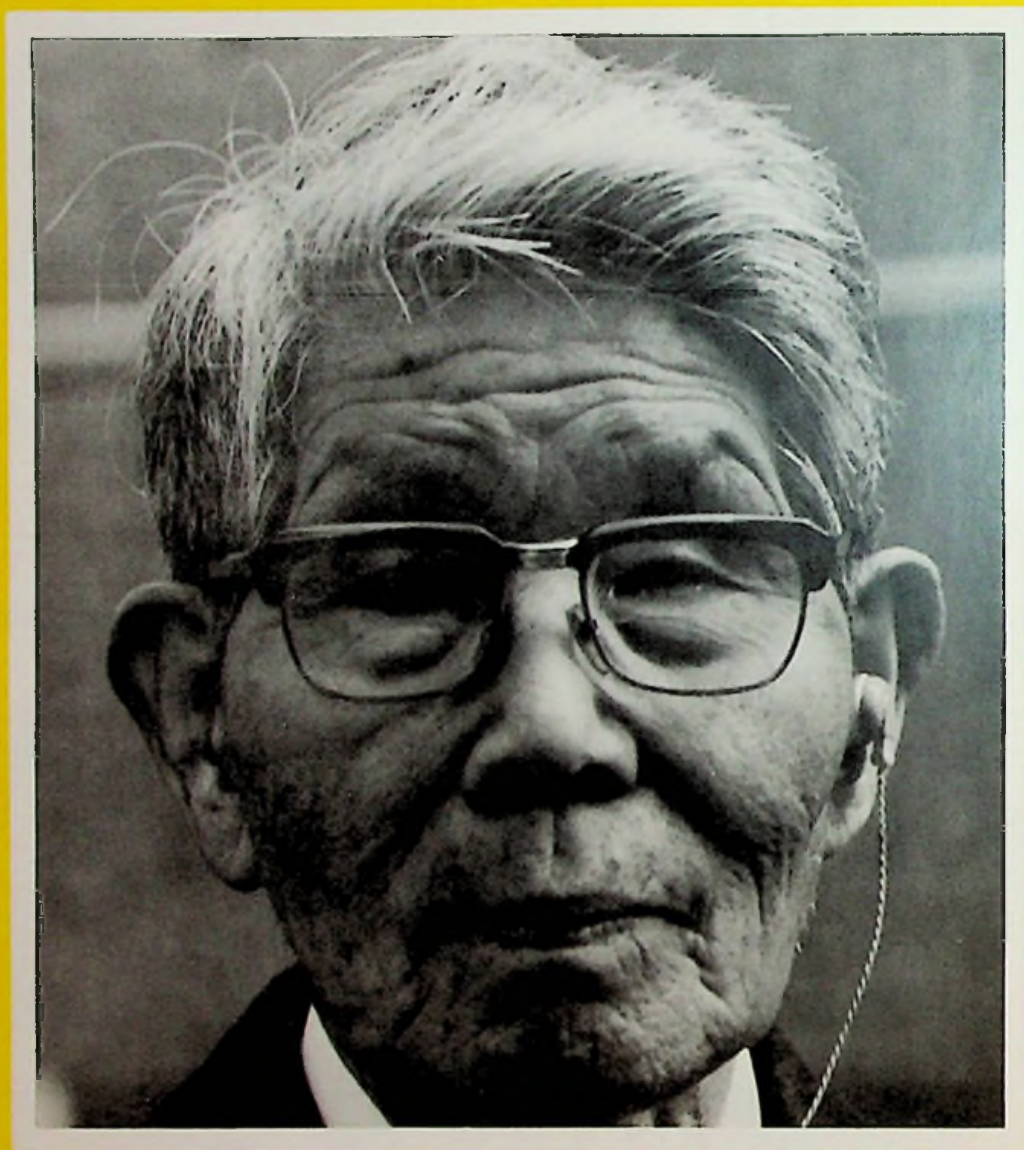


JAPAN HARVEST



FEATURE: CHURCH PLANTING

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SUNDAY July 31	DAILY	MONDAY August 1	TUESDAY August 2	WEDNESDAY August 3
9:15 - 10:15 Sunday School age 4 and up	7:00 - 7:45 DEVOTIONAL HOUR	DEVOTIONAL HOUR	DEVOTIONAL HOUR	DEVOTIONAL HOUR
10:30 - 11:50 Worship Service Dr. Toussaint	9:00 - 10:30 BIBLE HOUR	Dr. Toussaint	Dr. Toussaint	Dr. Toussaint
	10:30 - 10:50 Fellowship Time Tea & Coffee	Fellowship Time Tea & Coffee	Fellowship Time Tea & Coffee	Fellowship Time Tea & Coffee
	10:50 - 11:50 SEMINAR HOUR	SESSION I Dr. Lewis	SESSION II Dr. Lewis	SESSION III Dr. Lewis
	2:00 - 4:00 p.m.		LADIES' TEA	
7:00 - 8:30 MUSIC & MESSAGE Dr. Toussaint	7:00 - 8:30 INSPIRATION HOUR	Dr. Toussaint	Dr. Toussaint	Dr. Toussaint



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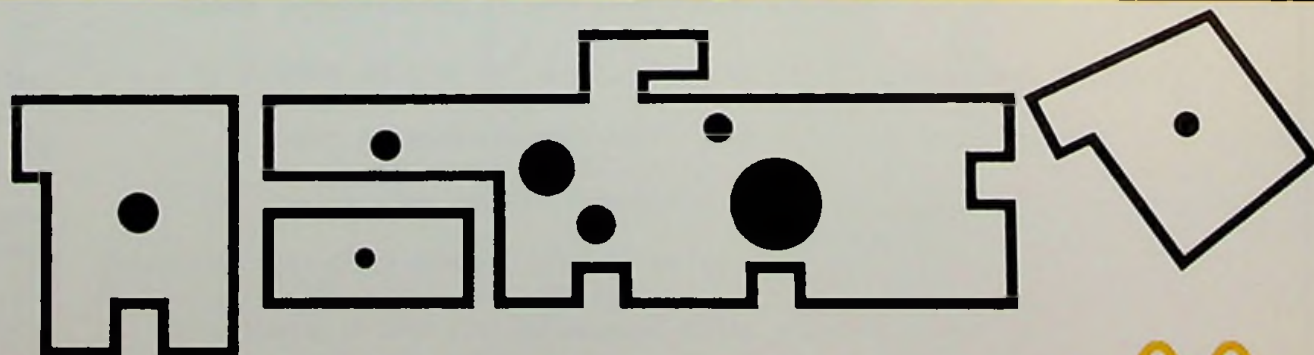
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JAPAN HARVEST

The Magazine For Today's Japan Missionary

1982/83, Volume 32, Number 4

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Photo Credit: R. Berns, S. Buss, H. Metzger and others
Cover: Rev. Tsutsumi, Pastor Emeritus, Noborito Church
On the occasion of his 88th birthday,
October 10, 1982.

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Though the magazine responsibly endeavors to represent these causes, individual articles or advertising express the viewpoints of the contributors and not necessarily those of JEMA. The editor welcomes unsolicited articles. Such material will not be returned.

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Editorial

Unsung Hero

When I first came to Japan as a missionary in 1961, an elderly gentleman, a sparkle in his eyes, came up and embraced me. "A miracle," I heard him say, "It's a miracle that you are alive today. Fried-san, I know you don't remember the incident, but I can't forget the scars on your body which are a reminder of the day when as a two-year-old you burned yourself so terribly; it was I who was able to locate just the right kind of medicine and with God's help you have grown up to become a healthy young man."

Meeting Pastor Tsutsumi again was a moving experience. As we settled down in comfortable chairs, other stories were told of those early days when a first-term missionary family from Germany was struggling desperately to meet the challenges of the 1930's. Pastor Tsutsumi spoke fondly of one of his most difficult assignments he had been asked to carry out by my parents. It so happened that mother couldn't supply sufficient milk for baby Siegfried and Pastor Tsutsumi was charged to locate Japanese mothers who would be willing to donate some milk. What made it difficult was that only mothers without a record of T.B. qualified (and they were hard to find). But Pastor Tsutsumi's efforts were crowned with success and again he suggested that he had a lot to do with helping me through my early years.

Not all reunions with Pastor Tsutsumi have been happy occasions. Twice I stood at his side and wept with him; first when his daughter was called home and later when his wife passed away. Together we praised God who shall wipe away all tears.

The last time that I met Pastor Tsutsumi was a happy event. Friends from far and near had gathered to celebrate his 88th birthday, a very special occasion in Japan. Words of praise flowed generously as one by one shared what knowing Pastor Tsutsumi had meant to them. Here was a dedicated servant of God who had been faithful in the little things of life, who always had a kind word of encouragement, and under whose roof many a lonely soul found solace and comfort.

