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JAPAN HARVEST

The Magazine For Today's Japan Missionary



INTEGRATION IN CHRISTIAN EDUCATION

FEATURE: CHURCH PLANTING IN JAPAN

The Official Organ of the Japan Evangelical Missionary Association

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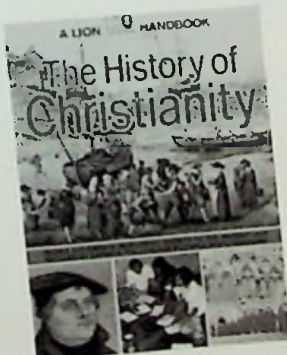
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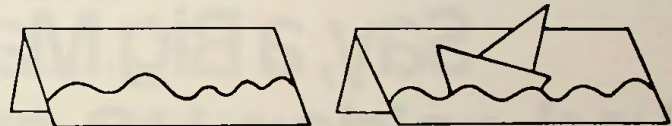
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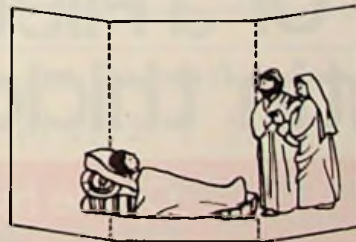
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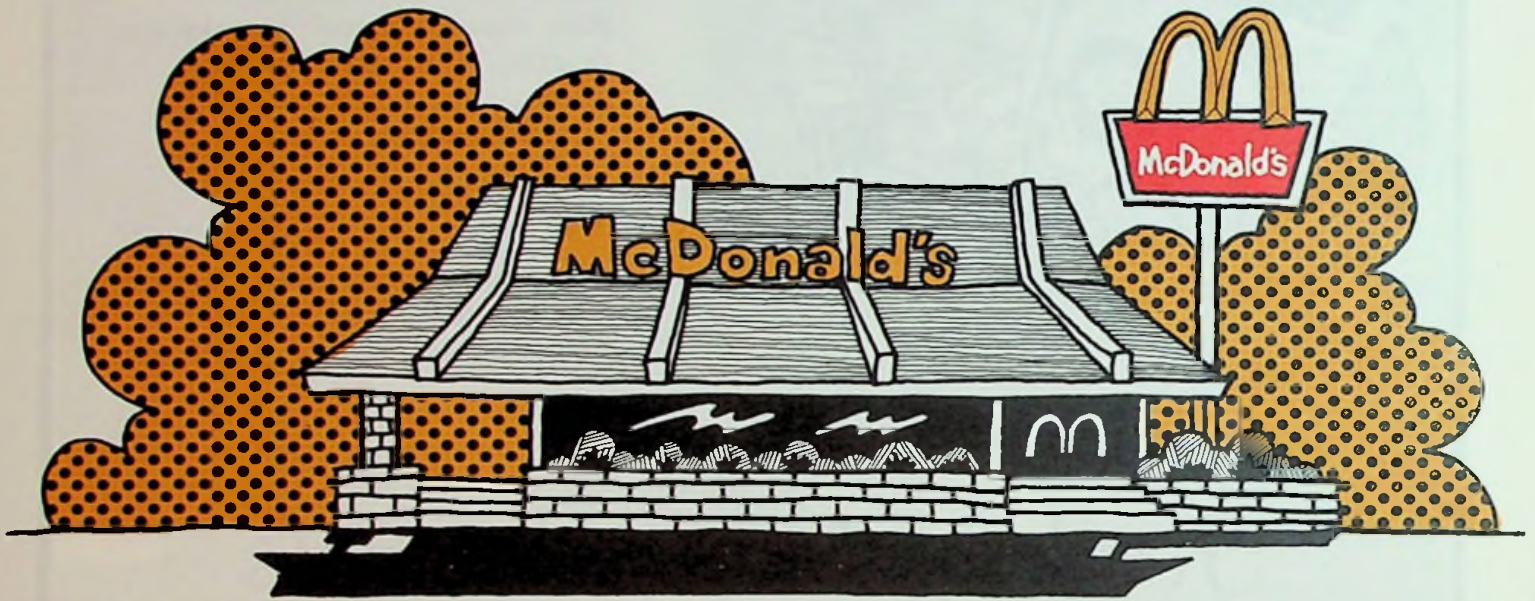


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JAPAN HARVEST STAFF

Editor Siegfried Buss
Contributors Joe Gooden
..... Lavern Snider
..... Phil Foxwell
..... Henry Ayabe
Production Edna Johnson
..... Edith Buss
Printer Shinsei Undo

JEMA EXECUTIVE COMMITTEE

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Editor in Chief Harold Johnson
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Devotional

TOTAL IMMERSION

"I am the Vine and you are the branches" John 15:5

Why are you a missionary?

Undoubtedly, we all entertain this question every year as we reflect on the past and look forward to the new. Certainly, in light of the current money market, we're not missionaries for financial reasons. Also, prestige is not the reason, for we lost most of that once we arrived on the field. Security certainly can't be the reason for we are trying "to work ourselves out of a job."

*Why then are we ambassadors for Christ? Basically, we have received the call of God and carry a deep awareness of the need of man. But, concomitant with this is another more human reason. We are missionaries because we enjoy it. Recently, a psychologist (see *Psychology Today*: June, 1976) has discovered why rewarding work is fun. When people are totally immersed in a task, they lose a sense of self and time, become more deeply involved with the activity, and enjoy it more. This immersion is called "flow" and is probably the fun of life.*

That's the secondary reason why we're missionaries. It's the sense of "spiritual flow." It's the heightened awareness of the Holy Spirit's activities through us as Christ is exalted. It's total immersion in the Holy Spirit and flowing with Him in the countless activities and ways of God. It's the internal sense of being in the right place at the right time doing the right thing. It's the thrill of witnessing the transformation of a soul from the dominion of darkness into the light of God's eternal Son. Having tasted this life, we're really not satisfied with anything less. The feeling of flow is just too wonderful.

Jesus also gave us a deeper meaning of this truth: "...from his innermost being shall flow rivers of living water," (John 7:38). As we sense this joy of flowing in the Holy Spirit, the Spirit flows through us. And this flow of the Spirit is not just drips, springs, creeks; but rivers of living water. The joy of total immersion in the Holy Spirit has overflowed our innermost being and has flowed out in a multitude of ways to bring life to the parched land of men's souls. Being used of God, we are the branches connected to the Vine through which the love of God flows. No wonder there is no life like ours, no higher joy than a missionary's. Thank God, He has given us the privilege of being His personal ambassadors to Japan in 1978 and sharing with Him in the joyful work of setting men free.

Maybe your prayer then is like mine: "Please, Lord, use me for I desperately need it!"

Bob Houlihan

Editorial

Today's Japan missionaries are in an enviable position. The post-war era continues to offer unparalleled opportunities and challenges. There are so many open doors! We must choose prayerfully and wisely how to use the precious time entrusted to us. God most certainly will hold us accountable one day and in His Kingdom there is no room for slothful servants.

A consideration that has occupied my thinking of late, however, is the busy missionary's relationship to his family. Even to a greater degree than the parsonage, the missionary home is a glasshouse, exposed to the storms of our time. Normal living is extremely difficult. I asked myself whether my family has been accorded the attention and time it deserves. Are my children finding in their father the daily companion and guardian they need and deserve? Am I exerting a strong and positive influence for good? What about my wife? Has she been neglected to a point where loneliness and discouragement have crept in?

The winter vacation was a good time to reflect on these serious matters and to make amends where needed. The days away from the busy Tokyo schedule reminded all of us that recreation and fun time as a family can be a great boost. During 1978 a special effort will be made to spread out such activities over the entire year.

Another area of special emphasis will be the involvement of the family in missionary activities. I recall quite vividly an experience some years ago at winter camp. One of my daughters had joined me and really enjoyed the ice and snow. I remained in the room on the third afternoon of camp to prepare a Bible study when my girl burst in quite excitedly and exclaimed: "Dad, you know the student I have been skating with, the one my counselor and I have been praying for, she just accepted the Lord." Tears ran down her little cheeks and together we praised God for another miracle.

We as a family have also resolved to be better prayer partners. Sharing the specific requests, trusting God to meet these needs, and rejoicing together when these prayers have been answered will solidify family ties and make us more conscious of the great privilege that is ours as Christ's ambassadors.

Finally, the family will make a special effort to join in the happy events that are offered periodically through dinners and parties sponsored by the organization or group with which we work. As the children meet the janitors, office staff, department heads and board members to join in the fun and fellowship of an informal evening, the bonds that transcend racial and cultural differences are strengthened.

Our kids are here today and gone tomorrow. What will their future hold? We do not know. If our children look on the Japan days as a happy experience, the mission field as a place worthy of our blood, sweat, toil and tears, and the missionary's calling as the highest mandate, then, they, too, will seriously consider returning one day as soldiers of the cross.

Siegfried Buss



JEMA

President's Page

Love Speaks

"Boys, be ambitious," were the final words given by W.S. Clark to his sixteen students as he rode away on horseback toward his departing ship anchored many miles away at Muroran, Hokkaido. The date was April 16th, 1877.

Clark was in Japan only eight months, but left an indelible impression on all those who have gone through the halls of what is now called Hokkaido University. A bust of Clark is a tourist attraction on the campus even today.

What was his secret? It is easily discovered – his great love for God and His infallible Word and his earnest passion for the souls of his students. Much more exciting information about him and many others can be found in the small, but captivating book, *JAPAN IN REVIEW*, an anthology of outstanding articles from the *JAPAN HARVEST* published in 1970.

In looking through its pages, I was stirred as I read how the early Japan missionaries with inexhaustible zeal saw souls come to Christ. How did they do it? Here are some examples.

It was said that "the most effective medium of evangelization in the first decades of proclaiming Christ here was the missionary home, a living demonstration of the love of God in human relations and the Christian grace of hospitality."

The pioneer missionaries "refused to use methods which were not in accord with sound Biblical ethics and Christian standards of morality and within these limits they were glad to be all things to all men in order to save some."

The early missionary statesmen, Verbeck, Hepburn, Brown and Ballagh, early sought a mastery of Japanese language and literature so that they could work on an adequate translation of the Holy Scriptures. It took them eighteen years to complete the task.

W.E. Griffis, the biographer of Dr. Guido Verbeck, linguist, translator, educator and evangelist, says of Verbeck, he "was very far from undervaluing native thought, history, customs, or beliefs. . . . He could use with tremendous effect their own proverbs, gems of speech, popular idioms and the epigrams of their sages. . . . He knew the language well." It is well for us to contrast the spirit and perseverance of these early missionaries with that of some modern missionaries, who "consumed with earth-born zeal, which they mistake for heavenly inspiration, stubbornly refuse the hard work necessary to learn the language or literature of the people they expect to convert."

The early missionaries did not have the freedom to share Christ as openly as we do today. Most of it had to be on a one to one basis. When Clark came it was still forbidden to teach the Bible to the Japanese, but he did it anyway. In a few years the law was rescinded.

Do you sometimes feel you are banging your head against a wall trying to see lives transformed by Christ? It was said of Verbeck, "He spoke the truth in love."

Only as we draw nigh to God and let His love pour in, can that love flow out to others. As we do that, there will be great days ahead for the body of Christ in Japan. Faith tells me so.

Harold Johnson

BREAD UPON THE WATERS

DAVID MARTIN

"Cast your bread upon the waters and after many days it shall return."

Kanazawa Days

When living in Kanazawa in 1953 the principal of the Sakuragaoka High School came to the door one day and asked me to speak at his school. He said the students were troubled about the American ideas of marriage which were beginning to flood into the country of Japan. The idea that young people should decide for themselves whom to marry was contrary to the custom of Hokuriku, which was that the parents should decide whom their children should marry. He wished me to speak about the difference in thought between the East and the West concerning marriage.

I was informed by the principal that I should not speak directly about religion, but that anything about marriage would be fine.

At the appointed time I went to the High School and found the faculty and students assembled for my discourse.

I explained how Isaac's wife was found for him by the father, Abraham, and likened that to the typical Hokuriku custom. Then I explained how Jacob fell in love with Rachel the first time he saw her and his heart never changed the rest of his life. That is the way it was with me when I met my wife, Jacque. I had never thought seriously about anyone before that or since. But I explained that in both the cases of Isaac and Jacob they did not proceed until the parents gave their approval, which is part of the Biblical concept of honoring the father and mother. They all seemed satisfied with that

explanation and then there was a time for questions.

On the back row one of the tallest students raised his hand and said, "Sensei, I understand that Westerners believe in a myth that after Jesus died, he rose from the dead. Do Westerners really believe something as foolish as that?" All of the students began to titter. The faculty smiled condescendingly at me.

No question could have pleased me better. I answered, "No, all Westerners don't believe that, but all Christians in both the West and the East believe that Jesus of Nazareth, who was God, but had come from heaven to take upon Himself the form of a man, after dying for our sins on the cross, rose from the dead on the third day. He appeared at least ten times during the space of forty days to His disciples. They saw Him, heard Him, touched Him, ate and drank with Him and over five hundred of them were convinced that He was the Son of God and the Saviour of the World before He returned to heaven right before their very eyes. I am not supposed to give you all the details here, since this is a public school, but if you will come to my home any afternoon after school, I'll be most happy to tell you all about it."

The next afternoon that student, Masayoshi Orito, appeared at my doorway with two of his friends. For the next two hours I explained to them from the Scriptures about God the Creator, man and his sin, and Jesus' great work of redemption on the cross. All three said they could not understand it at all.

The next afternoon only Orito San came. I spent another two hours going over the same things with him.

Still there was no light, but he came back the third afternoon. After another two hours, I said, "Orito San, you understand that there is only one true God and that He created you. You admit that you have not kept His holy law, the ten commandments, and that therefore, you are a sinner. There is only one mediator between God and you, Jesus Christ. He died to forgive your sin. He rose from the dead to prove that He came from heaven and is therefore God. God commands you to believe in Jesus. Won't you do it right now?"

