"
— specially written for Asians, with strong emphasis on the
concepts of God and sin, vitally needed in Japan, too!

We are reprinting some of the former *Slavic and Oriental Mission* favorite tracts. These are good and colorful—and they are available Free, except for freight and handling charges.

AVAILABLE ONCE AGAIN IN JAPANESE—

THE WAY TO ETERNAL LIFE
THE BIBLE IS THE WORD OF GOD
HOW TO BE A SUCCESSFUL CHRISTIAN

CHRIST FOR THE NATION'S

EVANGELISTIC TOOLS 18 pages B6
LIMITED AMOUNTS AVAILABLE FREE

SEND YOUR ORDER EARLY TO:

WORLD OUTREACH P.O. Box 18, Toyonaka Shi 560 TEL. 06-841-0504

ワールド・アウトリーチ

大阪府豊中郵便局私書函18号 〒 560

READ BY MANY THROUGHOUT JAPAN

¥ 50

THE CHRISTIAN

THE NEWSPAPER THAT PERFECTLY
EXPLAINS THE BIBLE

NEWSPAPERS ARE DISTRIBUTED WEEKLY TO
THE ECONOMY AND CHURCHES IN JAPAN.
REQUESTS FOR THE SENDING OF THE LATEST
COPIES CAN BE MADE TO THIS ADDRESS:

PRICES:

JAPAN 6 mth = ¥ 1,200
JAPAN 1yr = ¥ 2,400
USA 1 yr = \$ 13.00
BRAZIL 1 yr = \$ 13.00

STUDENT CHRISTIAN CENTER

2-1, SURUGADAI
CHIYODA-KU TOKYO
TEL: 03 (291) 8524



nce upon a page...

...is the story of 25 years of literature evangelism in Japan!

Through our 10 Life Center book stores we offer you books, Bibles, tracts, Sunday School supplies, music, gift items, and practical aids for the spread of the gospel in Japan! Call on us for ALL your Christian literature needs!



WORD OF LIFE PRESS

6 Shinanomachi, Shinjuku Ku
Tokyo 160 (03-353-9345)

MOVIES

— ABOUT THE JAPANESE FOR THE JAPANESE —
16mm — COLOR — 28 mins.

Just completed:

- * *WANPAKU NIKKI*— a drama-type adventure story primarily for children, bringing out the message of salvation & restitution.
Rental cost - ¥ 3,000 per day - (Japanese only)

Also available —

- * *A RACE IN THE SNOW* —the testimony of the Mitsuhashi family of Hokkaido, illustrating the power of the Love of God in their ministry as well as in their home.
Rental cost - ¥ 3,000 per day - (Japanese only)
- * *SHINING LIKE THE STARS* — the story of God's saving grace in the life of Shinichi Toyoda and his family. (A year after the film was made, Shinichi Toyoda went to be with the Lord at the age of 33 years, while praying during the night on a mountain top.) Rental cost - ¥ 2,500 per day - (Japanese or English)
- * *TAKE-OFF FOR GLORY* — the testimony of Haruo Takayama, a criminal who found and proved Christ. Rental cost - ¥ 2,500 per day - (Japanese or English)
- * *CAPTAIN OF THE FLOATING CHURCH* — the story of how a storm at sea and a lighted cross changed a Japanese fisherman into a fisher of men.
Rental cost - ¥ 2,500 per day - (Japanese or English)

For preview and further information, contact—

JAPAN MISSION FILM SECTION
2-9, Miyuki cho 2 chome
Miyakojima-ku, Osaka 534
(Tel. 06-922-4094)

PURCHASE COST — in Japanese — ¥ 90,000

SERVING MISSIONS with LOW COST TRAVEL



TOKYO (03) 292-7361 Missions Transport Center

Mister Donuts Bldg., 5th Floor
2-1, Kanda Surugadai 2-chome, Chiyoda-ku,
Tokyo 101, Japan