What a beautiful life lived to God's glory, I thought as I parted with dear Pastor Tsutsumi, a hero unsung, but known to God. To him in deep affection is this cover dedicated.

Siegfried A. Buss

JAPAN HARVEST / No. 4-1982/1983

JEMA

President's Page



JEMA and JEA

It was my privilege eighteen years ago to serve as moderator of the first joint meeting of thirty-three representatives from five evangelical organizations which met in Tokyo on January 20, 1964. This meeting turned out to be the catalyst which gave the impetus to the subsequent formation of the Japan Evangelical Alliance (JEA), which has become the major voice of evangelicals in Japan. This first meeting to discuss evangelical unity was convened through the joint efforts of JEMA's two forerunners – the Evangelical Missionary Association of Japan (EMAJ) and the Japan Council of Evangelical Missions (JCEM). The other three groups represented at the January 20 meeting were the Fukuin Renmei (JEF), the Japan Protestant Conference (JPC), and the Japan Bible Christian Council (JBCC).

JEMA, together with JEF and JPC, became the founding charter members of the JEA organization. JEMA has continued to actively support JEA by its annual dues and by JEMA Executive Committee member participation. The JEA sponsored Second Japan Congress on Evangelism in Kyoto was a recent demonstration of the value of such an organization where evangelicals in Japan can work together for the evangelization of Japan and beyond. JEMA was privileged to have had an active part in sponsoring this JEA congress.

JEA is, however, conscious of the fact that there are still a significant number of evangelicals who are not represented in JEA. Prayerful consideration is now being given to search for ways to broaden the cooperation of all evangelicals in Japan. Missionary organizations have been instrumental in promoting evangelical cooperation in the past. We believe that JEMA has a vital role to play in the present also. Remember your Executive Committee in prayer as it works together with the Japanese leaders to further the cause of the evangelical faith in Japan.

Harry Friesen

Toward Understanding Japanese People

JOHN MASUDA

"Since we have gotten a new Constitution as a result of the defeat of the World War II, you think we have changed. But the truth of the matter is that we have not changed," said a Japanese company president to a visiting American businessman. We cannot deny many, many areas that have changed in these some thirty years. However, we have to admit that we are at the core very Japanese. Of course, the same thing can be said of other peoples of the world. Now what the writer wants to share are the distinctive traits of us, the Japanese - not in an exhaustive way but rather in an eclectic way, that is, limiting to some pertinent traits in considering our basic concern for the furtherance of the gospel in Japan.

I. Japanese Adaptation Approach

In this writer's mind lingers a statement he heard from a teacher in the grade school days concerning how the Japanese are adept at adaptation and how it has helped the modernization and industrialization of the country. Somehow this statement has left a very lasting, deep impression in his mind. Incidentally, this is one reason why it is quite difficult for most of the Japanese to express their own ideas and thinking in contradistinction to other people. They would prefer and feel at ease with adapting to other people and ideas than challenging them. Or they would just remain silent, which has become internationally known as the Japanese delegates quite often just keep their mouths shut at the conference table. No doubt the language handicap has a great deal to do with it. But

overcoming the psychological barrier is a very painful and exhausting experience. For them the adaptation approach would be more comfortable.

A. Adaptation Patterns in History

When one takes a look at the history of Japan, he cannot bypass a strong Chinese influence upon her culture. For many centuries the Chinese culture penetrated into her life. Then, when the Dutch culture came to Japan, the Japanese turned away from the Chinese culture "like throwing away an old rag" according to Ryotaro Shiba, the most celebrated writer of historical novels. However, the peak of the Dutch influence lasted only ten years or so. The British culture followed. Again the Japanese went for this new culture without much reservation. More recently her culture has been very closely identified with the American culture.

One readily observable pattern is, as Shiba maintains, the eagerness and ruthlessness to take in the incoming new culture by forgetting indebtedness to the previous culture. It has to be granted that it is this eager and ruthless spirit of adaptation that has given rise to the economic and industrial power Japan has today.

Another observable pattern, in the case of adopting the Dutch culture, was that the Japanese took in medical science and military technology, excluding the European belief, thought and customs. In other words, the materialistic and technological aspects were given the higher priority. This very highly materialistic approach to life is distinctly Japanese in nature.

Rev. John Masuda is Pastor of the Kyodo Megumi Kyookai in Tokyo. He is very active in church growth study and for many years has been the official interpreter at the Keswick Conventions. Rev. Masuda also serves on the Ochanomizu Student Christian Center Board. The paper that follows was presented at a JMLI orientation for students of the Japanese language. Which side of your brain are you using?

Through these processes of changing from one culture to another, and then still to another, somehow the Japanese soul (*wakon*: *wa*, meaning Japanese; *kon*, meaning soul) remained intact. As a result, the following expressions have come into existence to denote these processes:

Wakon Kansai - Japanese soul with Chinese mind

Wakon Ransai - Japanese soul with Dutch mind

Wakon Eisai - Japanese soul with English mind

Wakon Yosai - Japanese soul with Western mind

The "mind" in this case refers to that part of the personality that is influenced by the new culture.

In this regard there is an interesting observation by a literary critic that there is no such thing as the Japanese soul or the basic Japanese thought form. What has existed is the Japanese mind and its functional art of adapting to different forms of the influential culture. This insight has an element that cannot be ignored in understanding the Japanese personality.

B. Adaptation Ethic

Recently a Japanologist made a comment, saying that the Japanese people adopt other cultures but not other races. This trait might be thought of as an indication of the insular mentality. Maybe it is an inevitable trait resulting from the geographical isolation.

The fact that it is difficult for the Japanese to accept other races into their life-reality does have far reaching effects. Besides, what makes it more problematic is that this non-acceptance or rejection is quite often unconscious. Therefore, they fail to

see the extent of their rejection of other peoples. This writer, for one thing, has been surprised to find many Japanese people who are not even aware of subtle forms of segregation that exist in this country. One clear example is the very small number of the Vietnamese refugees accepted here.

The other coin of this ethic is that their life views are situational. According to a given situation they choose a course of action. They would surmise the world situation around them and perceive changes taking place. Then, they would choose "adaptation" as the most desirable thing.

In this regard a critic said, "Japan's curiosity is not a genuine thing. It is limited exclusively to those things that are beneficial to themselves. They will not try to understand other countries; they will draw out from them only the needful things for them." The trade frictions going on these days might stem out of this ethic.

Of course, this ethic has a positive side to it in the sense that, since it moves on the surface level of the cultural forms, it is quite flexible, willing and ready to take up new, innovative ventures. Today's industrial and technological successes are partially due to this ethical trait.

The writer feels that this shallow ethic rises out of the religious background of the people, i.e., the forms of the idolatry traditionally exercised among them. The idols exist for quite pragmatic reasons of happiness, health and prosperity.

These are cursory observations regarding the Japanese adaptation approach to life. One thing that should not be overlooked is that there is still a fundamental need in the hearts and lives of the people in Japan toward that which leads them to the Ultimate Being through the clouds of the adaptation to the different cultures of the world. The shallow adaptation efforts cannot meet and satisfy the basic, spiritual need.

II. DIFFERENCES IN BRAIN FUNCTIONING

An amazing thing happening these days is that there are so many books being written that deal with the making of the Japanese personality

and mentality. One of the reasons for it is that, with the increasing interaction with other peoples of the world, different qualities of the Japanese people have surfaced all the more conspicuously. To search for an explanation for these characteristic qualities one medical scientist, Tadanobu Tsunoda, because of his medical orientation, was led to delve into the characteristic brain functioning of the Japanese people. This writer himself was quite puzzled at some of their characteristic response patterns. So, as he read Tsunoda's findings, he felt like finally coming to grips with something that explains at least some of the different traits.

Tsunoda in his search came to find that the brain functions differently with the Japanese people. He found that the sound of the cricket registered itself in the left brain, that is the language brain, with the Japanese people, while it registered in the right brain, which is the music brain, with the westerners. In his book titled *The Right Brain and the Left Brain* (p. 67) he shows the differences in the way each side of the brain handles sounds. See chart.

Japanese Brain Functioning

Left Brain

- Verbal Sounds
- Consonants and Vowels
- Emotional Sounds
- Crying, Laughing, Sighing
- Humming
- Animal Voices
- Sounds of Insects
- Chirping of Birds
- Sounds of the Japanese Musical Instruments
- Calculation

Right Brain

- Sounds of Music
- Sounds of the Western Musical Instruments
- Sounds of Machinery
- Noise

Westerners' Brain Functioning

Left Brain

- Verbal Sounds
- Consonants
- Calculation

Right Brain

- Sounds of Music
- Sounds of the Western Musical Instruments
- Sounds of Machinery
- Noise
- Emotional Sounds
- Vowels
- Humming
- Crying, Laughing, Sighing
- Animal Voices
- Sounds of Insects
- Chirping of Birds
- Sounds of the Japanese Musical Instruments

III. JAPANESE PATTERNS OF COMMUNICATION

Often it is observed that a reserved, low-key approach characterizes the Japanese patterns of communication. The writer has felt and observed it in the interpersonal relationships. And, when he stumbled upon Dean C. Barnlund's findings about differences in the level or depth of communication between American college students and the Japanese college students, he felt like finally having come to grasp a tangible reality.