He surprised me by answering humbly, "Yes, I'll believe." We prayed together. After the "Amen" he said, "Sensei, will you do me a favour?" I told him that I would be glad to do anything I could. He asked me to go with him to the Kanazawa University Hospital to see his mother who was dying of cancer. As soon as I saw her, I understood why he had asked that question in the high school assembly. He wasn't trying to be funny, as all the others thought. He really wanted to know if there was any possible hope of seeing his mother after she died. Since the cancer was in her throat, she could not talk, nor could she eat or drink, but she was still conscious. While tears came from Orito San's eyes, I explained to her the way of salvation. At the end she nodded that she would believe with her son. A few days later she died and they held a Buddhist funeral in his town of Takamatsu, on the Noto Peninsula.

Not Without Hope

If there is one who reads this who thinks, "It doesn't make any difference what you believe, just so you are

sincere." I wish you could have been at that funeral with me that day. After the Buddhist funeral service in the home, the box that contained the body of the mother in a sitting position was carried by the relatives to a little pine grove beside the Japan Sea. There was a simple country building used for a crematorium. The box was placed in the center of the small building on a stone platform covered with wood, charcoal and straw. The relatives took turns with a torch applying the fire to the wood and straw. Then they all withdrew from the little building and watched the smoke rise from the chimney. For about thirty minutes there was not a word. It was obvious from the tears and terror on the faces that none of them ever expected to see her again; that is, except one. Orito San. Even though there was sorrow on his face, it was not as those who had no hope.

Shortly after that he told me he wanted to become a pastor to teach the people of Japan about the Saviour who gives eternal life. Following graduation from high school, he

went to Japan Christian College. Then he pastored churches in Yokohama, Tokyo and now in Anjo. During that time his first wife died and he married again. Because of his faithfulness, he has become one of the leaders of the Domei Church.

Tremendous Insight

This fall in October he came to the Kodaira Church for evangelistic meetings. As the pastor of the church, I sat in the congregation as he ministered the Word of God to us. As he preached on the cross, my soul was richly fed. He explained that on the way to the hill of Calvary Jesus turned to the women who were weeping because of his suffering and said, "Weep not for me, but for yourselves and your children." He showed that Jesus was doing exactly what He desired most to do, the will of His Father in heaven. He was going to the cross in order to make it possible for His people to go to heaven forever. The women would not have wept for Him if they had believed His promise that He was going to come back from the grave on the third day. Unless they and

their children repented of that sin of unbelief and believed in His promise of eternal life, they would spend eternity in hell. Therefore, they should weep in repentance for their own sin of thinking God was a liar instead of weeping for Him who was doing exactly what He and the Father had planned should be done from before the foundation of the world. Jesus was a preacher of repentance and faith even on His way to the cross.

Tears of Joy

Twenty-four years ago I had ministered the Word of God to Orito San. Now in Tokyo he was ministering the same Word to me and feeding my soul. Is it any wonder that tears of joy were in my eyes as I remembered the words of John, "I have no greater joy than to hear that my children walk in truth."

I had cast my bread upon the water in Hokuriku. God, who never lies, was giving it back to me in most rewarding and satisfying abundance. One of the many great rewards of missionary service is to be fed by those to whom you have given birth and then nurtured in the faith. ✧

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(we have posters and inserts for each film listed above)

also see our ad on the inside front cover

Determining to Triumph

GEORGALYN WILKINSON

It was at four-twenty-eight on Monday afternoon of August 30, 1971 that it was given to me. It was not mine to consider whether or not to accept it, but within just a matter of hours God very quietly, and yet very truly, let me know that my life would be falling into a new category. In the past I had been able to put a check mark beside "Single" and then later, in 1958, I could put a check mark beside the category of "Married". Now, very suddenly, a new category was mine. Now my check mark would be "Widow". It nearly took my breath to realize with what speed God had turned my life upside down and how quickly He would begin to show me that He had very specific and very carefully-made plans for my life that up to this point I had no earthly idea were taking place.



In the weeks that passed God was closer to me than I had ever permitted Him to be. A new relationship was formed between the two of us that is far too intimate for even me to put into expression. It continues to be so to this day, and I pray it always will.

Adjustment Days

It was during those early weeks of adjustment that I tried to listen to the loving advice from many friends on both sides of the ocean to get sufficient rest and to eat well (which had been hard for me to do in the first days after David left). And I realized that I had two precious daughters, six and eight years old, who needed a whole mother. A healthy, joyous, on-top-of-it-all, in-love-with-Christ mother. And I wanted to be that mother to my girls.

As the months went by, we found our little family more in love with each other and with Christ than we had ever been. There was not a day of defeat or depression. And as the springtime came, we signed up with the Christian Academy PTA charter group to go to the States for our summer furlough, which was at the regularly-scheduled time at the end of a three-year term with the Far East Broadcasting Company in Japan. Everything was quite on schedule. I wondered what the experience of a summer furlough would be like without a husband. When we arrived in early June, I remember well the grab in the bottom of my stomach when the keys of the car were handed to me and I realized that the thousands of miles would be my responsibility. And all of the setting up of scheduled meetings for

deputation would also be my responsibility. A flood of "Am I up to it?" thoughts came over me. I know I must have swallowed hard and looked into the face of Jesus as I so often do, and He knew that I knew that He had to do it. I couldn't. Not wanting to waste time, He got busy, and before I knew it we were sailing along the expressway, the turnpikes, the small lanes and narrow roads. There were many meetings, and being as new to it all as I was, all I could do was to share with them what God meant in my life and how much I wanted Him to be seen to those I so loved in Japan.

Beautiful America

Weeks passed. We were delighted with America, with our friends, with visiting relatives. It was a time of assuring them, too, that we really were all right, as we had said in our letters from Japan. God had done a work in our hearts. Toward the end of the summer - it happened to be on my birthday - on August 18th, we were in Phoenix, Arizona staying at a Holiday Inn. It was the first birthday for me without David doing something very, very special. He was full of creative ideas for sharing his love for someone on a special day, and he always did so for me. But this day was different. We were travelling. We were strangers in the city. My thoughts turned to Dave and to my girls, and I recall looking into the mirror as I was brushing my hair in that motel that special night of my life and stopping suddenly and wondering, "Oh, am I falling into the luxury of tears? Am

I going to permit myself to slide into comfortable depression? Can it be that after all these months when God has walked with me in every footstep that now the memories of the year would flood through my heart and my soul so that I couldn't breathe?" And yet, Dave's death had been very real. I am very much a woman. I am very feminine and I missed him desperately. And yet all the while I knew that God intended it to be exactly as it was. I had clung to Him and found such deliverance that it was even to me, unbelievable. And now here I was, almost a year away from that day, and I could hardly believe what was taking place in the agony of my heart there alone.

No Way Out

Looking at myself in the mirror, I thought, "God, this is the weakest area of my life at this moment. There is no way that I can walk through the next weeks without You. I have no idea where I will be on the thirtieth day of August in a few weeks, but Lord, wherever I am, would You so completely lift me from this weak area that You will make that day the most memorable day I have ever known! God, You can do it! You have promised victory, and I want to claim it from this minute on!" Not a word of this conversation with the Lord was said aloud, and yet, as I looked at myself and at Jesus there, I left it as a matter completely settled.

We travelled on from Phoenix the next morning, through San Diego and up to the Whittier area where our mission Headquarters is located. There we had a letter waiting for us from Overseas Travel telling us that our returning flight to Japan would be leaving, not from Los Angeles, but from San Francisco, and we should leave on such-and-such a flight at a certain date and be there with our baggage ready to join the charter group back to Japan.

We did finish the remaining days in the Los Angeles area and on the appointed day we flew up to the San Francisco area. The specified time that we were to be at the San Francisco International Airport was an exciting time for us because there we met again with so many of our missionary friends, some of whom we had not seen for an entire year, while they had been on furlough. It

was a wonderful time of our missionary family reunion. And so it was that the hours we were there before boarding time went ever so quickly. We were thrilled to be in the presence of so many that we loved.

Then the announcement came. PanAm was having mechanical difficulties and for reasons we did not know, the flight would be further delayed. That didn't really matter to us, because our visiting was so precious. And yet, we waited, and waited, and waited. Finally, hours later, a bit weary and anxious to get going, all of the charter group boarded the PanAm flight bound for Tokyo. The time on board the plane passed very quickly, and before we knew it, Barra, Janel and I were processing through the immigration line at Tokyo International Airport.

Welcome Home

I was very startled when, in very nice English, the immigration officer said to me, "Welcome home, Mrs.!" He didn't know me. I didn't know him. But I smiled deeply at him after such a personal greeting. Then for some reason, I looked onto the page that he had just stamped in my passport and the official mark he had placed there leaped from the page and pierced itself into my heart! Because of crossing the International Date Line, unbeknown to me, it was now August 31, 1972 and I had lost - completely lost - had even forgotten about - had paid no attention to - the ONE day that I thought might have been my defeat. But I had so given it to Christ days before, that what I thought would be my weak moment was a day of victory I shall never forget. God absolutely took that day off my calendar!

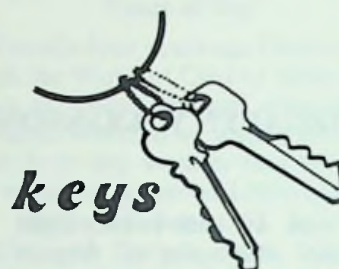
You cannot imagine the strength I have taken from God's showering me with His love that day. And I pray that in the days to come I will have sense enough to recognize the large and the small areas of weakness in my life and not permit myself to have to scream for help when I am in the middle of a difficult area. May I daily have feminine reliance on a God who cares for me, and who is all that I can ever

ever
need.

And then some. ☆

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How to do an Area Survey

BOB SHADE

The Need

You or your mission or your church are thinking about starting new work. You are gradually withdrawing from the church and the new pastor is fitting in well. Where do you go next?

Your mission has two couples who will be finishing language school in about six months and they are looking to you for guidance on their first church planting assignment. Where will you suggest that they go?

Your mission has a joint church-mission committee whose basic responsibility is to select locations for new churches. What are your criteria for going here and not there?

You have missionaries with special needs. The children are moving into the age where the family will have to be within commuting distance of school. Though there are many missionaries already in the school area, are there places where there are still openings?

Basic Premises

1. *Avoidance of duplicating of effort or undue "competition."* In the 1950's this was not much of a problem. (And there are those who would say that it is not much of a problem even now.) The need was overwhelming and the response was (superficially at least) good anywhere. "The lake is full of 'em, boys! Just throw in your line anywhere!" But the virgin territory, at least in the urban areas, has all but disappeared. Like the first men to "officially" climb Mt. McKinley, we find that somebody else got there first! We plan a *tokuden* for the 4th week of October and prepare 50 posters. But then about the second week in October another evangelical church in town plasters the area with *their* posters - no doubt the same bright red cross on the white background purchased from the same Christian bookstore.

Some would argue that in the conglomeration of modern urban

Japan, the concept of "territory" becomes blurred. Such a tiny percentage of the population is Christian. It does not matter if five fisherman are already fishing from one pier. The number of fish in the lake is overwhelming. A sixth fisherman will catch fish that the other five would not have caught. And the total number caught will be more than if only five had fished. Granted. But does it still not make better sense to seek out a pier where there are the *most fish* and the *fewest fishermen*? 2. *Degree of Need is determined by the relative scarcity of witnesses times the ratio of response.* It seems to me there are two Scriptural criteria for determining "need."

a) *The principle of greater response.* "The harvest truly is plenteous. . . ." We are to pray for and send forth workers into the harvest. But not all fields, even within one country, are *harvest* fields. Not all fields are really "white unto harvest" despite what we say on the deputation circuit. Some are not ready for harvest at all. And some are much more fruitful than others. It is a valid Scriptural principle that we send more workers where there is more harvest. That is just what we have been doing in Japan. We have gone to the receptive, that is, the city people, the educated, the students, the women, and those suffering from illness or calamity. (See "Who's Biting?" by Robertson McQuilken, *Japan Harvest*, Fall 1967.) How can we find where the receptive (the hungry fish) are?

b) *The principle of relative scarcity of witnesses.* "...but the laborers

are few." "And thus I aspired to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation." (Rom. 15:20) It must be pointed out that this principle is operative despite principle (a) above. Even if nobody responds we still have an obligation to "all creation" and "to the uttermost part." In the Summer 1970 Japan Harvest, Donnel McLean reported that 187 counties of rural Japan (with an average population of 50,000 each) as yet have no church. I doubt if the picture has changed much since then. Have we swung so far on the pedulum of "church planting" vs. "seed sowing" that we fail to sow at all in areas where it is difficult to plant a viable church with its own pastor? The church growth maxim is "occupy resistant areas lightly." But in Japan we are not occupying many places at all, let alone lightly. And what about the vast non-receptive segments of the urban population? Factory workers, office clerks, middle aged *dannasan*, shopkeepers? The people who aren't interested in English?

Area Survey

I am indebted to former Japan missionary Dr. David J. Hesselgrave for the basic idea. Nothing profound, just a few tips and guidelines. *Basic Tools*. 1. *Japan Harvest*, Summer 1969. "Church Distribution Survey of Japan" with map insert by Donnel McLean. 2. *Japan Harvest*, Fall-winter, 1974-75 with McLean's survey of the Kanto area. 3. A good local map of your proposed target

$$\frac{\text{Population}}{\text{No. of witnesses}} \times \text{Ratio of response} = \text{Need}$$

area such as one city, one *ku*, one *gun*. Available at local bookstores. 4. The Christian Yearbook (*Nenkan*) available in most church libraries or pastors' studies. It is published annually and you will need the most recent edition.

Procedure

1. *Define* the geographical limits of your survey area. The largest manageable unit is the *ku*, *shi*, or *gun*. Name and location.

There will be various "leads" to get you started. A family moves from your church to a nearby town and no adequate church is there. You notice a new *danchi* being built. Your mission considers its "territory" a certain area in Japan and you are burdened for several rural towns over 10,000 population with no gospel witness. By all means first check the Church Distribution survey (see above) and the map with all the red and pink areas. As a mission you may want to start with a large scale survey of one prefecture and make a similar but more detailed map.

2. *Total population and population centers.* Go to the city or ward office and find the Statistics Office. (*tōkei gakari*) Ask for the population breakdown for each *machi* in your area. They will have it almost to the current month by exact count. The Japanese must be *sekai dai ichi* statisticians. Charts, graphs, breakdowns, breakdowns of breakdowns, etc. They aren't too busy in the *tōkei gakari* and are glad for "customers." At the Ward Office of Konan Ku, Yokohama I got an annual summary of statistics. Population density charts, population tables for every five years back to 1920, comparisons with other Yokohama wards and cities of Kanagawa Ken. I also got, free, a 54 page booklet loaded with demographic and sociological information and a map listing all government facilities, including public meeting halls.

Take your map and mark the population figures for each *machi*. Note particularly new developments, potential for population growth, and percentage increases in the last five years.

3. *Analysis of Transportation Network.*

a) Railroads and stations. No one needs to tell you that Japanese urban

life revolves around the railroads and the key stations. Location is a critical factor for your new church. Japanese commute everywhere, even across town to church. Check out the stations. How many minutes to the terminal station? Density of usage?

b) Bus lines. These do not appear on the map unless you get a route map from each bus company that serves the area. A little observation at the station bus *noriba* and driving around the area is in order here. How much time from the station to the residential areas? Frequency of bus service?

c) Main roads. The family car is more important in church planting in Japan than previously. Using your map you will want to drive around the area and get the feel of it first hand. Our last location, Totsuka Ku, Yokohama had a miserable, almost paralyzed road network. Our present location, Konan Ku, is a marked contrast with many wide streets and new developments with easy access and ample parking.

4. *Locate all Existing Protestant Churches.* Do this on your map with little red crosses. You get this info from the back of the fat, red *nenkan* where all churches in Japan are listed by location. The address, pastor's name, denomination, and phone number are given. However, like as not, there will be some churches, especially new ones, not listed by the *nenkan*. You ought to visit each church and pastor, especially if you are getting serious about this place. Try to get a feel for his position in the theological spectrum. Ask how the church started. Ask about the location of other churches in the area. Some are surprisingly ignorant of other churches close by. Others will tell you of some that are not in the *nenkan*. Would he welcome or feel threatened by, another church in the area? What territory is that church effectively reaching? I am burdened that so many of us missionaries and pastors have so little sense of the body of Christ and much suspicion of those who may even be of "like precious faith" but who are of a rival theological tint or a different denomination. I know of one case where a denomination wanted to start a church in a prefectural capital of about 170,000 people in which there were already 16 Protestant churches. That may be

all right but there was no consultation with other churches or even asking the question of how many churches. It was just that "there are several churches of our denomination in that prefecture and we ought to have a church in the prefectural capital, too." It is only Christian ethics, Christian etiquette, to locate the existing members of the Body in our target area. The first thing Paul did when he landed in Phillipi was to locate the local Jewish believers at the riverbank prayer meeting. The first thing Paul did when he arrived in any new place was to seek out the believers.

Calculate the ratio of churches to population. Compare with other factors and areas to be considered.

5. *Sociological Analysis.* This type of information is more subtle and not as easily available. Nevertheless the statistics you got from the city office will have occupational percentages somewhere. Maybe it will tell you what percentage of people own their own homes. Are you in a downtown commercial hub or a donut bedtown? Are your people salaried or factory workers? Old established families or rootless new arrivals? *Danchi* or ordinary residences? How old are the houses? What time do the commuters get home at night? Are there Korean or Chinese minorities? Any other discernable "homogeneous units"? Are Communism, Soka Gakkai, or Tenrikyo strong in this town? Is the *jichikai* or *kumiai* well-organized? How strong is the sense of "community"? What about schools and colleges?

Conclusion

In the final analysis, though, "The Lord of the Harvest" might have some orders for us which don't fit in with our demographic and sociological analysis. Isn't this true in any area of the Spirit's guidance? He usually guides us along lines of Scriptural principle and information we can gather with our own senses but we must always be alert for the "still small voice" even if occasionally He contradicts our reasonings. Jesus "saw" a field white unto harvest in Samaria (John 4) which the disciples, reasoning with all their available information, could not see at all. ✧

maki EVANGELISM

IKUYE UCHIDA

Miss Ikuye Uchida works in an area of Japan which can be described as "hard soil." Her courageous efforts are a challenge to us all. This, too, is a reminder to pray for our pioneer missionaries. Hats off to Miss Uchida and other single ladies at the battle front!

No Illusions

Pioneering? Sounds romantic, but it is downright hard work. I had no illusions about starting a church in the town of Maki (population 29,000) I am no longer young, having come to Japan in 1952. I did not, therefore, enter into it with a Peter-like zeal. In fact, many fears assailed me – the biggest, the fear of failure. However, God encouraged me with John 15:16, "You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide."

I began the work as a team of one. It was not necessarily a mission project, although I had their approval. I had no financial backing from the mission. Therefore I had to look for a meeting place within my means. Through remote friends in town I found an old house that I could rent for ¥13,000 a month. There were three rooms that joined one into the other so that I could have a sizeable meeting room.

Where To Start

How does one begin in a town where one knows virtually no one? I inserted a notice of our services in the local paper, but this brought no one. I began a Sunday worship service as scheduled on September 7, 1975. Two high school girls who

had been at Bible camp came – Sato Emiko and Tanaka Atsuko. Both of these girls are now Christians, and Sato-san's three sisters have come to the Lord. I led the service, played the organ and preached – sure is busy doing everything by myself. The second Sunday a school teacher (a former acquaintance) and a neighbor girl named Megumi in grade four came. Megumi came the next Sunday bringing two friends with her to the worship service. In fact no adults came so I gave a Sunday school lesson to my three young friends. I had not planned on beginning a Sunday School until I had a helper, but it seemed that God had sent these girls. I, therefore, decided to start a Sunday School at 9:30 a.m. They brought other girls so that I had a class just large enough for one to handle. I carried on for seven weeks alone with an attendance in the morning service of one to five. During these early beginning weeks my messages were mostly gospel messages as none were Christians. So one could say I began with *reihai dendo*.

Then from October 21st to the 26th our Bible School students came to help with Maki evangelism. They distributed E.H.C. tracts to about one-third of the homes in the central part of town. Then we held two special services, Saturday and Sun-

day night. They were not the typical evangelistic services. We had a time of singing, a film, a brief 10-minute message and refreshments while the Christians talked personally with the six or so who attended. At this first service, Kobayashi Noboru was led to the Lord on the first hearing of the gospel. He became our first convert in Maki. From these meetings two ladies, Mrs. Otaki, and Mrs. Sato began attending the worship service: both had been listening to the "Light of the World" broadcast.

Slow Growth

The second to come to the Lord was Mrs. Otaki. I gave her private lessons in the Word on week nights, commuting from Niigata city on snowy roads. She accepted the Lord in February of 1976. She has had a checkered life and cannot seem to give up her work of selling horse-racing tickets, so she has a long way to go before being baptized.

I prayed specifically for Miss Furusawa to join me in the work in Maki as she is from this area and attended Maki High School. Since half of my week is taken up with Bible School teaching, I really need a helper. God answered prayer and she felt that God was sending her here. In fact I discovered that she had a burden for this area from Bible School days.

Many Changes

The spring of 1976 brought many changes: I moved to Maki from Niigata city in April and Miss Furusawa arrived in May. She then took charge of the Sunday School. I also began high school meetings on Saturday afternoon. I received unexpected help from a high school English teacher who had bought a Bible some months ago. He printed and distributed several hundred notices of these high school classes to his students and to teachers in this area. As a result on the first day I had about sixteen come. The sixteen did not all continue, but out of them about six continued to come and three have become Christians.

We sought God's leading for the evangelization of this town. We had no great ideas or methods. Catherine Marshall in her book *Something More* mentions four principles that the Schaeffers of L'Abri have worked on. One of them rang a bell with me. "That God will plan the work and unfold His plan day by day. (This is in place of planning for the future in the usual 'efficient way,' such as committee meetings.)" I can aim at large goals, that of planting a church here in Maki, but when I am asked exactly *how* I am going to do that, then I am in a fog. As we have earnestly waited upon the Lord, He has given us guidance, often through an inspired moment.

Tract Distribution

First of all, we delivered E.H.C. tracts to every home, and the special high school tracts to each student in the four high schools in town. This we completed last spring, 1977. I feel

that literature evangelism is still a great means of reaching this literate nation. However, I have come to realize that it is not the printed word alone, but the personality of the one giving the literature that adds to the effectiveness. Therefore it is necessary to go many times to the same home and put it directly into the hands of the person, rather than leave it in the entrance or in the mail box. We decided to use *Yorokobi no Izumi* (Nihon Mission) to hand out to six hundred homes a month. Miss Furusawa and I divide up the areas for which we will be responsible, and we go each month with this colorful paper, a smile, and a hearty "hello". We began this in April, 1977, so we have done this for seven months now. We trust that we are becoming known in town, for in this work, one must sell oneself.

We have also decided to give out gospel literature to school children monthly. I noticed that children eagerly receive anything we give them. Therefore in a flash I received God's green light. Why not give out God's truth to receptive hearts each month? In this way we will become known to the children and can invite them to Sunday School. What are we doing to get God's truth into the hearts of children?

Personal Attention

Since we are working with ones and twos, not large groups, we are able to give individual attention. It is a simple system – not new – but it is surprising how I had neglected this in the past. Seekers are taught weekly on a day convenient for them either at the church or at home. We usually use the text *The Teachings of Christ*

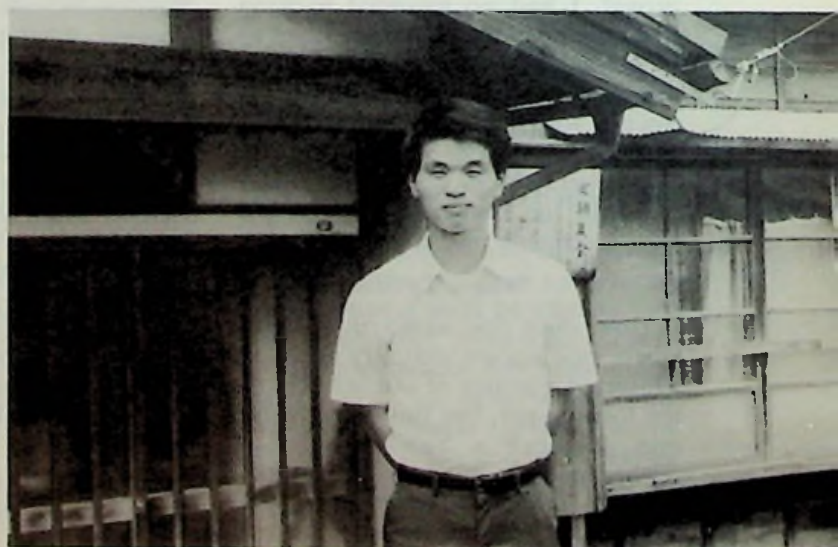
by F. Beabout. Then when they are converted we go through a text on the Christian life and church life, preparing them for baptism. After baptism we feel it necessary to teach them the joys and privilege of prayer. Therefore we arrange an hour of the week convenient for them to have a prayer meeting. In this way we have had prayer meeting on Tuesday morning with Kobayashi-san for an hour before school began. We now have two prayer meetings a week: one on Wednesday morning for a university girl before she goes to lectures, and another on Wednesday evening for a working girl. With these two girls we are currently taking up a course in personal evangelism.

Recently four elderly Christians from varying church backgrounds have joined us. With one elderly couple in their sixties, who are retired school teachers, I am using four lessons: view of the Bible, basic doctrines, Christian life, and church life. Through these private sessions they have been spiritually revived after years of unfruitfulness.

After two years we have six church members (besides us two workers) and an average attendance in the worship service of about six to eight. Our monthly offering is about ¥40,000. It is but a small beginning but we rely on the Lord to plant His church in Maki, for He said, "I will build my church." P.S. I'm glad I launched out into church planting. It is the greatest challenge I have undertaken and find it taxes all my resources for ingenuity and faith. It also gives all the scope I need to use all the ideas God gives. Why don't you try church-planting, too? ☆



JULY, 1977 BAPTISMS



THE FIRST BELIEVER

the

tachikawa

story

by the editor

Almost a year ago Veteran Missionary Rollin Reasoner challenged Tokyo missionaries at a church planting workshop held at TEAM Center. The article that follows was compiled from notes taken by Joe Parker.

Background

Tachikawa, located in the western suburbs of Tokyo, has a population of 134,000. It has tremendous growth potential and even today serves as a major transportation center. A government master plan envisions the relocation of its many offices to the Tachikawa area. The future looks bright.

A few years ago several pastors working with the Far Eastern Gospel Crusade challenged Rollin Reasoner to plant a church in Tachikawa. Humanly speaking, this was the last place he wanted to go to, but the Holy Spirit spoke to Rollin one day when he was praying and asked: "Why not you?" Further confirmation came from Acts where Paul's strategy of focusing on vital population centers (Jerusalem, Antioch, Philippi, etc.) stood out as a bold challenge to follow.

Vision

This was to be a two-pronged attack. 1. An aggressive evangelistic thrust was to strike at the very heart of the city. This was a strategy that the Japanese, who wanted to move to the suburbs in order to buy a

bigger piece of cheaper land and build a larger church, were reluctant to consider. They were challenged to pray for a "miracle" downtown. 2. A second consideration was a corollary vision which included the satellite cities of Hachioji, Kokubunji, etc., in order to strengthen the small evangelical churches already in existence. This burden led to the establishing of a Laymen's Bible Institute which enjoys the support of ten cooperating churches.

Prayer

From the beginning, the Tachikawa project was bathed in prayer. The major load of this ministry was carried by Mrs. Reasoner. Every month the needs were communicated with friends in the States. The Japanese also shared the prayer burden. A group in the States pledged \$15,000 right at the beginning. Although God had to use other channels to bring in funds, He clearly had given the "Go" signal. In recalling those days, Reasoner said: "It was the best thing that ever happened in missions in my life. . . . That group committed us to start in downtown Tachikawa, without an English pro-

gram or anything else that would pay a nickel."

Staff

A staff of seven was recruited consisting of two missionary couples, a cooperating Japanese pastor, his wife, and a church secretary. Mr. Reasoner summed it up this way: "Any work of God is really people, God-called people, filled with the Holy Spirit, with a sense of unity and vision. . . . They 'move' things."