Barnlund shows low levels of the communication among the Japanese students. In all their communication with friends, parents, strangers and others, they rated significantly lower than the American students. Thus, the former have a lesser degree of the self-exposure to other people; the latter a greater degree of the self-exposure. In Barnlund's terminology this is expressed in terms of the former having a larger private-self and a less public-self, and the latter having a less private-self and a larger public-self.

Another interesting revealing thing he shares is the following characteristic traits of both groups: Japanese college students - reserved, formal, evasive, cautious, serious and dependent.

American college students - self-assertive, frank, informal, spontaneous, talkative, humorous, independent and relaxed.

Knowing these differences has helped this writer a great deal. We are not dealing with the matter of good or bad. Rather we are dealing with the cultural differences. The study in this particular area is receiving more attention these days in the face of the increasing trend of the internationalization.

In our evangelistic outreach and shepherding we have to realize the presence of the characteristic Japanese traits and minister to them with a careful and sensitive heart yet with a boldness of God's love and grace. The great Apostle Paul must have understood this contextualization approach when he said, "I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker of it with you." (1 Cor. 9:22-23)

NEWS

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1983 Japan Christian Camping Regional Conferences

IN MARCH, three Christian Camping Regional Conferences, sponsored by Japan Christian Camping Association, the Japan Division of Christian Camping International, will be held for all those involved in camping and conference ministries, both missionaries and Japanese, or for those interested in camping-conference ministries.

Each regional conference program will be identical, with Dr. Bob McDowell, Director, War Beach Camp & Conference Center, Stanwood, Washington, as our special overseas resource person this year. Dr. McDowell is currently the president of the USA Division of CCI, and has had over 25 years of active leadership in Christian Camping and Christian Conference work.

The Japan CCI Regional Conference dates and places are:

- March 1-4 (Kansai Area) at Nosegawa Bible Camp, Hyogo Ken
- March 8-11 (Kanto Area) at Okutama Bible Camp, Ome Shi
- March 15-18 (Tohoku-Hokkaido) at Aomori Christian Center, Aomori Ken

The regional conference expenses will be:

	Registration	Study Fees	Lodging/Meals	Total
For JCCA Members	¥3,000	¥3,000	¥14,000	¥20,000
For non-members	¥5,000	¥6,000	¥14,000	¥25,000

All registrations and inquiries should be made to the JCCA Office, c/o K.C.C., 2163 Karuizawa Machi, Nagano Ken 389-01. Ph: 02674-2-2302.

Currently, the responsible JCCA personnel include:

- Pastor Kiyoshi Tsunoda, Coordinator
- Pastor H. Watanabe, Chairman (KinshuKo Bible Camp)
- Pastor H. Nakada, Treasurer (Karuizawa Christian Center)
- Pastor H. Aoki, Member (MatsubaraKo Bible Camp)
- Mr. K. Nakamura, Member (Nosegawa Bible Camp)
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Lend Me

Three Loaves

ALAN REDPATH

Rev. Alan Redpath was one of the speakers at the 1982 Keswick Conference at Kowakien. The message was condensed for publication.

Lend Me Three Loaves

We are basing our thoughts on the quite remarkable parable of our Lord Jesus found in Luke 11:1-13. Let me be frank with you. I have had problems with this parable, not so much with the parable itself as what I have heard some teachers say about it. Some commentaries, too, but by no means all.

One Interpretation

It is suggested to us that this parable is taught to us in order that we may be persistent or importunate in our praying. The man who knocks on the door is a picture of ourselves knocking on the gate of heaven. And the harder we knock and the longer we knock and the louder we knock, eventually the Lord will answer. But in order to make that interpretation fit, it is necessary for us to say that just as the man in bed was unwilling to respond, so God is willing. Quite obviously, the man who is so childish as to refuse to answer because he does not want to be disturbed, and he eventually gets up and does something about it only to stop the noise, to be quite sure he can keep the man at the door quiet, to not

disturb him any more...that man cannot possibly be God. But then, that undermines the whole interpretation of the parable. It is not a fair interpretation of Scripture if I suggest that the parable is intended to teach one certain thing, and then I take one verse and say it means exactly the opposite in order to prove my point.

Prayer is not overcoming God's reluctance; it is laying hold of His willingness. And in the light of all New Testament teaching, I have to discard that interpretation. There is a principle of interpretation that we must always observe: fair treatment of the text in the light of its context, and never in contradiction to the whole of the New Testament. Personally, then, I have to pray again over this parable. And the Lord has spoken to me about it. You may not agree with me, but that's all right.

Another Look

Look with me at the context of this parable. In verse 1 Jesus is in prayer. He never prayed with His disciples; He prayed for them. He could not pray with them because

His approach to God was entirely different from theirs. But the disciples heard Him pray and immediately they said, "Lord, teach us to pray." First of all, He gives them the pattern prayer. In that prayer His name and His glory and will come first. That priority has broken down because of sin. And so that prayer goes deeper. And it begs for forgiveness, and asks to be delivered from temptation and kept from evil. Here are two great streams of prayer throughout the whole universe. One is a tremendous torrent of prayer, our Lord's prayer. It seems to be dammed up and frustrated. The other is only a little trickle, but it brings floods upon dry ground. The one is the Lord Jesus praying for His people constantly. The other is our feeble prayer to Him. His prayer seems to be so little answered. Can we just think how Jesus prays for His people? He constantly intercedes for us, and He prays something like this, which you will find in full in John 17:

Father, the hour is come.

That's the hour that matters most to us through all eternity. Repeatedly He said, "My hour is not yet come."

But now:

The hour is come. Glorify me . . . with the glory which I had with You before the world was. This is eternal life that they might know You. I am going to send them into the world just as You sent Me. I am going to leave them in the world, but I have given them Your word. Sanctify them with Your truth. I have given them Your glory. The glory which I had with you I have given to them, that the world might believe, and as the world sees that glory it will know that You have sent Me.

The world has always been waiting to see the glory of God in the face of His people. And that is what Jesus prays for us right now.

Two Parables

There is a contrast here. Here is not one parable, but two. In verses 5-8 God is pleading with us; 9-13 is our prayer to Him.

Who, then, is this suppliant at midnight who comes and knocks on the door of a friend and says, "Friend, lend me three loaves"? I suggest to you that this is Jesus Himself. How often He would take a parable from His own experience. There is nothing so forceful in preaching as that.

Who is the one who comes at midnight? Didn't Jesus say to His disciples in Mark 13, "In such an hour as you think not the Son of Man cometh. It may be at dawn. It may be in the morning. It may be at sunset. It may be at midnight." Didn't He tell the parable of the ten virgins of whom five were wise and five were foolish? As they slept a cry came at midnight, "The bridegroom comes!" Midnight in the New Testament is a graphic picture of the time of Jesus' return. And isn't this the picture in this parable of our Lord knocking at the door on His return?

But on what door? Who is this man fast asleep in bed? Who is the man so satisfied, so comfortable that he does not want to be bothered? "It is too cold: don't disturb me." And eventually to silence the friend and to send him away, he gives him not only three or four loaves, but as many as he needs. "Just don't bother me any more." The whole neighborhood, I imagine, was wakened up. Can't you hear in your mind the shouts of "Shut up!" "Be quiet!" It

was shameless knocking. That is what the word importunate means.

Who is this man in bed? Not God. He never goes to sleep. At what door is Jesus knocking? Is it the door of the impenitent heart? I don't think so. I suggest to you that this is a friend. "Friend, lend me three loaves." It was those who waited for the bridegroom who slept. It was a church door at Laodoea where our risen Lord knocked. Revelation 3:21:

Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

The generally accepted interpretation of the message of the risen Lord to the seven churches in the book of Revelation is that they give us a view of church history between His first coming and His second. And Laodoea was the last of the seven. And at midnight Christ knocks at the door of the church.

Jesus outside a church! And yet that church is satisfied, rich, increased in goods and in need of nothing, and not realizing that it was wretched, poor, miserable and blind and naked. Here, I believe, is the Lord Jesus clamoring at the door of the church today. But inside that church door there are churches sound asleep. Everywhere you can find them. When I find a church has spent ten million dollars on a new building, that church is dead. And it is late! It has its priorities all wrong. And when a church is busy, busy programming without any sense of Holy Spirit life, it is asleep! It is not concerned.