Downtown Building

Initial plans called for rented quarters for the first two years. It was hoped that by then the group would be in a position to buy. Meetings began the first Sunday of October, 1974. The place God had provided was a kindergarten room. Then for a while an office near the station was available free of charge. This was a miracle. Better things were yet to come.

A plumber's business was in trouble because of the tight money situation. The loans could not be repaid on time. This property was offered to the church repeatedly.

Finally the price was dropped low enough for the purchase. Thus 35 tsubo (138.39 sq. yds.) were acquired.

Forward Thrust

With the establishing of a strategic center, a concentrated effort was made to focus all activities on the Sunday church program. This led to the dropping of cottage meetings on the city fringes. Helpful data was obtained from the city office, etc., providing an accurate profile of the population. Since Tachikawa is mainly composed of young couples with small children, the evangelistic thrust was aimed to reach them. The church outreach is carried out using the following approaches:

1. A three month Bible Survey course, developed by Mr. Reasoner, is used to teach and train believers who have joined the Lord in baptism. Laymen are encouraged to teach others the Bible truths they have learned. The course provides only a rough outline. Believers must dig deep

- and find the answers. Mr. Reasoner has offered the course also at other churches.
2. A 1½ year schedule was drawn up to cover the major books of the Bible in a series of sermons.
 3. The Laymen's Bible Institute zeroes in on the Word of God - there are no other-drawing cards.
 4. City Festival Evangelism has proven effective in making contacts and selling Bibles and other literature.
 5. Evangelistic efforts with outstanding speakers to present the message.
 6. Lunches for businessmen.
 7. Newspaper evangelism.

Progress Thus Far

1. Official membership has reached 22. (Six members are now assisting in a new work).
2. Average Sunday morning attendance is 30.
3. Offerings average ¥100,000 a month. The money is used to support the pastor, etc.

4. From the beginning foreign and home missions have been stressed. ¥20,000 a month is set aside to share in these efforts.
5. The church functions through the *Shintokai* (believers' meeting): all take part.
6. Sunday School is an integral part of the church program.
7. A Japanese typewriter and duplicating equipment make cheap material possible at a local, indigenous level. Believers are encouraged to use their "own material."

Future Goal

The church has set specific goals. One of them is to grow and expand into a congregation of 300. Rollin Reasoner leaves no doubt about his own commitment. He states: "I've never been more satisfied . . . There's nothing else I want to do than this . . . I want to stay here till I die . . . I haven't seen a church prosper unless someone is willing to lay his life on the line." ☆



1978/79 ASSEMBLY STRATEGY

The Japan Assemblies of God is looking forward to a concerted evangelistic thrust. Special assistance through "volunteer preachers" and evangelistic teams comprised of pastors and missionaries will be available to weak and struggling churches. In 1979 these programs will be eligible for matching funds from the Japan Assembly of God and Missionary Fellowship. A goal of establishing nine new churches has been set.

WORLD-WIDE IMPACT

Dorothy Beaven reports of the conversion of the Head Nurse of a hospital in Sidney, Australia. She had attended the 1977 Congress of Nursing in Tokyo and received a New Testament and literature at the Nurses Christian Fellowship booth. (The Congress was covered in Vol. 27, No. 3, p. 34).

30TH ANNIVERSARY FOR FEGC

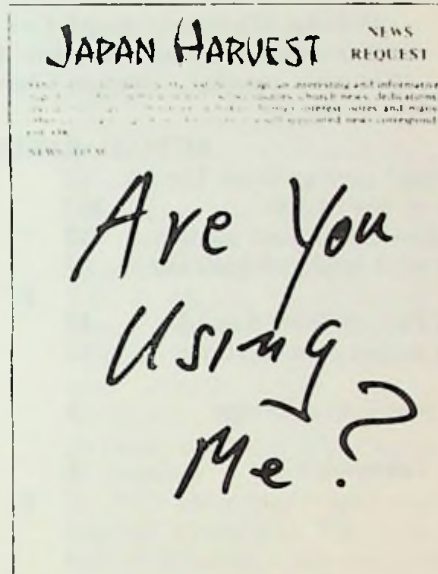
On November 26 the Far East Gospel Crusade celebrated the 30th anniversary of its first missionaries' arrival in Japan at a special Thanksgiving Service at the Yokohama Crusade Center. Today 75 missionaries make up the Japan roster, 17 of whom have been in Japan for 25 years or more. Twenty-five Japanese pastors are shepherding churches that have been started through FEGC's efforts, including the work in Okinawa.

KINJO GAKUIN NEWS

1977 marked another year in which God's praises were proclaimed loud and clear through music. The Junior High School Orchestra played arrangements of "A Mighty Fortress is our God" for the CBC Children's Private School Music Festival. In 1977 the MESSIAH was performed for the 28th time in Japanese, while the English rendition was sung for the 12th time. The Handbell Choir participated in concerts in Formosa and on December 15-17 joined the Nagoya Philharmonic.

PRAYERS ANSWERED

Merle and Arlene Kelly have returned to Japan to continue missionary work in Nagoya through music education. Merle was enrolled in the Heart Rehabilitation Exercise Program at an Atlanta hospital for three months prior to receiving medical clearance. (Let's continue to remember Merle in prayer. Ed.)

**KANSAI CHRISTIAN SCHOOL**

Considerable savings will be realized by KCS students through a new arrangement with the Kintetsu Railway Line entitling them to *Gakuwari* (student reduction rates) effective April 1, 1978.

INTERNATIONAL FILMS

Mr. A. Andrew Tahara, Director of INTERNATIONAL FILMS, announces the availability of all the English films produced by MARK IV PICTURES and HEARTLAND PRODUCTIONS. The latest addition to the film library is "All The King's Horses." For a free catalogue and complete information contact: INTERNATIONAL FILMS, 1051 Sakasai, Kashiwa Shi, Chiba 277 (Tel. 0471-74-0585).

See related Ad in this Issue. Ed.

TOKYO BAPTIST CHURCH

Rev. Marion Moorhead reports that the goal of ¥777,777 for the World Mission Offering was surpassed when over ¥900,000 was received. The Christmas Day baptismal service was truly international with converts from six countries following the Lord in baptism.

LAYMEN'S EVANGELISM MANUAL

A 230 page loose-leaf style manual has been published by the Lutheran World Federation. It is a monumental undertaking which will do much to mobilize Japan's laity. The work is scholarly, yet extremely practical. Key concepts are further re-enforced through a generous amount of catchy illustrations. *Shinto Dendo Toranomaki* has been selling well and Seibunsha Publishing House is planning a book edition.



A Ten-Year Plan

Shikoku Missionary Ralph Cox brings JAPAN HARVEST readers up to date on his latest ten year plan. A related article appeared in the summer 1974 issue, entitled, "Sixteen Churches in Nineteen Years."

THE PLAN

- A. Double the number of churches with pastors from 7 to 14.
- B. Triple the average attendance from 104 to 300.
- C. Establish 14 new churches (Dendo-sho) without pastors.
- D. Increase the number of churches with land and building from 3 to 11.
- E. Increase the number of Japanese Pastors from 5 to 14.
- F. Send out an additional 30 young people into full time service - 15 to 45.
- G. Send out one of our own young people as a foreign missionary.
- H. Establish a permanent Center in Takamatsu for Evangelism & Church-planting.

ACTUAL RESULTS

- 12
- 297
- 12
- 7
- 12
- 33
- 1
- 1

Chart Showing Number of Churches and Area Population, Year Started, Average Yearly Attendance, Yearly Increase, and Baptisms. Numbers underlined indicate previously unchurched areas. Number baptized from 1955 to 1965 was 150.

Year	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	Tot.	Yr.	Bapt.	Inc.		
1955	8																													8		
1956	12																													12	4	
1957	15*	10																												25	13	
1958	10	12																												22	-3	
1959	8	28*	6																											42	20	
1960	12	16	8	8	6																									50	8	
1961	20	14	7	9	8																									58	8	
1962	25	18	6	10*	10*	8																								77	19	
1963	30	16	5	7	7	10																								75	-2	
1964	32	20	4	8	8	12*	8																							92	17	
1965	35	20	3	9	9	7	10																							93	1	150
1966	37	22	2	10	10	8	12																							101	8	21
1967	38	21	2*	11	12	9	11																							104	3	15
1968	40	24	2	12	15	10	10																							113	9	15
1969	42	25	5	8	20	11	14	3	6	6																				140	27	27
1970	44	24	6	6	22	12	22*	4	7*	5																				152	12	18
1971	45	25	8	5	25	14	18	3	10	6	15																			174	22	25
1972	45	23	6	9	25	14	24	10	6	5	25	6	5*																	203	29	41
1973	40	25	6	12	15	15	24	12*	8	5	30	9*	5	4*	3*	2*														215	12	21
1974	40	25	5	13	10	15	25	7	12	4	30	12	5	4	3	4	12*	3*	9	3*										241	26	32
1975	44	25	5	17	11	16	23	5	14	5*	30	11	5	5	3	2	11	5	8	6	10									261	20	38
1976	46	25	4	18	12	16	24	5	14	5	22	8	5	4	3	3	14	5	12	8	18	7*	6	3					287	26	25	
1977	47	26	4	18	13	16	28	4	15	8	26	6	5	4	X	3	15	4	15*	8	15	X	6	3	5	3	297	10	38			
																										Total Baptisms.....		466				

*Indicates the year a Japanese pastor took responsibility.

of ADVANCE

RALPH COX

On October 3, 1967 five Japanese pastors and I, representing seven small churches, drew up a ten year plan of advance. This was launched on January 1, 1968 and concluded on December 31, 1977. I have been asked to write this article detailing results. My prayer is that it might help to arouse the Church in this land to the task before us.

Pertinent Facts

1. Half of the churches have been established in towns of 20,000 or less and most of these in areas where there have never been churches before.
2. At least 95% of our increase has been through direct conversion. Very few believers or seekers move into our churches from other areas.
3. Every year large numbers of believers and seekers move away to metropolitan areas. (We are thankful that the vast majority continue on in churches in the cities, but I do not have exact statistics.) Because of this the following is noted:
 - A. Since 1966, 316 have been baptized but there has only been an increase of 204 in attendance.
 - B. Church #1 has baptized over 200 since it was established yet attendance is only 47.
 - C. During 1977, 38 were baptized, but growth was only 10.
4. 14 churches are completely self-supporting or entirely supported by mother churches.
5. Each location functions completely as a church with at least 2 meetings per week, regular offerings, a Sunday School, special evangelistic meetings, etc.
6. Church #11 during its 6 years existence spawned church #17, 19, & 22. Their combined attendance is 56 and their monthly offerings exceed ¥300,000.
7. No Japanese pastor is ever supported from Mission funds.
8. The 7 original churches only grew from 104 to 152 – less than 1 person per year per church yet total growth almost tripled. Obviously the growth came through increasing the number of churches.
9. In 1973 church #5 split over internal problems. The other half of the split is not included in these statistics though still continuing as a church.
10. Two churches have failed – (#15 & #22) when pastors in charge left.
11. Total yearly income exceeds ¥15,000,000 (\$60,000). Over \$400 is given monthly to foreign missions. Nine Japanese missionaries are partially supported.
12. Our work is probably now the largest in the Prefecture in number of "churches", average attendance, number of pastors, etc. (Protestant work in Kagawa Prefecture started in 1890).
13. In 1955 the population was 950,000 and today it is 980,000. Only 4 cities have grown. All other areas have decreased.
14. Statistics presented at the Kyoto Conference on Evangelism in 1972 by Pastor Masayoshi Morikawa for all Protestant churches in Japan:
Membership: 723,410
Churches: 7,179
Pastors and Evangelists: 19,637

Baptism during 1972: 9,291 (one baptism per 2.7 pastors or one baptism per 1.2 churches)
Average Sunday attendance: 121,013

Average Sunday attendance per church: 17

15. Rev. Kiichi Ariga is reporting slightly over 30 as the average church attendance. The actual figure probably is somewhere between 17 and 30.

Multiplying Locations

After 25 years of working in Japan and observing church planting and church growth, I am firmly convinced that the Biblical method for rapid church growth is the multiplication of churches. This was practiced in New Testament times. Donald McGavern in all of his writings emphasizes over and over that this is the way churches grow. At least three of the largest churches in Japan have grown in this manner:

Koza Cumberland Presbyterian Church near Yokohama – 7 locations
Osaka Yao Evangelical Free Church – at least 3 locations
Okayama (NIKKI) Shinsei Church – 11 locations

All 3 of these churches are located in relatively metropolitan areas. Okayama has a population of 500,000, but many of the 11 locations are in nearby small towns and cities. Our own experience has also proven the effectiveness of this method in a rural area where most of our churches have been established in towns under 35,000 population.

Breaking The Pattern

The typical pattern for church growth and church-planting through-

out Japan is for a missionary to establish a church during one term of service and then turn it over to a Japanese pastor. The next term he tries to do the same. After 25 years *maybe* there are 5 churches. Meanwhile none of these churches has ever felt that it was their responsibility to start another daughter church. Those in small towns and rural areas have remained relatively static or have declined. In the cities there has been slow growth and in exceptional cases a church here and there has succeeded in growing to 70 or 80 members.

If we are responsible before God to evangelize our generation, and we are, then this methodology must be scrapped and a new methodology attempted. I am personally convinced that if every church and every church-planting missionary would attempt to triple the number of locations during the next 10 years, we would see a doubling and perhaps a tripling of Christians in Japan in the next 10 to 15 years. Of course this method has many problems, but they were not insurmountable in New Testament times and they are not now.

We should scrap, especially in rural areas, concepts like: One church one pastor; a church's first goal is to secure its own land and building; laymen can't pastor; another church can't be started until the first church is self-supporting, has its own building, etc. (This latter is the most destructive and detrimental of all and must absolutely be broken if we are to see rapid growth in Japan.)

In Shikoku we have been able to at least alter, if not completely destroy, these concepts so that for the last 9 years we have seen two new churches started per year. If we can continue this pace, and we hope to, I believe that we will see **RAPID GROWTH EVEN IN RURAL JAPAN**. We will continue to see viable churches established in villages that seemed unreachable only a few years ago.