I think of a poor, blind beggar on a road in Israel. His name is Bartimaeus. And one day the Lord passed by. His face was set to go to Jerusalem. He was telling his disciples about His plan for Calvary. Suddenly a cry from a poor, blind man came, "Jesus, Son of David, have mercy on me." And Jesus stopped. Discussion with the disciples is over. The whole plan of redemption is held up while Jesus pays attention to a poor, blind man on the road. My friend, I am telling you that Bartimaeus wouldn't have a chance in 99 out of a 100 of our churches today.

The Other Friend

But there is someone else in this

story. Another friend is lost on his journey. He got out of his way. And the man who knocks on the door is saying, "Friend, a friend of mine lost in his journey has come to me, and I have nothing to put before him. Lend me three loaves." Who is this stranger? Can it be any other than a man without Christ? Without any knowledge of Him or any sense of need for Him. Today there goes up from millions of people a cry to God in heaven. Though it is inarticulate, they may not know what it is, they may not be able to explain it, but there is emptiness, barrenness, deadness, and there is no one to meet the need. But that cry gets up to God and He hears it, but He has nothing to put before them.

Three-fifths of the world today have never heard about Jesus Christ. And He has nothing to put before them. You say to me, "That can't possibly be God." God only fulfills His will in the world through His people. He must get a hold of an instrument. How can anyone hear without a preacher?

Three Questions

Let me stop a moment and ask you three questions. (1) Does the cross of Calvary provide adequate salvation for everybody from the time of our Lord's coming until His return? My answer to that would be, "Yes - John 3:16 - adequate for everybody, effective in the lives of those who repent and believe. (2) Because of Calvary, will everybody be saved anyhow? What is your answer to that question? My answer is no. If I believe that, I would have to tear the Book of Revelation out of my Bible. Also, Matthew's Gospel and whole chunks of other parts. (3) Can anybody be saved without hearing? Immediately I find myself right in the center of Romans 10, verses 13 and 14:

For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

What a revelation there is in this parable of the Lord Jesus! Here is our risen Lord on the very verge of His return at midnight. He is pleading, knocking at the door of His church and saying,

Friend, friend, lend me three loaves. You don't see him, but I do, and his cry comes up to me like the cry of the children of Israel in bondage in Egypt. I have heard the cry; I have seen the affliction; I have come to deliver. Indeed, I have come right down from the throne of heaven to the cross of Calvary. I have been obedient to My Father, even unto death. And because I have been obedient, My Father has raised Me up to the throne, and He has given the promise of the Holy Spirit to all who will trust and obey.

But I have nothing to set before three-fifths of the world. I have no messenger, no doctor, no nurse, no teacher. And they're lost!

And my dear people, we are all playing religious games while society is going to hell. And there is nobody who seems to care.

About three months ago I was in the City of Glasgow. I was staying with a minister friend of mine in a downtown church. It used to be a very lovely residential area in that city. Now it is a redlight area. And I went for a week to speak at Glasgow University at their Christian Union, and I stayed with this minister and his wife, whom I knew very well. I noticed that he was looking desperately tired. I wondered what was wrong with him. I didn't have to wait long to find out. The night after I came there, something happened that I found incredible. He and his wife went out at 10:00 at night and didn't come back until 2:00 in the morning. And they picked up two girls and brought them home. He told me afterward that they had found those two girls on the street, and they had gone up to them and said, "Can we take you home?" They were lying in the gutter. And they said, "No. Just leave us here." "What do you mean? We want to take you home." "This is home." "You mean, this is where you live?" "We just sleep in shop windows." "Who's your mother?" "I don't know," one of them said. "She died, someone told us, when we were just kids." "Who's your father?" "Don't know. Many men around." One of those girls was pregnant. The other was mortal drunk. Neither of them could walk. One was age 15, and the other 16. That minister and his wife picked them up and brought them home to his house, cleaned

them up, and spent hours for the next three days talking to them about Jesus. They loved them. They cared for them. They longed for their salvation. Those two girls are two of 30,000 in that one city alone living like that.

Sleeping Church

"Friend, friend," said Jesus, "lend me three loaves. For I have other friends who are lost on their journey and I have nothing to put before them." Do you get the picture? I tell you that the torrent of God's redemptive love is held up because we've all gone to sleep. And we don't really care. We don't want to get involved. And the very thing the Lord feared would happen has happened. "Watch and pray, lest when I come I find you sleeping." Jesus is outside the church and it is sound asleep.

The Great Difference

But there is something else in this parable. On the one hand there is the passionate pleading of Christ with His people. The church has failed to respond. There is no answer. We don't care. And then there comes the sudden difference between our praying and our prayer. And suddenly somebody has a burden from the Lord. Somebody gets concerned. And somebody begins to care. And Jesus said, "Ask and it shall be given you. Seek and ye shall find. Knock and it shall be opened to you. What earthly father would give his son a serpent if he asked for an egg, or a stone for a fish. How much more shall your heavenly Father give the Holy Spirit to them that ask Him." He doesn't give the Holy Spirit for you and me to play games, or to attend Keswick Conventions. He gives us the Holy Spirit that God might be God in us, and that the compassion of Jesus might be shared with a great company of people here in Japan.

At this midnight hour He knocks on the door of your life, and speaks to you about a friend of His who is lost on his journey. That friend may be in Tokyo, or Osaka or Kobe. Or that friend may be in South America or Africa, or China or Britain or any country in the world, but He says, "I have nothing to put before them. Friend, lend Me your life. Lend Me your career. Lend Me your education. Lend Me your skills. And go and meet the need of My friends."

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"By What Authority"

HENRY AYABE

Every culture has a number of authority structures. These may differ in their practices, but the element of authority – the power to influence and command – is the same. While recognizing the basic nature of human authority, the missionary must minister in total submission to the authority of the Lord Jesus Christ. For easy recognition, the following forms of human authority are described.

The Authority of Tradition

Japan is a land of strong traditions. The Japanese revere the old ways of doing things. This reverence of traditions rules over the new ways until the new ways are accepted in some form of the old traditions.

The authority of the Japanese traditions is succinctly expressed by the word, *Zenrei*, precedence, meaning the rule to authorize a subsequent act of the same or analogous kind. The traditions received from the ancestors carry great weight and can become obstacles to complete commitment to the Lord Jesus Christ.

The practical outworking of the authority of tradition is expressed as, "We have always done it this way." Sometimes they will say, "This is the way we do it in Japan." But, the missionary, too, can be controlled by the traditions of his home culture and will say, "Do it this way." which may mean "This is the way we do it in our country."

Since salvation from sin and life in Christ is completely new, what they are disciplined to do at worship and in every day life at the beginning of their Christian faith becomes imprinted in their lives. Once a pattern of precedence is set in their

lives, it becomes almost impossible to change that pattern thereafter. For example: a missionary had those who attended his meeting to sit in a semi-circle. When this group grew, it called a Japanese pastor. The pastor changed the sitting arrangement in straight rows but he was immediately challenged by the congregation. To the congregation, the semi-circle sitting arrangement was the correct way of conducting a Christian service. In much the same way, weddings and funerals are rife with traditions of the East and West as well as a mixture of both.

Traditions hold tremendous authority over the minds of people and can easily usurp the authority of the Lord. The missionary must make Christ the final authority. He judges and rules over the traditions of men.

The Authority of Social Customs

Greeting one another is only the very beginning of the many social customs that hold authority over people. In many cases the missionary may find himself bound by not only Japanese customs but also the customs of his home country. No one can escape the authority of social customs.

Since social customs and status dictate how we relate to one another in a community, without it the community will lose order and unity. Much of social customs and status are unwritten codes of ethical behavior. The missionary must learn the social customs and status in order to communicate the gospel. By learning the social customs, he must exercise the authority of the Lord to accept or reject or redefine Japanese social customs.

The social custom of bowing

instead of shaking of hands as they do in the West has in its very act the recognition of status according to the degree of the angle of the body in the act of greeting, and in the words used in the salutation. It is not simply a bow. It has subtle significance indicating the one who has the higher status. The Christian also bows in greetings but how can he counter the recognition of status in this custom of bowing when he should be subjecting himself to the authority of the Lord? The Lord said, "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It is not so among you, but whoever wishes to be first among you shall be your servant." (Mat. 20:25, 26). And "Be subject to one another in the fear of Christ." (Eph. 5:21).

The Authority of Religious Customs

Human beings are religious because they were created in the image of God. So every heathen country has developed religious customs. These customs legitimize governments and control the behavior of the people.

The myriad of *shinbutsu* (Shinto and buddhist gods) has given the Japanese a basic religious concept of how one lives in Japan. Stated in the negative form: *Sawaranai kami wa tatarinashi* (Keep spirit-gods at a respectful distance lest you should offend them and receive a curse). The positive form is *Iwashi no atama mo shinjin kara* (It does not matter even if it is only the head of a sardine, it is the fervent faith in the heart that counts). The sardine is the cheapest fish one can get because it is so plentiful. It means, then, that the

object of worship can be an insignificant thing but the important thing is the faith of the one who worships.