Basic Problems

Three basic problems that must be resolved are: 1. Continuing financing for: a. the meeting place, b. an aggressive evangelism program, c. the pastor. 2. Assurance of continuous support financially and person-

nelwise for the foreseeable future. (I list this separately because careful *long range planning* is absolutely essential.) 3. A **CAPABLE** Japanese pastor to eventually take over.

In our area we have attempted to solve these problems through a variety of methods including: Tying every new work to an existing Japanese church; using gifted laymen (male and female); receiving faith promises from stronger churches for monthly financial assistance; training new churches from the beginning to share their income with other struggling new churches; encouraging new churches to start branch churches as soon as possible; getting Japanese pastors to assume responsibility for 2 or more groups; clearly designating responsibility for seeing that a work continues (At the present time I am responsible for 4 churches. Two of our Japanese pastors are responsible for 3 and many of the other for 2 each.) etc.

For the past 7 years we have effectively used short-term missionaries from America to assist in this effort. . . . They teach English and English-Bible classes in our centers and in various of our pioneer churches. On three occasions they have moved with a single Japanese layperson into the area to be evangelized and have spearheaded the effort.

Mistakes

We have made many mistakes and, of course, are still grappling with many of the resulting problems. A church of 3 to 5 members is nothing to be proud of and it is difficult and discouraging to maintain - especially when you are commuting an hour or so twice a week into a hostile and apathetic country village. Some of our pastors are still not committed to the method (Note church #6 that has never started another church.)

Probably our biggest mistakes have been: 1. Calling pastors who are not gifted as pastors and should not be in pastoral positions anywhere. (15 were called and 3 are now rightly, I feel, out of a pastoral ministry.) 2. Calling pastors too soon or without a sufficient number of groups involved in their support. 3. Turning responsibility over to a new pastor before he is sufficiently trained in our thinking and basic methodology. 4. Using laymen too

often or too long in small, discouraging situations. (Basically, I feel that the pastor and missionary should carry the heavy responsibility for pioneer church planting and laymen should be used only to assist. A layman is known in his home church and it is relatively easy for him to fill in for the pastor on his home base. The pastor can then more actively spearhead a new work.)

Church Planter or Foundation-Layer

Without a doubt **THE KEY IS COOPERATION** with existing churches. This enables the missionary to change his role from "church-planter" to "foundation-layer". Obviously more foundations can be laid than churches established. I also believe this fits more perfectly into the pattern established by Paul (I Cor. 3:10-13; Titus 1:5; etc.) One of the main ingredients in establishing any church is **TIME**. It just takes time to make contacts, win them to Christ, nurture them in the faith, train them in evangelism, help them to mature, etc. If we are laying foundations, then we don't have to wait on this essential time process to transpire before starting other foundations. Japanese churches co-operating with us assist in the "waiting for maturity process." Instead of one missionary devoting the majority of his time to cultivating and waiting for one church to mature, a nearby body of believers helps in the "building thereon" and the missionary with their backing can perhaps start new foundations in several other areas. This, by the way, involves believers in a meaningful witness and disciplining program which produces strong believers and many more full-time workers. Of main importance is to see that the foundations continue and grow into churches. This may take from ten to twenty years in country towns.

Conclusion

If our generation is to be reached for Christ, we missionaries must join hands with the Japanese church which basically has no vision for church planting - to say nothing of rapid church multiplication. We will have to jointly formulate and carry out a program of reproduction not only of believers but also of churches. This, I am convinced, is the New Testament way and the answer for Japan. ✨

Disciplining

in Evangelism

HENRY AYABE

To disciple the nations is the foundational truth of the Great Commission (Matt. 28:19-20). This command to disciple the nations is plain but how to disciple in a local mission work must be solved in each field. Disciplining the nations can differ according to the socio-cultural "soil" of each nation.

Three Forms of Disciplining

The "going" and "baptizing" and "teaching" of the Great Commission are the three principle forms of disciplining the nations. These three participles (in the Greek sentence structure) modify the action of the ruling verb of "make disciples." They give the mode of disciplining.

In making these modes of disciplining practical, the missionary must conceive the church as divers ministries of the Lord Jesus working through His believers. These ministries may be divided into three categories of church ministries. These are (1) the ministry of the Word in preaching and teaching and disciplining, (2) the ministry of the services of the church, (3) the ministry of evangelizing. These three ministries roughly correspond to basic church structure of (1) the pastor-teacher, missionary, (2) the elder, deacon (*yakuin* roughly corresponding to the work of the deaconate), (3) the believers of the church.

Role of Missionary

Since in the initial stage of mission work, there is no pastor or qualified mature believer for the deaconate or

even a congregation of believers, each of the three ministries must be fulfilled by the missionary himself. In other words, the missionary and his wife, including his family and in some cases his missionary associates, are in its most reducible form, the church. As the local church, it must fulfill all its ministries.

The missionary ministers the Word in preaching in the services and in evangelistic meetings as well as by teaching in the Sunday School and Bible classes. In these ministries, he is fulfilling the role of the pastor. As pastor, he also ministers the Lord's Supper and baptism.

The missionary, in ministering as a pastor, must be competent in disciplining. He cannot limit himself to the public ministry of the Word alone. He must minister the Word to individual believers in their daily lives and be able to solve their personal problems through the ministering of the Word and prayer.

Role of Deacons

The deaconate serves the believers in the church. Today, the deacons have a more executive and administrative church role but in the New Testament, the term "deacon" has a much broader meaning. A deacon serves others in the church in spiritual and material things. The ministries of the deaconate *yakuinkai* in serving the believers in a beginning church are fulfilled by the missionary until the missionary is able to disciple believers

of the church to serve as deacons. The basic function of the deaconate is to keep order in the church by serving the needs of the believers. "Let them serve as deacons, if they are beyond reproach" (1 Tim. 3:10 NAS) is the basic criterion to qualify for the deaconate.

One of the major ministries of the deaconate is in finances of the church. From the very beginning of the mission work, the missionary should keep a record of all expenses incurred in the planting of the church. It should include the rentals of rooms or halls used for the meetings. All furnishings, such as chairs, organ, pulpit and tables, when bought, should be duly recorded in the disbursement of funds. Teaching materials, such as Bibles, tracts, books, song books, Sunday school materials, black board and flannelgraph materials are to be included. All items for which money has been spent for the planting of the church are to be recorded.

Church Finance

Church financial income, too, must be carefully recorded. If in the initial stages of the mission work, the missionary is using his tithe and offerings, mission funds or his income from teaching English classes, they should be recorded as income. As the church grows, the tithe and offerings of the church are recorded and a monthly financial report is given to the church. In this way, the missionary is serving in the role of a church treasurer of the deaconate. Precise bookkeeping work

by the missionary will lay the groundwork for his discipling of a treasurer from among the believers. Good accounting by the missionary is good financial foundation for the church.

The missionary should work from a church budget. It is to be laid out according to the planned program of the church ministries for the whole year. Start by listing dates of the Christian calendar of Easter, special evangelistic meetings, Christmas, New Year's meetings and others. After laying out a year's church activities, estimate the cost of each activity. If there is a record of the expenses of the previous year, these could be used to help in the estimates. By adding the current expense to those of the special activities, one will have the total projected budget. Divide the total by twelve to get the monthly budget. The practice of working from a budget will lay a good financial foundation for the church.

Another key lay leader of the deaconate is the Sunday School superintendent. In any beginning work the missionary has to fulfill this function of training the Sunday School teachers, selecting the teaching materials and curriculum, allocating of rooms or space, keeping records of the children and the instruction in the use of teaching equipment. Out of the trained Sunday School teachers the missionary will disciple the Sunday School superintendent. Until this is done, the missionary functions in the role of the superintendent.

As the church grows, other leaders of peer group ministries become necessary. The following leaders of the deaconate must be disciplined from each social group:

- 1) the leader of the men's group (*danshikai* or *kachokai*)
- 2) the leader of the women's group (*fujinkai*)
- 3) the leader of the youth group (*seimenkai*)
- 4) the leader of the evangelism group (*dendotai* or *dendoiin* or *homon dendo*)

The missionary is functioning in all these roles until he can train a leader to serve as leader in each social group. These leaders compose the deaconate.

The Missionary Wife

The necessary Spirit-given gifts to fulfill all these ministries may not be found in one missionary. His wife can serve as the women's group leader until she disciplines a believer to fulfill

that role. The missionary can ask for assistance from his associates to fulfill some of the leadership roles that he finds himself unable to carry out. It is, however, imperative for a missionary to disciple a leader who will take his place in the ministries of the deaconate.

In the early stages of a beginning work, the believers in the church may be small in number. No matter how few there may be the missionary must count himself as a member of the church so as to be able to be an example of the believers. The people who come during the early stages of the work, need an example in order that they may know how to conduct themselves as active members of the church. By his example the missionary thus has laid a solid foundation for the discipling of the believer to function as an active member of the church.



Worth Repeating

To disciple is to be first an example. Paul commends the Thessalonians, "You also became imitators of us and of the Lord ... so that you became examples to all believers in Macedonia and in Achaia." (I Thess. 1:6,7).

The believers imitate the missionary not only in spiritual aspects of Christian devotion to Christ, but also in their conduct of life in the church and in the world. To the problem-church in Corinth, Paul said, "For in Christ Jesus I became a father through the Gospel. I exhort therefore, be imitators of me. For this reason I have sent to you Timothy ... and he will remind you of my ways which are in Christ, just as I teach everywhere in every church." (I Cor. 4:14-17 NSA). Because Paul disciplined Timothy in the "ways" which are in Christ, Timothy was able to be an example and thus able to disciple others.

The witness of the saving power of Christ to the unsaved is the ministry of all the believers. The pouring out of the Holy Spirit at Pentecost was a fulfillment of the promise in prophecy in which "sons and daughters will pro-

phesy ... bondslaves, both men and women ... they shall prophesy" (Acts 2:17 NAS). They will prophesy — speak for God — the Gospel of Christ. While the apostles will devote themselves to prayer and to the ministry of the Word (Acts 6:4), all the believers will tell the salvation of the Lord wherever they go (Acts 8:4; 11:19-20). For this end, the missionary must himself function as a believer, ministering the Gospel to the unsaved. By his example of a witnessing member of the church, the missionary is able to disciple the believers to witness.

Since the Christian family life is the unit for witness in a Japanese community, the missionary's family is the example and the basis for the discipling of believers to witness of Christ to the unsaved. The care and training of children in the home and in the church are a very important part of discipling for witnessing.

The Bible study class in the missionary's home can become the model and example of Bible study classes in homes of the believers. The Christians are disciplined to become good hosts and hostesses by inviting their neighbors for Bible study. Where the host is gifted by the Holy Spirit to teach the Bible, the missionary can disciple him to minister the Word in his home Bible class for the unsaved.

Another area of discipling the believers, is in tithing and offering. In this, also, the missionary tithes to the church in order that he may set the example as he disciplines them to tithe and give offerings. All things are the Lord's and all is given to men by His grace. The tithe, thus, is the recognition that all that we have is the Lord's.

The Great Commission to disciple all nations, when applied to mission work today, means an active functioning church in all its ministries. The missionary is the church in "embryo." All the vital ministries are present and functioning in the missionary though not fully developed. In the developing of these ministries, the missionary is the example in order to disciple others to fulfill the ministries of the church's divers functions. As the church grows and as the missionary disciplines others to function in the ministry of a believer of the church in the service of the deaconate, he finds himself in a changing role. The final step in planting the church is the Japanese pastor who will take up the ministry of the Word and prayer as well as discipling.

20TH ANNIVERSARY FOR KDK

Kaitaku Dendo Kai (White Fields, Inc.) conducted a three day seminar on pioneer church-planting evangelism last November to consolidate experiences gained during twenty years of KDK outreach in Japan. Former Japan missionary and White Fields General Director Bert Poole and his wife Muriel visited Japan on this occasion and took an active part in the conference. (For further details see the Special Feature section of this issue).

HOKKAIDO MISSIONARY FELLOWSHIP

The Fall Conference of HMF proved a great blessing to the participants from ten mission societies and the independent missionaries who attended. Total registration for the two day gathering (including children) was eighty. The theme was, "Barriers into Bridges." Special guest speakers were Rev. and Mrs. John Masuda and Dr. and Mrs. Afleck. The conference chairman was Rev. Kemp Edwards. Rev. David Highwood was elected chairman for 1978.

PRAYER LEAGUE NIGHT

SODOIN DENDO on December 2, 1977 held a Prayer League Challenge night. Forty-six Japanese believers pledged a total of ¥3,280,000 towards the needs of the coming six months. *SODOIN* intends to further expand its ministry during 1978.

KARUIZAWA JEMA CONFERENCE

The 1978 Karuizawa Conference dates are July 30 – August 2. Conference speakers will be Rev. Harold Fife and Dr. Bob Smith. Plan now to attend.

KARUIZAWA YOUTH WEEK

Mr. Doug Robinson will be this year's speaker. The Youth Week opens on Monday, July 31, and concludes on Saturday, August 5. For further details contact Mr. Chalmers McDaniel.



DR. CHARLES LEWIS

Dr. Charles Lewis, Christian psychologist and college professor will be in Japan from May 25 to June 23, 1978. The Japan missionary community will remember his previous visits when he spoke at PTA, the 1976 JEMA Karuizawa Conference and offered his expert services. Dr. Lewis will be available again to the missionary community. Kindly direct your inquiries to the JEMA Office.

RETIREMENT

Word has been received that Miss Anna Gamlem, who has served in Japan since 1949 under the Norwegian Lutheran Mission, has retired. Her address is: 6280 Syvikrend, Norway. All of us in JEMA praise God for her faithful service and count on her continued prayers.

OMS ADVANCE

On Thanksgiving Day, 1977, the Nishiochiai Church was dedicated. Another dedication service was held on January 16, 1978, at the Omiya Holiness Church. Presently the Atsugi and Ome churches are under construction.

NOBATA WEDDING

Our long-time JEMA secretary, Miss Shuko Nobata, married Mr. Yasuaki Watanabe on Thanksgiving Day, 1977. The beautiful wedding was attended by many JEMA friends. JEMA President and Mrs. Johnson were "official witnesses". We are pleased to announce that Mrs. Watanabe will continue as JEMA Secretary.





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Japan National Council of reference for Logos: Rev. Koji Honda, Rev. Akira Hatori, Rev. Verner Strom, Rev. Yoshio Kuramochi, Rev. Mamoru Kuniyoshi.

LAYMEN

For the Ministry

K. LAVERN SNIDER

JAPAN HARVEST Contributing Editor Lavern Snider was one of the featured speakers at the 1978 Hayama Seminar. This article reflects his concern for lay involvement in Christian service. His book WHOSE MINISTRY is available in English and Japanese.

The rediscovery in recent years of the biblical teaching of the ministry of the whole body of Christ and the consequent rebirth of the laity ought to issue in a more authentic, vigorous and ministering church. Whether this happens or not will depend largely upon the church's willingness and ability to equip and engage its members, not some, but all in ministry. You who have chosen to participate in this seminar are here, I believe, because you are currently struggling with the problem of how to equip and engage Christians, particularly the laymen, in ministry.

When asked to present this paper on the subject of equipping laymen for their ministry, I consented, not because I have all the answers but because I felt that insights gained from my current study and experience, if shared, could make at least some small contribution to the church. Most heartening to me personally in my current study is the discovery that churches which have shattered the concept and pattern of ministry, in which the professional pastor is active and the laymen relatively passive, have found lay

interest, talent and commitment far beyond their expectation. And besides, they know what God can accomplish as the number of persons engaged in ministry increases.

I. Ministry – singular and multiple

What Jesus began to do during His brief days on earth, He continued through the apostolic era and continues to do to the present day through the church. It has been said that the four Gospels together are Chapter 1 of the story of redemption, the Acts of the Apostles Chapter 2, with Chapter 3 still being written. The ministry of Jesus is still being accomplished through His followers as they are led into their many ministries and enabled to minister through the Holy Spirit who abides within the believer and gives special gifts for ministry.

a) *Categories of ministry*

The many ministries in which Christians engage may be categorized in several ways. One may, for example, divide ministry according to the relationship of persons being ministered unto as follows:

i) ministry to persons within the

fellowship

ii) ministry to persons outside the fellowship.

Again, ministry may be categorized in terms of the work that is done by the ministers as, for example:

- i) the ministry of touch
- ii) the ministry of witness
- iii) the ministry of harvest/of finding sheep.

Sex, chronological age, profession, status, experience, time and timing considerations – these and other factors have been used as a means for dividing into categories the ministries of God's people.

b) *Gifts of the Holy Spirit given for ministry*

Never to be overlooked are the gifts of the Holy Spirit for the ministry of God's people.¹ Differentiation among ministries varies according to gifts received. These spiritual enablements are differentiated and yet interlaced within the church so that there is a preservation of the beautiful relationship of the uniqueness of each individual contribution, together with the importance and necessity of the togetherness in ministry.

How exciting both for the individual and for the body of Christ to discover the gifts given for ministry. Wagner² lists five steps that he thinks are necessary for discovering one's spiritual gift.

1. *Explore the possibilities.* Read and study the lists of gifts in the New Testament. Know the options that appear in the Word of God so that you have something rather concrete to look for as you move ahead.

2. *Experiment with as many as possible.* If you do not try a particular gift, you will have a hard time knowing whether you have it or not. Obviously there are some gifts in the list that are hard to know how to experiment with. No one should jump off a tall building to see if he has the gift of miracles, for example. But many of them, including the gift of evangelist, lend themselves to serious experimentation.

3. *Examine your feelings.* If you try out a gift and enjoy doing it, that is a good sign. On the other hand, if you find yourself disliking the task the gift involves, that in itself is a fairly good sign that God hasn't given it to you.

4. *Evaluate your effectiveness.* Spiritual gifts are functional. Each one is designed to accomplish some specific objective. If you begin to think you have a certain spiritual gift be sure that you see results when you use it. If you get no results, you may not have the gift.

5. *Expect confirmation from the body.* No gifts can be discovered, developed or used alone. . . . Other Christians will recognize your gift and confirm that you have it. If you think you have a gift but no one else agrees you have it, be very suspicious of your assessment in the matter.

II. Establishing ministry priorities

Faced with a multitude of needs to be met, the church which is indecisive about the needs it will try to meet and which fails to establish priorities among ministries for meeting these needs, has already lost or will soon lose its way. Dean Kelly in his book, *Why Conservative Churches Are Growing*, contends that a main reason why conservative churches grow is the fact that they have chosen ministry to the spiritual condition of men as a top priority.

On the other hand, churches which have chosen to focus attention on social and political problems and have devoted their energies to remedying these to the neglect of ministering to the spiritual needs of man have not only failed to attract newcomers but have progressively declined in strength and in their influence on society.

Yao Evangelical Free Church's pastor, Rev. Akira Horiuchi, affirms that all of the church's activities are for the express purpose of disseminating the knowledge of God and bringing people into a belief in God through personal salvation. This church has chosen not to engage in social welfare activities because of the possibility that these activities will contribute only minimally to conversion and spiritual growth. Funabashi Immanuel Church discontinued its kindergarten because of the possible double danger to the church — the dangers of siphoning off much of the pastor's and other workers' time from their primary ministries and of relying upon the kindergarten as a source of income. One does not need to search a long time in order to find a church whose pastor devotes much of his time to running a kindergarten, and whose budget is heavily subsidized by kindergarten income.

Each church must decide for itself an order of priorities for ministry. Once decided, there must be rigid adherence to the order and the church's most valuable resource — people, deployed accordingly.

III. Deciding ministry goals

Prior to building the unique Dai Ichi Hotel which faces Osaka J. N. R. Station, the construction company had in its hands an intricate set of blueprints and complete job specifications. The ultimate objective was to complete a structure which would excite admiration and bring financial gain and satisfaction to the construction company and the hotel's owners. Short range goals, decided long before construction began, were reached one by one until at last the ultimate goal, a completed building, was reached. A professor in a prestigious Japanese university establishes a goal for each course he teaches and for each unit of instruction during the course. The enterprising church, like the responsible construction company and the competent

university professor, knows the absolute necessity of deciding both its ultimate and intermediate goals. Deciding ultimate and intermediate goals in advance will more likely contribute to membership gains and increased income than to not consider goals at all.

Goals for the church can be stated in general and specific terms. A church council when setting goals will usually begin with what it wants to accomplish and when. As suggestions are made by council members they should be recorded one by one on a board or on paper for all to see. The next step is that of translating general goals into specific ones.

General goals do not stimulate people to action; specific goals do.

IV. Motivation for ministry

Getting people to accept new ideas is a continuing challenge for any leader. It takes more than intense concern and exhortation on the part of a pastor to get people to break out of the prison of previous patterns. When presenting a new idea for ministry, the less perceptive, relatively unskilled leader in personal relations, is likely to invite a barrage of resistance from conservative and negative thinkers in the church. The resisters think that it can't be done and will cite their reasons why it can't. A bewildered pastor came to me with his problem of resistance on the part of the congregation whenever he presented a new idea. As I talked with him further, I discovered that he himself usually originated a new idea and presented it officially without having discussed it beforehand with influential church members.

We have learned that people tend to accept new ideas in a series of mental steps rather than in a single act. It has been found that ultimate decision is reached through stages³, whether in secular or religious activity.

1. *Awareness stage.* A person first becomes aware of the opportunity to engage in a new ministry.

2. *Interest stage.* The Christian becomes somewhat interested, then backs off a little until he can get more information.

3. *Evaluation stage.* A mental and spiritual evaluation takes place to determine whether he is qualified or could become qualified to participate

and what could result both for him and for those ministered to.

4. *Trial stage.* The decision is made to begin, with the option of backing out if necessary.

5. *Adoption stage.* The Christian decides, "This is for me." He experiences spiritual blessing and growth through engagement in the ministry and can cite evidence of results from this ministry.

It takes time to work through these stages with people. The stages will be worked through with key persons and later with others. This will reduce resistance towards the idea and towards the person promoting it.

The following are some suggestions which I believe will assist the church in motivating increased numbers of Christians to engage in ministry:

1. Endeavor to keep the spiritual life of Christians on a high plane. Unbelievers will be attracted to persons who live victoriously but unattracted to those who profess high and live below their Christian profession.
2. Be aware of the fact that there are a limited number of opportunities for ministry in any congregation and that those who are unused or unuseable may fall away thinking they are not needed or wanted.
3. Know that people are motivated more towards an authentic ministry than to one understood as that of "helping the pastor."
4. Christians are more likely to engage in ministry if they are self-confident. Therefore, it is important to discover why some lack self-confidence and to determine ways to overcome the lack of self-confidence.
5. Provide a sufficient number and variety of ministries so that there is a ministry for every Christian.
6. Work hard at the job of providing the best matches possible among ministers and ministries.
7. Distribute a ministry interest search sheet at least annually. Christians will check ministry preferences and also will indicate past experience and training desires.
8. Do not rely only on volunteers for ministry. Actively recruit for ministry. In recruiting for a particular specialized ministry, go armed with a job description.
9. A Christian's attitude towards participation in ministry is often conditioned by the value he perceives

the church itself places on its ministers. Therefore, say "thank you" to those who serve and encourage others yet uninvolved to join ministry by having a service of dedication for ministers, by speaking words of appreciation (not flattery), by recognizing people through published lists of ministers and ministries, and by gifts and honor banquets.

10. Never criticize those who minister, but always provide the means

for improving their ministry.

To Be Continued

FOOTNOTES

¹David Howard's *By the Power of the Holy Spirit* is recommended as a basic text for a study of the gifts of the Holy Spirit given for ministry. Also, I have considered the subject of the Holy Spirit's gifts for ministry in *Whose Ministry?* (pp. 20-27).

²C. Peter Wagner, *Your Church Can Grow*, p. 74.

³See "How To Get People" by Howard B. Foshee, *Church Administration*, June, 1974.

Listed below are some illustrations of general and specific goals.

General Goals

1. Win as many people for Christ as we can
2. Encourage reading of Christian books
3. Deepen the faith of Christians
4. Improve instruction in the church school
5. Establish branch churches
6. Make the branch churches self-supporting as soon as possible
7. Be concerned about our neighbors
8. Give assistance to those persons who will volunteer to open their homes for and conduct Bible studies
9. Develop some new outreach activities
10. Increase the income of the church

Specific Goals

1. Baptize 25 persons during the year 1978
2. Promote a book-a-month sale in the church, the first year's goal to be the sale of 10 books per month
3. Establish 6:00-6:15 as the time when all members of the church will unite in prayer for one another
4. New church school teachers will be appointed after completing a specified training course; an overnight study retreat for church school teachers, present and prospective. (Date: Jan. 14, 15.)
5. Establish 2 new branch churches during the next decade
6. A branch church to be self-supporting within a period of 5 years after it is established, with a 20% annual decrease in support, beginning at the end of the first year
7. Five monthly home Bible studies to begin in January to which neighbors and friends will be invited
8. On the first Monday night of every month, leaders of home Bible studies will meet on a rotating basis at the homes where Bible studies are to be conducted for Bible study leadership training, an ingredient of which will be the conducting of a model Bible study
9. The high school youth department to sponsor and direct a once-a-month high school event with a spiritual emphasis
10. During the month of March teach and promote the stewardship of possessions, encouraging 100% membership participation beginning in April ☆

Integration in

The following article was taken from a speech given to the PTA of the Christian Academy in Japan by Headmaster Sidney Norman. How often have you prayed for CAJ and the vital role it plays in shaping the lives of MK's?

Christian

SIDNEY R. NORMAN



What makes a school Christian? What is Christian education? What makes a Christian teacher?

The Christian Academy in Japan has a philosophy which you may read in the Parents' Resource Manual. Point number four reads like this: "We believe that a school can have no higher aspiration for its own young people than assisting them to develop a profound sense of their own worth and identity as human beings created in God's image and for His glory and that education is the continuing process through which this awareness develops in an individual as he grows in all areas of his life toward his fullest God-given potential: towards a mature man, a man fully alive, increasingly aware of and responsive to beauty and truth. Since every experience is a

part of that process, our responsibility is to provide the spiritual, intellectual, physical, emotional, and social experiences that will result in the greatest possible growth. In education that is specifically Christian, our goal is the growth in our students of the Christian mind, a mind that sees all of life under the aspect of eternity. For this reason, we believe that education should be in harmony with the teaching of the Bible, and that all subjects should be taught from a world and life view which recognizes the sovereignty of God in every sphere of life and learning."

CAJ has a beautiful and meaningful philosophy of education. But a school philosophy is effective only when properly implemented in the areas of school policies, classroom environment, campus atmosphere, teaching and learning. I believe that

the key idea in putting such a fine philosophy into action deals with a topic that could be called "Integration". Integration deals with seeing life as a unity, not a dichotomy. We all struggle, I believe, with the dichotomy of life. Certain areas of our lives we set aside as those in which the Spirit of God shall operate and for the other areas we take the rules of the world. I believe integration is a deliberate attempt to see all learning as a part of God's truth and to implement that in daily life.

Six Principles

I would like to share with you six principles of integration:

I. Integration requires a commitment to the authority of Scripture. The word "authority" is to be used advisedly. It says more than that the Bible is inspired. It says more than that the Bible is a devotional guide. If we are going to integrate Scripture

ing of the word "truth". Probably Frank Gaebelein is responsible for the best work in this area. The Bible is God's truth. We live in an age of relevancy, constantly changing systems of thought and ethics. The Christian accepts God's Word as truth, filled with absolutes. More difficult to accept but equally important in the area of Christian education is the fact that natural revelation is also God's truth. God created this world and in what He made He revealed Himself in all His power and wisdom and majesty. In Romans 1:20 Paul reminds people that those who have not heard the gospel are still accountable because they have seen God's world. So that area of natural revelation is also God's truth. This also applies to the areas of revelation that man has discovered. I refer to such areas as literature, science, or art. God's creative genius continues to work through man.

ture, psychology – where it is truth we have seen God in a new dimension and a deeper level.