Doing the prescribed forms of worship is the essence of religious customs and these customs have authority. In making vows, divining the future, or seeking prosperity, all demand prescribed rules such as obeisance and clapping of hands, the presentation of gifts, incense, candles, flowers, branches of special trees, votive pictures and the chanting of the prayers and formulas of words, the beating of drums, *et al.* The idea of the efficacy of the intermediary of a priest or holy man is also a strong religious concept.

All these customs can creep into the practices of the Christian church. The religious customs can be transferred into the religious prescription of keeping Sunday worship or the practice of the order of service or even witnessing and keeping of the "quiet time" and the strict adherence to Christian prohibitions. The missionary must demonstrate the authority of the Lord through the Word by giving the Scriptural basis of the practices of the form of Christian worship and life and, thus, establish the authority of the Lord.

The Authority of Politics

Politics is always present whenever there is a group of people. Politics is managing, contriving or making deals in order to control others. The essence of politics is manipulation. By its nature it is contemptible power.

As the saying goes, "Man is a political animal." Even in a family the children can "play the game" of manipulating their parents and siblings. Parents, too, are prone to do the same with their children.

The tools for politicking are varied. A child can "play" on the emotions of his parents by various forms of crying from a whimper to the high pitched wail with all the emotional range that human beings are capable of. Another tool is pressuring by throwing a tantrum or by silently sulking, faking sickness, or any other acts that will force a decision on the parents. Still another is making deals by bribing, promising, or ransoming. There is the law and order approach which is based on a reward or punishment principle. Then, there is the persuading or selling of "goods"

approach: "This is for your own good," or "It's going to make you strong," and *ad infinitum*.

Although the family was used as a model, the main principles of politics which are in the world were presented. There are as many ways of manipulation as there are people and there is no end to politics.



The Japanese are no exception and their best known tool for politicking is called, *nemawashi*. This word itself means to dig around the roots but its figurative meaning is to make the rounds of all those involved in order to persuade each one separately so that when they come together to make a decision they will be favorable to the one who made the rounds. Another word is *ozendate* which comes from the meaning *zen*, a tray with short legs like a small table with a course of food ready to be eaten. *Date* means to set up. Thus, *ozen date* means setting the stage in a theater and from this practice came the manipulative idea of "setting the stage" so that all that is left to do is to perform according to the set stage. The third term is *kakehiki*, making a deal. *Kakehiki no nai* means doing business fair and square. *Kakehiki* is a business term but it is used in political wheeling and dealing as well as in diplomatic maneuverings.

If "man is a political animal," and cannot escape from manipulating people, how does the authority of the Lord override man's politics? Paul manipulated the Pharisees against the Sadducees before the Sanhedrin in Jerusalem (Acts 23: 1-11). Although Jesus did say, "They will deliver you up to the courts . . . and you shall be brought before governors and kings . . . but when they deliver you up, do not become anxious about how or what you will speak. For it is not you who speak, but it is the Spirit of your Father who speaks in you." (Mat. 10:17-20). However the case may be, the

end does not justify the means. Paul knew that it was God's will for him to go to Rome. And there were "others tortured, not accepting their release, in order that they might obtain a better resurrection; and others experienced mockings and scourgings, yes, also chains and imprisonment. They were stoned, they were sawn in two, they were tempted, they were put to death with the sword" (Heb. 11:35-38).

The Authority of Economics

Economics has to do with production, distribution and consumption of goods and services. The basis of economics is wealth, and wealth is reckoned in terms of money. Money in itself is not evil but it has authority. The great tycoons or magnates have played a great part in the development of industries and by their use of money have influenced the destiny of nations.

Without money, not only the capitalistic countries but even the communistic countries cannot develop a prosperous economy. Financial power is certainly a form of authority.

The Japanese know the power of money. *Ningen banji kane no yo no naka* means "money rules the world in all that has to do with man." Or, *Kane ga mono o yu yo no naka* is equivalent to "money talks," or "everyone has a price" and can be bought. Controlling the use of money is *Saifu no himo o nigiru*, and *Saifu no himo o shimeru* means to "tighten the flow of money."

No mission can operate without money but missionaries must be aware that financial policies hold authority over personnel, mission projects, development of churches and its land and buildings. How finances are handled can enforce desired results. Yet, no work of God should ever operate by economic power. In the beginning of the disciples' ministry, Jesus said, "Do not acquire gold, or silver, or copper for your money belts; or a bag for your journey, or even two tunics or sandals, or staff; for the worker is worthy of his support." (Mat. 10:9, 10). But at the end of the Lord's earthly ministry, He said, "But now, let him who has a purse take it along, likewise also a bag, and let him who has no sword sell his robe and buy one." (Luke. 22:36).

The Authority of Expertise

Today is the day of massive knowledge which is more than any person can ever know in a life time. This forces dependence on people who have special skills and knowledge. By having a certain kind of expertise, they are an authority in their particular field.

It has become acceptable to depend on experts in courts when temporary insanity pleas are made or a suit is filed against malfunctioning cars. The governments of the world, too, make use of various people of expertise such as media specialists to tax law experts and speech writers. Every aspect of life calls for a specialist with expertise, even going into a game just to boot that field goal.

In Japan, the older-younger, *sempai-kohai* (senior-junior), *oyabun-kobun* (role of the father-role of the child), and *shitei kankei* (teacher-pupil) relationships mean that the older and more experienced has the authority of expertise. The missionary, too, does not escape this relationship system. Not only is the missionary looked upon as having been trained to be a specialist, but his age, experience, and the inter-relationships he has built auto-

matically give him the authority of expertise.

The missionary being cast into this system, should never forget that the authority of the Lord is not circumscribed by his own expertise "for as the heavens are higher than the earth, so are My ways higher than your ways, and my thoughts than your thoughts" (Is. 55:9). The Lord said, "Thou didst hide these things from the wise and intelligent and didst reveal them to babes" (Mat. 11:25). God's authority is His Word and it is not revealed through man's expertise but through faith.

The Authority of Christ

Jesus was challenged during the passion week, "By what authority are you doing these things and who gave you this authority?" (Mat. 21:23). This challenge came because Jesus cut across the authority of tradition, "you invalidated the Word of God for the sake of your tradition," (Mat. 15:6), of social customs, "why does your teacher eat with the tax gatherers and sinners?" (Mat. 9:11), of politics, "we played the flute for you, and you did not dance; we sang a dirge, and you did not mourn" (Mat. 11:17), of religious customs, "Be-

ware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven" (Mat. 6:1), of economics, "Make friends for yourselves by means of the mammon (money) of unrighteousness; that when it fails, they may receive you into the eternal dwellings" (Lk. 16:9), and of expertise, "When Jesus had finished these words, the multitudes were amazed at His teaching; for He was teaching them as one having authority, and not as scribes" (Mat. 7:29).

As the basis for the Great Commission, Jesus declared that, "All authority has been given to me in heaven and on earth" (Mat. 28:18). By His authority missionaries participate in the Great Commission to evangelize the world. Every missionary should challenge himself with the question: "By what authority am I doing these things?" All my preaching, teaching, discipling and organizing the church, is it by His authority? Every thought and action must be judged by faith in His Word in order that it would not be of any authority but the Lord's.

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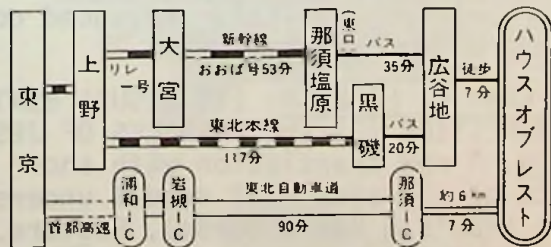
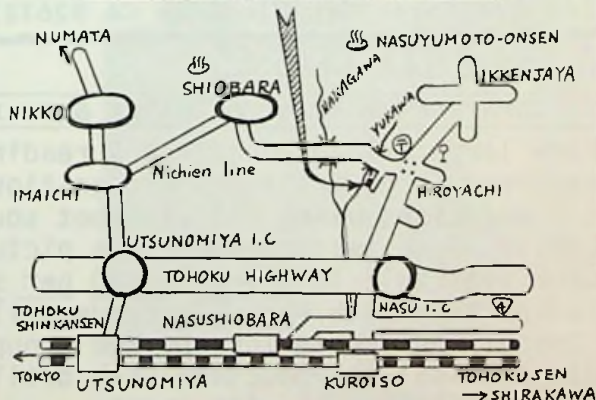


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 Winter term - January 9

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March 1, 1983

Dear Prayer Partner:

Let me bring you up to date on the OSCC building project which was the subject of my previous letter, dated June 28, 1982.

I am pleased to report that approximately \$150,000.00 have been received from friends abroad towards the IRENE WEBSTER SMITH MEMORIAL HALL. My special thanks go to each one who has had a part. I was greatly encouraged to see God answer prayer.

Please consider this an interim report:

- * The construction is proceeding right on schedule and should be completed by June, 1983.
- * There has not been any setback or accident during the period and the most dangerous portion of the construction is behind us.
- * The OSCC evangelistic outreach has continued unabated. The weekly FRIDAY NIGHT WORD OF LIFE HOUR is being blessed with many making decisions for Christ. The LANGUAGE MINISTRY has an enrollment of 350 this semester in spite of the noise and other inconveniences experienced at this time. Another International Ski Camp is being conducted this very week. A big push forward will be made when the new school year opens in April. Opportunities abound.

Of the total cost of construction (¥950 million), ¥890 million have been either pledged or received. We are most grateful for this answer to prayer.

May I invite you to join the many missionaries and overseas friends who have already given towards the SMITH MEMORIAL HALL. This is a once in a lifetime investment opportunity that will pay dividends throughout eternity.

Thank you and may God bless you.

Sincerely yours in Christ,

Koji Honda

Koji Honda
Board Chairman

1983年春完成予定

Target Date: Spring of '83

OSCC Board: Chairman: Rev. Koji Honda Vice-chairman: Dr. Kenneth McVety
Dr. Akira Hatori, Rev. Haruo Mitsumori, Rev. John Masuda, Rev. Kaoru Kishida, Dr. Siegfried Buss

1982 JEMA KARUIZAWA CONFERENCE

The 1982 JEMA Karuizawa Conference faced several major obstacles. The guest speaker, Dr. Ulrich Betz, took seriously ill on his way from Germany to Japan and was rushed back to Germany from India where he was engaged in a series of conferences. The German Alliance Mission graciously supplied another speaker in the person of Dr. Edward Romman, an American missionary to Germany. The messages of Dr. Romman were well received and proved extremely applicable to the Japan scene. Dr. Romman, a native of New York, received his Doctor of Missiology degree from Trinity Seminary, Deerfield, Illinois. He serves on the faculty of the Eversbach Seminary in Germany and is assistant to the director of the (German) Alliance Mission.

The second obstacle that the conference faced, was a powerful typhoon that broke power lines, uprooted trees and brought traffic to a halt. Attendance at the meetings, nevertheless, was constant. God blessed the preaching of Brother Romman.

CONTINUING EDUCATION

Azusa Pacific University will again offer courses for credit at CAJ. The dates are June 13 through July 1, 1983. Contact CAJ for full details.

JEM/TEAM MERGER

The Japan Evangelical Mission (JEM) has merged into The Evangelical Alliance Mission (TEAM) on January 1, 1983. Preliminary discussions of the merger began January 22, 1981, culminating in the recent overwhelming acceptance of the merger by missionaries in the respective organizations. Field approval was required by both organizations before an official agreement could materialize. Official signing of the merger agreement occurred in Canada in November.

JEM, a member of IFMA, has ministered in Japan for more than 30 years. From its first ministry of establishing a Bible school in Kashiwazaki to a vigorous evangelistic outreach into many areas, JEM has determinedly and successfully worked toward planting a strong, reproducing Church among the Japanese. In 1972 JEM entered Brazil to reach out to the one million Japanese living there. Today the work has expanded to include an outreach to Brazilians of all races.

The 28 JEM missionaries in Japan have been added to TEAM's present force of 144 Japan missionaries. Japan is TEAM's largest field.

GREATER TOKYO AREA CHRISTIAN SPORTS DAY

Over 200 participated in the Christian Sports Day, November 23, 1982, which was held at the Keimei Gakuin Grounds, Akishima, Tokyo. Fourteen church teams competed in soft ball; the evangelistic message was given by Siegfried Buss.

BULLET TRAIN TO NIIGATA

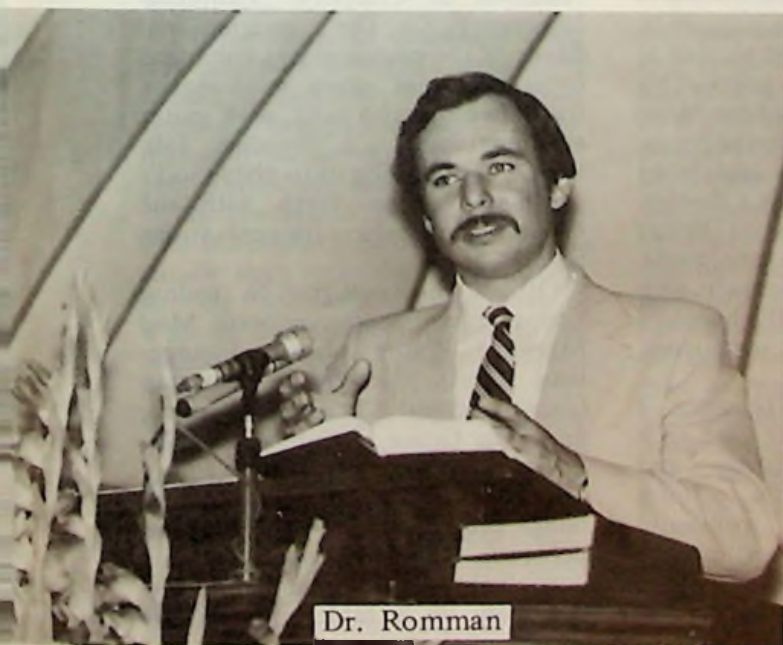
On November 15, 1982, the time from Tokyo to Niigata was cut to slightly under two hours. The bullet train winds its way through the world's longest tunnel 22.2 km. Thirty-thousand sprinklers, spraying hot water, assure uninterrupted travel through Japan's snow country.

CAJ HOSTS MKOS

Administrators from schools for missionary children in Asia convened at the Christian Academy from November 12-14, 1982. Dr. Roy Lowrie of ACSI addressed the group.

1983 JEMA KARUIZAWA CONFERENCE

The Karuizawa JEMA Conference dates are July 31 (Sunday) through August 3 (Wednesday). Plan now to attend.





JEMA Ladies' Tea

ELAINE NORDSTROM

Miss Ruth Hetcamp of the German Midnight Mission was the main speaker at the annual JEMA Ladies Tea held in the Karuizawa Union Church Tuesday afternoon, Aug. 3, 1982. Her 22-year unique ministry among Japanese women in desperate circumstances grew out of a concern for women whom she had observed at the Frankfurt railway station many years earlier while on a student mission which had necessitated travelling past the station many nights for 2½ years. "Why didn't people other than men who wanted to buy their bodies talk to them?" Somehow she couldn't forget their plight.

Later, while attending a conference in Germany, she was asked if she would be willing to go to Japan to help such women. She responded positively, confident that this was what God wanted her to do.

Towards the end of the 6-week trip from Amsterdam the chief engineer of the Dutch freighter, a Christian, wanted to know what the twelve passengers, eight of whom were missionaries, planned to do in Japan. When Miss Hetcamp told him she'd be working in the "red-light" district of Kobe, he expressed his disbelief and sense of hopelessness by saying that she would land at Yokohama and transfer to another ship full of "holes." Indeed, she saw many "holes" in her own heart, preparation, and life! The love and patience she thought she had would be tested again and again. Yet, after 22 years, she could testify that the Lord had used her heart with all its "holes" to put His love into the lives of many others.

Serving first in Kobe and then in Tokyo, where she lived at the Door of Hope, Miss Hetcamp has seen

more than 350 needy women come and go. Some were runaway teenagers. Unwed mothers about to deliver their babies; a few were mentally ill and needed loving care. Battered wives without relatives to help them. One by one they came in desperation and loneliness, sometimes with the encouragement of the police. Miss Hetcamp also was instrumental in setting up *Inochi no Denwa*, the life telephone service which girls from as far away as Wakkanai, Hokkaido, have used to seek help, some ending up staying at Door of Hope.

All who came got a glimpse of Christ's love shining through the missionaries and the four Japanese co-workers. Some opened their hearts to Christ, were baptized, and became active church members like the girl who is now a practical nurse with the Salvation Army.

The girls are permitted to stay at Door of Hope for two years. This often seems too short a time to go through the pain and suffering necessary to heal their hurts and bring them to life again even as a mother experiences labor pains on behalf of her children. Efforts are made, however, to keep in contact with the girls after they leave the home by sending them Christian magazines, inviting visits, etc.

Listening to Miss Hetcamp, I reflected on the fact that God calls us to different ministries and provides us with the gifts to fulfill those ministries. How wonderful that He has had the opportunity to show His love to many needy women through Miss Hetcamp during her 22 years in Japan. As she returns to

Germany later this year, I am sure God will continue to use her to bless the lives of many others.

Miss Emmi Mueller of the German Alliance Mission who led the program gave a Bible message based on Exodus 16:1-15, comparing the experiences of the Israelites in the wilderness with our own as missionaries. All of us at one time or another find ourselves in places of uncertainty, difficulty, dryness, danger, and need. Such times are part of our training and discipline, times when we can sense in a special way the Lord's provision for our needs. It is in the wilderness that the Lord confirms His covenant with us, and, especially, this is the place where we may realize anew the glory of the Lord (v. 10).