IV. The preceding paragraph leads us to the fourth principle of integration; namely, integration will show in a school's curriculum. A school is not Christian just because it teaches Bible but a school's Bible curriculum can tell you a good deal about its efforts to integrate. The study of God's Word must go well beyond the devotional level. It must deal with God's Word as foundational truth. Thus Bible curriculum becomes so important as it sets the tone for search for truth in all the other areas of curriculum. The study of special revelation, theology, is central. In the process of integration the truth of God's Word will apply to all other areas of study. So you move out from that central area into the areas of natural revelation such as science, mathematics, literature, music, art, social studies, language, industrial arts, physical education, home economics, and all such. All these studies come under the influence of the principles of God's Word. I am not talking about finding a verse somewhere in Scripture to support a given day's lesson. That would be a devotional approach to learning, not integration, and such an approach does not do full justice to God's Word. No verse needs to be found to support a mathematical truth nor does a verse need to be found to support a truth in sociology. If the learner realizes that all truth comes from God, then integration has taken place. So special revelation and its truth in the school's curriculum guides the study of natural revelation. Such studies, in turn, direct the learning in such areas as behavioral and cultural skills. God's Word is fundamental in the formation of self-concept, interpersonal relationships, family life, job skills, citizenship – all these are influenced as we study God's Word. The goal of such education is to provide your children and mine with such qualities as true godly wisdom, an ability to witness, holiness, and churchmanship.

Is integration equally easy in all subjects? The answer is "No". Sin has caused greater distortion in some areas than in others. Mathematics is the easiest to integrate because it has come under the least sin-distortion. The hardest area to integrate is theo-

Education

into daily life, we have to commit ourselves to the authority of Scripture. It is the constitution, the by-laws of living. The Bible has the last word to say on who God is (theology) and it has the last and absolute word to say on who man is (anthropology, psychology, sociology, and such). The Bible is also the authority on this world, God's creation. We must be committed to the authority of scripture – it is the first and the final word in all of life.

II. We must recognize that Scripture and the Holy Spirit are up to date. What the Bible has to say, though written many years ago, applies to our situations today. One of the present day activities of the Holy Spirit is the great work of enlightening man's reason. Under His guidance, man is capable of creative reasoning. When Christians forget that, they allow the development of a mindless Christianity which operates on the mountain peaks of emotion. I would challenge you to read Harry Blamire's *The Christian Mind*. A Spirit-enlightened reason is a key part of integration.

III. We must understand the mean-

Where people have been faithful, they have often discovered truth. The key to integration is to recognize that all truth – where it is truth – is God's truth. The dichotomy between sacred and secular truth disappears. If it is TRUTH, then it is God's truth.

It is true, of course, that Biblical truth is fundamental for faith and living. John Calvin said that studying the Bible is like putting on a pair of eyeglasses through which you can view the world and see things in their proper perspective. Knowing God's Word helps us to see His world in focus. This is what makes the search for truth so important. And when you discover the truth, no matter where you look, it is because God has operated in that area. The Bible, of course, gives us many clear guidelines for judging what is true about God and man and the world. This gives real purpose to teaching Bible in a Christian school. It also adds a greater dimension to all of education. Integration is the ongoing process of tracing all truth to the God of the Bible – historical truth, science truth, mathematical truth, truth in litera-

logy. Satan has done his hardest work in distorting the truth in God's Word. The great variety in denominations, churches, and missions certainly indicates a great need for integration. We still have a way to go in the full discovery of truth in God's Word.

V. Integration demands a development of a world and life view as we search for truth and apply it. The development of the Christian mind will prevent us from being tossed to and fro, ever learning and never coming to the truth.

VI. All areas of school life are affected when integration is the way of doing things. When you have a Bibliocentric education, it affects your extra-curricular activities, your social activities, all of school life.

Sieve Building

Now some thoughts on the practice of integration. This has to do with a process which might be called "sieve building". The process of the development of such a Christian filtering system takes place in our minds and in the minds of our children. As parents we began building that sieve the first time we held our children in our arms. Every influence that we

as parents have had on our children determines to some extent how these children view the world. God's first word to parents is to "train up your children". Some time along the line parents will generally ask the school to help them in the process of "sieve building" in their children. That sieve is, of course, the Christian mind, a Biblical Filtering System - the capability of a person to sort out from all their inputs that which is true, beautiful, and worth storing. This too is one of the great works of the Holy Spirit as He directs the efforts of parents and teachers in the "sieve building" process. The efforts to build this filtering system are not first of all protective. Parents and teachers can no longer build plastic bubbles around their children in an effort to protect them from the "world". Our children must learn how to deal with the onslaughts of mass media, nonsense, humanism, materialism, relativism, and all such. Our children will be exposed to all these; the question is, "How will they deal with such input?" For this reason the Christian parent and the Christian school will work in concert on developing the Christian mind. Our children must be trained

to deal with the world as it is and to sort out the bad, reject it on Biblical principles, and store up the wisdom of faith and life. When your children leave your home or our school, they must be prepared to live out a Christian life based on a sure faith rooted in something firm. That firmness will not develop in a sterile environment. It comes when your children have, under the Spirit's guidance and through proper education, built for themselves a stable Christian filter, a Christian mind, which is capable of handling all the inputs of the world, be they from Satan or from God, of rejecting those that aren't worthy, and of accepting those that are true, and making them part of their lives forever. That is "sieve building" and it is the goal of integration. Parents and teachers need to do it together, prayerfully and with great care. It is the greatest work that any person can be called to do. May God help us to set such goals and then to work toward achieving them. There is no greater joy to parents and teachers alike than to see young people grow into men and women of God, living in God's world. ☆

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STORIES

from Japanese Literature

Translation from the NAGANUMA
READER by Edith Buss.

In northeast Kyushu there was once a dangerous mountain trail. Along the way a swinging bridge crossed a swift running river. During the years hundreds of travelers had fallen into the river at this place on the trail.

About two hundred years ago a priest was walking through this region on a pilgrimage to the temples nearby. When he heard of the dangerous area, he swore to Buddha that he would dig a tunnel here for the sake of the travelers. It did not matter to him how many decades the work would take.

The people thought he was crazy and laughed at him. The children surrounded him, called him crazy, and threw rocks at him. Without giving them any notice, he continued working. Rumors started that he was tricking the people and taking collections from them. Men called him names and hindered his work but he continued digging. "It is an impossible task," the village people said, as they begged him to quit. He did not stop.

After ten years the people looked at his achievement and thought a tunnel just might be possible. Finally they looked on him with respect and said, "Let's help him finish this task before he dies." Many began collecting funds for the job.

But after awhile again they became tired and one by one the helpers dropped away. Finally he was working alone.

With the coming of old age, the priest became more determined. Often he worked all night by the light of a small candle. Again the villagers returned to help him.

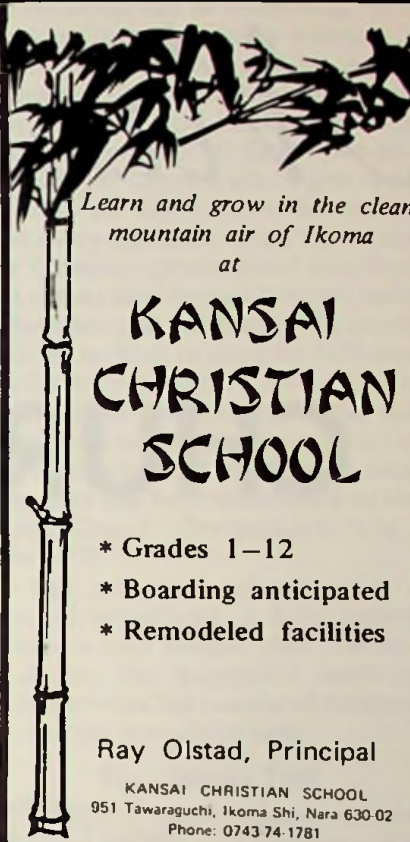
After thirty years the tunnel was finished. Small windows were dug open along the walls from which travelers could look out and see the swift river current.

This tunnel has changed some now but traces of the work of this priest remain after two hundred years.

The story reminds me of the work of the missionary in Japan. Pray that we will be like this priest, working for the salvation of others in spite of the impossible task, the opposition of the onlookers and the coming of old age. May traces of our work remain for years to come.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

I Corinthians 15:58



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Mission Principles in

CHURCH PLANTING

FRED G. MOORE

Although Rev. Fred Moore has left Japan to pastor the Southwood Park Baptist Church in Portland, Oregon, he is well remembered as the former president of Osaka Bible Seminary. His ministry in Japan extended from 1957 to 1976. The article that follows reflects Rev. Moore's deep concern for church planting, a work in which he had taken a very active role.

The general subject of missionary principles and practice has been widely debated among Christians ever since the "mission personnel problem" that split the Paul - Barnabas team. In recent years the Fife - Glasser debate on mission priorities was followed closely by most Christians who have a sincere desire to see the message of salvation in Jesus Christ spread throughout the world. As someone has aptly remarked, there is no end to the writing of books, and there seems to be no end to the virtual flood of books in the general area of this topic. The nearly over-whelming wealth of material on the overall matter of missionary principles has made the writing of this paper especially hazardous, for we still may have overlooked much of importance.

Definite Trend

However, it seems that there is a definite trend in missionary thinking that was perhaps initiated by Roland Allen in his famous volume, "Mis-

sionary Methods: St. Paul's or Ours?" in 1912, and that seems to be more and more applicable today; especially so here in Japan. The basic idea is that the "younger churches" must not only be given more freedom, but must also from the very beginning assume their rightful responsibility in extending the Gospel witness through evangelism and church planting. We hope to explore and develop this concept and its implications through this study report.

But first let us realize and acknowledge that our present global strategy of "missions" is simply not going to accomplish its goal of winning significant numbers of men to Christ. Eric Fife and Arthur Glasser in their book *Missions in Crisis* point out our dilemma very graphically:

Our present population to be reached with the Gospel is at least nine times the number of people who lived at the time of Jesus Christ. By 2,000 AD this number will have doubled. Whereas we

have nine people to reach for every one in Paul's day, in less than 40 years (by 2,000 AD) we shall have eighteen to reach. (p. 245)

As we have previously pointed out, this task (world-wide evangelism) demands the mobilizing, not merely of the resources of the Church in the Western world, but also the resources of the churches in other countries. This is essential if we are to meet the challenge of the population explosion, or in the event that anti-Western hostility causes a drastic cut-back in the missionary activity of the Western nations. (p. 254)

Perhaps the very last statement in this quotation really needs to be challenged, as some indeed are doing. For years, ever since the "modern missionary movement" was initiated, the spreading of the Gospel not only to other countries but *within* other countries has been considered the challenge and responsibility of the Western nations, where Christian strength is greatest. The Biblical command, "Go ye into all the world"

has somehow been interpreted that certain organizations (namely, missions or missionary societies) within the churches must send certain professionals (namely, missionaries) to plant churches in other areas of the world. And not only are the churches planted; they are fed, led, and housed by those same agencies and workers. And when further advance within that particular "mission field" is indicated, the mission and the missionary proceed with the task.

But is this the way world evangelism *should* proceed? Is this what is indicated in Scripture? Johannes Dürr, a German theologian, makes this startling statement:

The origin of missions coincides wholly with the founding of the Church. Therefore the New Testament does not know the word "missions," since the matter which it signifies is identical with what is understood by Church. (Quoted by Boer, p. 161)

Total Involvement

Although it is quite clear that God called certain men to positions of leadership in initiating the carrying out of the Great Commission as far as the Book of Acts carries the historical record, a closer examination reveals that the *entire church* was engaged in active, aggressive evangelism.

And on that day a great persecution arose against the church in Jerusalem; and they were all scattered throughout the region of Judea and Samaria, except the apostles. . . . Now those who were scattered went about preaching the word. (Acts 8:1,4 RSV)

One writer notes that the primary motif of the book of Acts "is the expansion of the faith through missionary witness in the power of the Spirit," (Boer, p. 161) which involves the *whole* Christian community. "The Church (in Acts) is a missionary Church" (Boer, p. 161). Although we all acknowledge the importance of the blessing and work of the Spirit in missionary activity, and in the saving of souls, we seldom stop to analyze our *methods* in order to see whether or not these are in keeping with the will of the Spirit. We usually establish as our goal the winning of souls, or the building of the church, and we pray that the Spirit will work

in men's lives to this end, and bless our efforts in evangelism. And then we proceed to work out what we think will be effective *means* to this end without very much consideration of the mind of the Spirit in this matter. Boer suggests that in the teaching of the NT, the clear indication is that the Spirit works through the whole church in witnessing; the witness of the whole church is His will.

Because the Church was not willing to follow this will of the Spirit, the Spirit has been forced to work through the *few* in the church who really had the vision of witness.

The missionary society is, scripturally speaking, an abnormality. But it has been a blessed abnormality. As such, it has been at once evidence of the power of the Spirit and a judgment upon the church But it has meant that the Church allowed her proper task to fall into the hands of groups of her members. It has meant that the Church permitted the obedience that she should have rendered in her entirety to be rendered by the proxy of a few. (Boer, pp. 214, 215)

The missionary society is, scripturally speaking, an abnormality.

If we compare our modern missionary work with that of the early Church, this is what differentiates them: with us, missions are the special work of a special organization; in the early Church, missions were not a special work and there was no special organization. (Quote from Roland Allen, *The Spontaneous Expansion of the Church*, London, 1949, p. 132, cited by Boer.)

Both in the Western world and on the "mission fields" we have somehow departed from this "every Christian a missionary" concept to the prevalent idea that evangelism is generally to be left up to the professionals (pastor, missionary, evangelist, church worker, etc.). This is certainly not because we have intended to proceed in this direction, but perhaps is more a result of laxness in

the entire matter of witnessing. The average Christian simply assumes a more-or-less passive attitude as an interested (?) bystander in the process. And in our teaching at this point, are we not at fault? We encourage *all* to pray, *all* to give, and a *few* to go. By this it is not meant that every Christian must "go" into the full-time, professional ministry, but rather that every Christian must indeed become a full-time *Christian*, actively seeking to share his faith and his Christ with others. Every Christian should participate to the full utilization of his God-given gifts for the furtherance of the Gospel message that has been committed to the entire Church. Our mandate is in I Peter 2:9.

"But you are a chosen race, a royal priesthood, a holy nation, God's own people, *that you may declare* the wonderful deeds of him who called you out of darkness into his marvelous light."