Mrs. Ulrike Berns from Kobe was at the piano, and during the offering (taken by four young German girls) she played a beautiful rendition of Chopin's "Fantaisie-Improvisation." The international flavor of the occasion was enhanced by a group of seven missionaries from Sweden who sang, with guitar accompaniment, a Swedish folk tune, a song urging us to obey God's command to go forth with the Gospel as others have for generations before us.

Others who took part in reading Scripture and in prayer were Miss Marjorie Waller (Japan Evangelistic Band), Miss Sylvia Whitman (Japan Advent Christian Mission), and Miss Grace DeCamp (TEAM).

Good fellowship brought a lovely afternoon to a close as the 50-60 ladies present enjoyed the tea and delicious cakes brought by the participants and spread out attractively on a table prepared by several of the women.

Achieving Church Growth Today



LAVERN SNIDER

Dr. Lavern Snider shared the presentation that follows a few years ago at the JEMA Plenary Session. He has updated the article for publication in Japan Harvest of which he is a contributing editor.

"It is better to light a candle than to curse the darkness." This proverb I heard several years ago and it has proven of real value in my life and ministry.

About thirteen years ago under JEMA sponsorship, mission leaders met twice to try and resolve problems which confronted missionaries and missions at that time. Many missionaries were very discouraged at the little or no church growth. Socio-psychological factors seemed to preclude the possibility of growth. Tense relationships had developed between churches and missionaries. How missionaries longed to once again see the precipitous church growth that was observed at the close of World War II.

During times of discouragement it is easy even for God's servants to curse the darkness. Not only missionaries but pastors and denominational leaders as well may fall prey to this temptation.

The proverb to which I call attention states that it is better to light a candle than to curse the darkness. In the following paragraphs I want to light some candles for the benefit of the Japan missionary community.

1. *The first candle is the light that shines brightly from God's Word.* In Jeremiah, chapter one, verses eleven following, in a vision Jeremiah hears God say, "What do you see?" Jeremiah replied, "I see a rod of an almond tree." Then the Lord said, "You have seen well, for I will hasten my word to perform it." The advent

of almond tree blossoms signaled the beginning of spring, and spring brings hope and new vigor. In this, God was saying to Jeremiah, "Look, there is hope because I am going to act on your behalf and on behalf of my people." Jeremiah knew that God was alive and active in the world.

In verse 13 God asks a second time, "What do you see?" Jeremiah's response was, "I see a seething pot." In explaining the meaning of the vision God told Jeremiah of the terror that was soon to break all around. In verses 17-19 God tells him not to be afraid for God would prevail over the enemies of Israel and give Israel victory.

The order of progression in this dialogue between God and his servant Jeremiah is significant. First that God is alive and is about to act, then a revelation of God and of His power. Jeremiah did not need to be overcome by the darkness which surrounded him. Here is a lesson for us today. Before we look at the darkness that surrounds us, at the problems which confront us and at the immensity of the task before us, we must see God. We must allow Him to speak the words of encouragement that we need.

The scriptures are the candle in the darkness. In I Corinthians 16:9 (Living Bible) we read, "There is a wide open door for me to preach and teach here. So much is happening but there are many enemies." One may read this verse in different ways. You may choose to emphasize

the wide open door, the opportunities for preaching the gospel and the positive happenings that are taking place. If it is read in this way, less emphasis will be placed on the many enemies which are present. On the other hand, you may choose to emphasize the many enemies, the evil happenings and give little emphasis to the wide open door for preaching and teaching in Ephesus. Paul deliberately chose to emphasize the positive elements in his ministry, the wide open door. While he recognized the presence of enemies, he focused on the power of God and the inherent power of the gospel. Paul's rugged determination to focus on the positive was a contributing factor in his success in proclaiming the gospel and in winning converts.

2. A candle that was lit for us who were privileged to attend the earlier strategy conference was *the necessity of increasing the number of small churches rather than cursing the darkness of static church growth.* Mission leaders concluded that since there were many socio-psychological factors which seem to inhibit growth beyond fifty or seventy-five members that it would seem wise to accept this fact and establish a large number of smaller churches.

When our family moved from the campus of Osaka Christian College, we decided to locate in an area where there were no churches and begin witnessing to our neighbors. While this necessitated commuting to the College, our principal place of work, we have been able to invite

people for Bible studies, regular worship services and in various ways share the Christian message. Whenever I have opportunity I encourage the establishment of small clusters of people for Bible study and fellowship. Out of these clusters will emerge new churches I believe. In preparing the manuscript for my book, *It's Happening In Japan Today*, I found that churches that are experiencing growth have these small fellowships sometimes called branch churches or daughter churches.

3. *A third candle that God has shown me to light is that of writing to dispel ignorance of misinterpretation.* Consequently I wrote two books entitled *Whose Ministry* and *It's Happening in Japan Today* to share information that I believe will help to dispel the darkness of static church growth.

From my observance of many churches in Japan, the church's ministry is an active pastor and relatively passive laymen. In *Whose Ministry* I endeavor to show from the scriptures that ALL Christians should be actively participating in the church's life. In the Foreward section of *It's Happening In Japan Today*, I mention the pessimistic outlook of many church people, that is, that church growth cannot happen in Japan to the extent that it is happening in some other countries.

About four years ago a new career missionary attended the annual JEMA meeting with me. I cautioned him about the pessimistic attitudes that he might hear expressed unintentionally by missionaries for I did not want his evangelistic fervor dampened. Yes, even missionaries can become inflicted with pessimism, cursing the darkness rather than lighting a candle.

Through the study of the scriptures I am convinced that even adversaries cannot prevent the spread of the gospel if we have a will to see the gospel proclaimed. The New Testament church faced formidable adversaries - intellectuals at Athens, lions at Ephesus, frequent stonings and beatings, satanic oppression of many varieties, but through it all the Christians had an indomitable spirit. Pastor of the Yao Evangelical Free Church, Rev. Ken Horiuchi says that he firmly believes that church growth can take place in Japan today and his church attests the truth of his assertion.

4. *The fourth candle that I want to light is that every Christian is to be a servant of the gospel.* New Testament writers frequently speak of the lordship of Christ, of a master-slave relationship. E. Stanley Jones often held up three fingers when he began to address a congregation. What was the meaning of this gesture? Jesus is Lord.

If you are wondering what relevance this servant-of-the-gospel concept has to the subject of church growth, let me explain. I believe that it is basic in determining the many facets of church life. For example, the financial support for the full-time servant of the gospel, pioneer evangelism, prestige and position, church-related kindergartens and nurseries, teaching a foreign language in the context of the church, a church scouting program as well as many other things. Do these further the gospel or are they simply an end in themselves? The Funabashi Immanuel Church chose to disband its kindergarten and turned it over to private sponsorship because of the constant danger of its becoming an impediment to the essential ministry of the church. Further, I believe that this servant-of-the-gospel concept has something to say about the relationship of culture and Christian faith. For example, what does one do when a cultural pressure conflicts with biblical truth? Kanzo Uchimura said that he loved two J's, Jesus and Japan. Did these two loves ever come into conflict for him or for Christians today? *Christianity Encounters Japan* and *Japanese Religiosity* authored by Joseph Spae, *Biblical Encounter with Japan's Culture* by Charles Corwin, and Takaoki Aikawa's book entitled *The Mind of Japan* can help clarify for us the problem of Christianity and culture in conflict.

5. *Lack of money is not an impediment to progress is another candle which I would like to light.* How to build churches without money was discussed at a mission leaders' strategy conference. The conclusion was simply that if people are soundly converted and taught stewardship of life there will be both time and money available for the needs of the church.

In the case of five of the eight churches mentioned in *It's Happening in Japan Today* laymen donated land for branch churches. In one

case, a layman wanted to provide money for both land and building but was limited lest his generosity deprive others of the blessing of giving. This type of personal involvement in planning, working, reaping the harvest and receiving the blessing from direct participation develops greater financial involvement as well.

6. *Another candle is the importance of understanding and believing in harvest theology.* Donald McGavran reminds us that the church must not be satisfied with seed sowing alone; there must be progression towards the harvest and the reaping of it. Jesus taught this in the parables of the lost sheep, the lost coin and of the lost son.

What farmer sows seed without adequately preparing the soil first, without cultivating and nurturing the tender plant and then gathering in the harvest? And what farmer overlooks projecting the harvest yield and relating the yield to the cost of time and effort to produce it? As churches, we must determine ultimate and lesser goals and decide how these can best be achieved. Following are some considerations which may be helpful in this regard.