The Church's Task

We are a people chosen to bear fruit through soul-winning. The Church's primary task is evangelism – and this involves the active parti-

icipation of the *whole* church. "We must cease preaching the Great Commission as a command to be obeyed but must present it *as a law that expresses the nature and that governs the life of the Church.*" (Boer, p. 217)

An example of what *can* happen when each church member attempts to really carry out his share of the evangelistic and leadership ministry of the church was illustrated in the "explosion" in church growth in Korea at the end of the last century. Shearer quotes the official annual church report of 1895:

"A cause for rejoicing is the earnest evangelistic work carried on by the members and catechumens. The men have been doing the work and we (missionaries) have been receiving calls to follow up their work." Even at this early date the Church pushed out ahead of the

missionaries, who through super-human effort took on a full load of "follow-up work," teaching and examining candidates for baptism and the catechumenate, training those won to Christ in the rudiments of the faith." (p. 49)

In his analysis of this phenomenal period of growth in the Korean church, Shearer especially notes that Bible training for *all* believers, and especially for those who indicated leadership ability, was stressed. Two other factors were missionary itineration, and missionary encouragement of native initiative, especially in self-support and self-propagation.

Many of the missionaries required that a person wishing baptism must lead someone else to Christ before he could be admitted to membership through baptism. . . . The Korean Christians of both the past and present feel a strong responsibility to witness for their Savior. (Shearer, p. 198f.)

Such a missionary vision is only imparted by sound teaching, backed by prayer. Our aim must be to present to every Christian in the world today a twofold vision. First of all, there is the vision of our Lord himself in His authority and in His glory commissioning every single one of His children to be a witness to Himself and His resurrection. The second aspect of the vision that we should seek to impart will be that of a world that Christ loved and for whom He gave Himself a ransom. (Fife and Glasser, p. 255)

Dr. Lit-sen Chang, a former militant Buddhist and President of Kiang-nan University in mainland China, was converted to Christ and has since been a keen scholar of missions and an ardent advocate of the importance of reaching the Orient for Christ. In his recent book Chang makes a very strong appeal for the urgent consideration of the Orient as the vital "Second Front" in the world today. As an Oriental religion, Christianity swept from Palestine through Europe and to the Americas; now the front is not in an "Atlantocentric" sphere, but in the Pacific-centric sphere: the Orient. The message of the Gospel has been proclaimed in the Orient for many years, but has made very little real impact. Chang fervently pleads for a change in strategy that will reduce the west-

ernizing tendencies of mission activities, and encourage the weak, Oriental churches to launch out in their own "mission" responsibility by utilizing the latent potential of the Christian laity.

Therefore the development of the indigenous church and the independence and autonomy of the younger churches in the non-Christian world do not mean the "withdrawal" of the missionary activity of the parent church or the "death of missions," but rather the true expansion of Christian world missions, and the evident signs of the fresh advance of our task on a second front or new frontier, as well as the renaissance of the laity and the total mobilization of the whole church! The apparent withdrawal of the foreign missionaries does not mean "retreat," but rather (1) the end of professionalism, the domination by a heroic minority, and the ecclesiastical foreign-aid program, and (2) an end to coddling the young national churches into dependence and the patron-servant relationship and thus (3) the mobilization of the entire church to take the initiative and assume her responsibility in each aspect of her respective front. If the "young churches" always remain dependent upon the "mother church" and unaware of the nature of Christian world missions as a total warfare, then the task of world evangelization can never be accomplished! (Chang, pp. 146, 147)

The Holy Spirit

Roland Allen challenges us all to be more willing to leave the younger churches in the hands and control of the Holy Spirit, instead of insisting that because they *are* young we must watch over their every motion. While we may have succeeded in resisting the temptation to merely create carbon-copies of the Western churches of our mission origin (and this point is still debatable!), we still are very reluctant to let the churches on the mission field develop a truly indigenous form for themselves.

St. Paul's Churches were indigenous Churches in the proper sense of the word; and I believe that the secret of their foundation lay in his recognition of the Church as a local Church (as opposed to our

"National Churches") and in his profound belief and trust in the Holy Spirit indwelling his converts and the Churches of which they were members, which enabled him to establish them at once with full authority. It is not easy for us today so to trust the Holy Ghost. We can more easily believe in His work in us and through us, than we can believe in his work in and through our converts: we cannot trust our converts to Him. But that is one of the most obvious lessons which the study of St. Paul's work teaches us. I believe that we have still much to learn from his example. (Allen, p. ix)

Another factor that is being emphasized in missionary literature is the necessity of seeking to win souls within the social background of the national culture. This is especially brought out in Chang's book and in the works of others dealing with the Oriental scene. Shearer stresses that "We must understand the religious climate of the society where the church is growing" (p. 217). Missionaries from a Western culture are especially susceptible to the pitfalls in the misunderstanding of the social and cultural background of the people with whom they work. We Westerners are hungry for "results" – so we often initiate new evangelistic work with a Sunday School type ministry to children, simply because they seem to be more responsive. We can be "doing something," and of course we hope that through this effort we might have contact with the parents. At the same time, however, we may be running the risk of continuing the image of the Christian church as a place for children – and in effect alienate the very adults we desperately want to reach.

Indigenous Church

It has to be remembered here that the first objective of the mission is to build up a truly indigenous church, and to do this it is essential to win, not only the children, but also the parents. A church constituted of several families is a real indigenous church rooted in the life of the community and a permanent feature in the situation. This is what all our contacts and methods should be designed to bring about.

The problem of Christian edu-

cation will arise naturally and you will be able to help the "church" to deal with it. Hence the wiser course will be the slower one of beginning with adults rather than with children, and with families rather than with individuals. It may mean at first intensive, rather than extensive, work, though not necessarily so. Much will depend upon the first steps. (Hogben, pp. 146, 147)

Another pitfall is our great emphasis on individualism in our approach to soul-winning. Shearer makes the penetrating comment:

Western theology is geared to an individualistic society. Those trained in this theology easily misunderstand the phenomenon of a church growing along the family pattern of the East. Missionaries must fully acquaint themselves with the family pattern of the society in which they work. (p. 219)

Boer makes a strong point that conversions in Acts are group, sometimes "multitude" conversions, not the individualistic approach that we use today. Examples are cited from Acts 2:41; 4:4; 5:14; and 6:7. While

of course there are many individuals whose conversions are recorded in Acts, it is indeed striking that so often conversions were almost *en masse*. "It is very evident, therefore, that although faith is always an individual commitment the conversions which Acts records took place within large social contexts." (p. 165). Boer suggests that the "units" of these large conversions" were the fundamental cells of society, namely *families*."

Boer goes on to recognize that the relationship between the Spirit and groups or families, as far as missionary witness is concerned, is not a direct correlation, but rather an association of ideas in Scripture. "But the association is so close and so prominent that it would seem to have correlative value," (p. 178) without taking a dogmatic position on the issue. This seems to be the basis for Donald McGavran's concept of People Movements. "People" here does not mean a fixed determination, such as a tribe or nation; it is a much more fluid term. Referring to the great ingathering on the day of Pentecost, McGavran says,

A mighty People Movement had to start with the simultaneous

conversion of huge numbers so that each Christian came into the Church with some of his kindred, leaders whom he could follow, families whose opinions he respected, homes where he felt like one of the family, and a public opinion which he respected and a corporate worship which thrilled him. (*Bridges of God*, London, 1955, p. 18, quoted in Boer, p. 180)

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A Step Forward

SIEGFRIED JAEGER

JEMA EXECUTIVE COMMITTEE Member Siegfried Jaeger who is also chairman of the Pioneer Evangelism Commission, represented JEMA at the White Fields Conference.

About fifty pastors and ten missionaries sent by their churches or denominations from all over Japan gathered at the end of November in Amagi Sanso for a seminar on pioneer church planting evangelism. The seminar was conducted by White Fields, Inc. or KDK (*Kaitaku Dendokai*). The founders of KDK, Mr. and Mrs. Bert Poole, were invited from America for its 20th anniversary. The Pooles were missionaries in Japan in the 1950's. Their burden for Japan didn't leave when they returned to the States and eventually led to the founding of an organization which gives partial support and backing in prayer to Japanese pastors over a period of three years in order to do pioneer evangelism toward the end of establishing churches. So far, more than 40 pastors have received support and now there are about 20 self-supporting churches. KDK is still actively seeking to assist in the support of qualified men who are involved in pioneer church planting work in cooperation with an evangelical church or denomination. For further information concerning application for support, contact executive secretary of KDK.

Nobata Challenge

Spiritual motivation was given early in the seminar as 89 year old Rev. S. Nobata, field supervisor for KDK, touched the participants' hearts in his opening message. He said, "Don't dodge the cross - you can, but you will lose your qualification and blessing as a disciple of Christ." Bert and Muriel Poole

communicated in a special way their love for the Lord's work and for the Japanese. Even though different kinds of seminars have been held, someone noted that this was the first one dealing particularly with pioneer church planting evangelism.

Tremendous Interest

One of the first things that struck my mind was *a tremendous interest of Japanese pastors in church planting*. Most of the pastors attending are or have been in a pioneer situation and seemed to be convinced that they *could* and *should* do church planting. From discussions and especially a report by Rev. D. Lyon who had talked to several mission leaders prior to the seminar, I got the impression that a general shift from heavy reliance on mission boards for starting churches is taking place. The biggest obstacle seems to be finances especially in regard to land and building; but even here, some pastors have found ways and suggested ideas of handling the situation without substantial help from abroad.

Planning Important

A further observation was *a strong emphasis on planning*. More than an emphasis on the fact that church planting *should be done*, the problem of *how to do* the actual planning and planting was raised. Rev. Satake especially stressed the importance of good planning. He spoke of church planting as of a puzzle and said that the individual's experience is only *one* piece of the puzzle, even the experience of one who has been successful. Since most present pioneer workers are amateurs, we tend to put the puzzle together according to only

our own experience which is not necessarily the best. He himself could not remember having in all his pastoral training one class on pioneer church planning. Thus the importance for training and planning has been clearly felt by KDK which has reviewed the reports and plans of supported pastors for about 20 years. KDK, which believes that it is possible to establish an independent church within three years, has found out that all of those who have failed to reach the goal had one particular characteristic in common - that is, they had no policy for expansion, no definite plans toward reaching that goal. Participants of the seminar were asked to present a 3 year program toward independence. Twenty four were sent in. Rev. Satake, who had reviewed the reports, noticed that even though the conditions and circumstances of the churches in question were varied, methods applied were not. He felt they should be. Also he noticed that year after year the same evangelistic activities were just repeated. In a 3 year plan he presented, the need for adjustment of approach was stressed. Since the church is a living body, and times and situations are constantly changing, adaptation is mandatory. He spoke of a pastor, good in personal evangelism, who did well in his first year but failed in comparison to others in the second and third year because he just continued to do personal evangelism. He did not, as the others, provide a program for teaching the newly-won group of believers and incorporating them into his evangelistic efforts. We have to build upon the past in order to be effective.

Where to Begin

In regard to *where to begin* a new work, it was said that wherever there are unsaved people evangelism has to be done, but those people are everywhere. Obviously we can't start everywhere at the same time. Therefore we should seek for an area where a possibility of establishing an independent church exists. The choice of place is not an easy task.

On the matter of *how to start* a new work, many interesting ideas were presented. One point made very clear was that in the beginning there is no other way but for the pastor to move. Some recommendations were: To conduct a varied program that is able to establish contacts; to hold as many meetings as possible; to use all possible means to concentrate efforts to let people know about the existence of the church from the very beginning. Also participation of believers already in the area and cooperation with other churches have proven to be very helpful. Often there are believers in the vicinity who are members of churches which are far from their home. It should not be thought of as "stealing" to ask

Land Purchase

In *purchasing land and buildings*, the advice was given to wait for a definite request from the believers. KDK reports have shown unfavorable results when the pastor has taken the initiative. The growth of the church should not suffer because of building plans.

The Worker

Much attention was also given to *the worker himself*. Rev. Izuta, in a summary at the end of the seminar said, "Before churches are 'made' pastors have to be 'made' first." Rather than the difficulty of the place it is often the pastor's inability and character that hinder the establishing of a healthy church. It was said that only a small number really have the ability to do church planting. In compensation for this, cooperation and team work were strongly recommended. No one is a specialist so we need each other! Rev. Satake emphasized the fact that starting a church is not some individual's personal matter, but the task of a whole church or denomination.

Response forms handed out the last day of the seminar reflected



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them to assist in winning their friends and neighbors and introducing them to the near-by church – or even to use the believer's home for home meetings.

Training Believers

Several important points about *the training of believers* were mentioned. It was said that it is not only our task to lead people to a decision, but also to nourish and train them. Especially in a pioneer situation, scriptural truths concerning the Christian and Christian living have to be taught very clearly. Becoming a Christian doesn't automatically cause them to know how to live. Patterns of living (marriage, family life, ancestor worship, etc.) can be changed; they must be taught and training involves more than just training classes.

feelings of gratitude for insights received. Almost all participants expressed that they thought of establishing a self-supporting church in 3 years as impossible, but changed their minds, with the exception of rural areas. The word of one pastor probably speaks also for others – "I realized I could attempt more". Another said, "So far I thought I did all right."

Conclusion

I feel now as pastors and missionaries carry new ideas and visions into their churches and groups, that this seminar has helped to make another step forward in pioneer church planting. Many steps still remain to be taken. The wealth of experience of hundreds of pioneers in Japan needs to be looked at, thought through, prayed about and put into practice by pastors and missionaries. ☆

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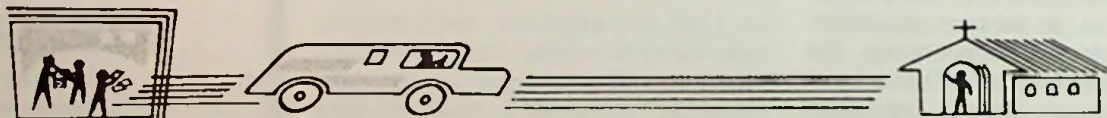
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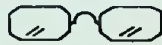
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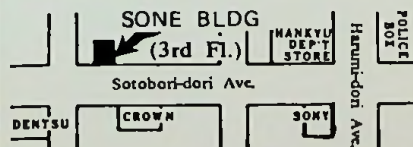


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