- Is goal-setting biblically and theologically justifiable?
- Who should set the goals?
- Is the congregation committed to these goals?
- Are goals which have been set measurable?
- What are the means for reaching them?
- To what extent is the church's constituency committed to employing these means?

7. *The seventh candle is that planning is not a substitute for action.*

In June, 1982 Japan had its second all-Japan Congress on Evangelism. I trust that this was not just a time to talk about evangelism but a time to inspire the church to take action, action that will result in many people being won to Christ throughout this nation.

Missiologists are giving increased attention to relatively unreached areas of the world as far as the number of Christians is concerned. While Japanese churches are sending missionaries to other countries (this is commendable and stimulating for the Japanese church itself) Japan as a country remains relatively unreached according to missiologists. The Institute of Japanese Studies recently established at the United States Center for World Missions at

Pasadena, California, is endeavoring to awaken people to this fact. If the Christian Church is to grow in Japan there must be a reordering of the church's priority system and a concentrated effort in evangelism.

8. *A further candle which I want to light is that of improving the atmosphere in a local congregation.* One can quickly detect the difference in atmosphere between a non-growing and a growing church. Perhaps the following questions will clarify the meaning of "atmosphere."

- a) Does the church have a growing responsibility list of persons?
- b) How does the church welcome newcomers to the Sunday worship service and other church activities?
- c) To what extent is the church aware of the multiple needs of people?
- d) How does the church attempt to meet these multiple needs? For example, needs of single people, the aged, the handicapped.
- e) Are people more important than program?
- f) Does the church give opportunity for the church's constituency to discuss freely and openly all aspects of the church's life and ministry?
- g) Is responsibility shared as widely as possible or does such sharing represent a threat to the pastor and other leaders in the church?
- h) Is the property kept in good repair? Is there adequate attention given to aesthetics?
- i) What provision is made for periodic evaluation in the total life of the church?

It is my firm belief that improving the general atmosphere of the church will contribute to the church's growth.

9. *The next candle that I would like to light is that of comprehensive adult education for every congregation.* With the increasing adult population in the world, the church must not neglect the educational needs of adult Christians for their ministry roles. (Eph. 4:11, 12) The phenomenal growth of the Korean

church is due largely to the fact that each church has its own mini-theological seminary or Bible school where its adult membership can engage in a variety of educational experiences. Growing churches in Japan have an educational program for the adults as well as for the children and youth.

Laymen want to learn and are capable of participating in theological study which will assist them in their church involvement. Regent College in Vancouver, Canada and New College at Berkeley, California have instituted theological programs for professional laymen.

The educational program for adults in the church context will include instruction for unbelievers as well as for believers. Each church will decide the specifics of adult instruction - subjects, length of course time, instructors, methods of instruction. Always improvement in teaching and learning should be desired.

A growing church will include in its curriculum generous elements of training for church growth activities such as training and discipleship, home visitation, counseling, the leading of Bible studies and home meetings and even the making of friends. Ezra Vogel's recent book, *Japan as Number 1*, makes us aware of the potential resident in Japan's laymen of winning this nation for Christ. To do this work laymen need to be enlisted, trained and deployed.

10. *The final candle which I wish to light is the necessity of a pervasive, spiritual dynamic in the church.* Without such a dynamic at work the church remains static, lacking vitality.

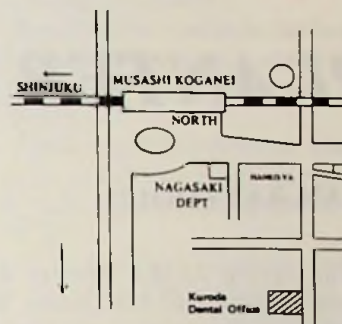
The growing churches that I have visited here in Japan have this dynamic, their members possessing a strong faith in God which in turn produces a spirit of optimism, unity, mutual trust, discernment and a willingness to venture.

I trust that these small candle lights will shed further light on what all of us want to see - more people coming to know the Light of the World, Jesus Christ, and to build a strong church for the honor of His Name.

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THE CHURCH PLANTER

STAN BARTHOLD

The Spring JEMA Pioneer Evangelism Workshop held at the Tokyo Baptist Church had Missionary Stan Barthold from Osaka as its speaker. The outline that he presented provides much food for thought. Why not go through the check list to see where you stand.

I. His Conversion

I was converted to Christ in February of 1947. At the time I was stationed in Camp McGill, Yokosuka, with the US Army. It was under the messages and ministry of Chaplain Eugene McGee (Christian and Missionary Alliance) that I came to know Christ as my Lord and Saviour. I was in Japan with the US Army until January of 1948 and had almost one full year of attending Bible classes during the week, going to the GI Gospel Hour in Yokohama on Saturday nights and attending chapel services on Sundays.

II. His Credentials

A. *Education:* I attended Columbia Bible College (Columbia, SC) from the fall of 1948 and graduated in May of 1952. In the fall of 1952 I entered Wheaton Graduate School and graduated with an M.A. in Theology in August of 1955. After coming to Japan in June of 1956, my wife (Mary) and I studied the Japanese language for one year in Karuizawa and one year in Tokyo.

B. *Evangelism:* Our church planting experience commenced in the fall of 1958 when we moved to Takamatsu in Shikoku. We were there for almost three years and helped in two developing churches – one in Takamatsu and the other in Sakaide.

During those three years we worked with other missionaries and helped start churches in Tadotsu, Zentsuji and Kannonji.

In the spring of 1962 we moved to Ibaraki Prefecture and worked for four years with three developing churches. In the spring of 1966 once more we moved – this time to Toyonaka City in Osaka. With the fine assistance of an outstanding single lady missionary we started a church there from zero. We worked in this church for a little over 10 years and then turned it over to a Japanese pastor. After this we moved to Shukugawa and for eight months helped there in a developing church. It was in September of 1977 that we moved to our present location in Kuzuha (Hirakata City-Osaka) and started a high-rise church in our own apartment. We are now in the fifth year of this church which for the past one and a half years has had its own apartment for the church meetings.

In the past 26 years we have been on furlough four times for a grand total of two years.

III. His Concepts

A. *Church Planting on the level!*

1. The Japanese are by far the best for pastoring churches in Japan, but missionaries are good for pioneering them.

2. English is an effective tool in making initial contacts, but should be dropped at least after the first two years.

3. Missionaries have a unique way of attracting all sorts of people to themselves, but as soon as possible these contacts should be tied into the group-church being planted.

4. Missionaries should have their English classes as close to their main Sunday services as possible. This has to do with both time and place.

5. Missionaries should use as few gimmicks as possible in making contacts and getting people into the church.

6. If at all possible, the missionary who is planting the church should do the preaching from Sunday to Sunday.

7. One secret of successful church planting in Japan is to have close contact, trust and co-operation with Japanese pastors and/or a Japanese association.

8. At the same time it seems the better part of wisdom for most missionaries not to work directly with a Japanese pastor or even another missionary family in planting a church.

9. It is a huge help to have a wife who can speak Japanese and teach the Bible in Japanese.

10. It is necessary that the mis-

sionary who is planting the church move away from the church once it has been turned over to a Japanese pastor.

11. The church-planting missionary should carefully prepare his congregation for the calling and coming of a Japanese pastor in the four following ways:

(a) Prayerfully (c) Financially
(b) Psychologically (d) Practically

12. When once the Japanese pastor has been called, then the missionary should have him officially installed as a pastor of the church and after a brief period of orientation promptly leave town.

13. The ideal time for the church-planting missionary to be in a church seems to be from 5 to 10 years.

B. Church Planting on the Rise!

1. There are many high-rise apartments in Japan that missionaries must consider as strategic centers for urban evangelism.

2. It is vitally important that the church planter live in the high-rise apartment complex where he plans to start a church.

3. It is equally important that this high-rise apartment complex be close to a station where express trains stop.

4. The church planter should be willing to open up his own apartment at the initial stages of the church planting experience.

5. It would be excellent if some kind of Bible class or home Bible meeting could be held in the high-rise apartment for an extended period of time before the church is started there.

6. The church in a high-rise complex should seek to have a balance between those living in it and those living away.

7. The high-rise church is in reality an underground church far above ground – and we need this kind of church in Japan too!

8. The high-rise church should do next to no advertising.

9. If at all possible, the church planter moving into a high-rise church-planting situation should try to arrange a policy whereby the church pays rent from the very beginning and eventually buys the apartment from the church planter or his association.

IV. His Concepts for all Sorts of Church Planting in Japan.

1. The missionary should be careful not to give one person (man or

woman) too much attention or responsibility at the beginning.

2. The missionary should avoid "gaijin clingers" like the plague.

3. The missionary should constantly keep in mind the fact that a Japanese pastor is going to follow him and eventually lead the church that he is planting.

4. As soon as possible most of the contacts for the church should come from folk already in the church – and not the missionary.

5. Small Bible studies in the homes of baptized believers are small stepping stones leading up to and into the church.

6. Every baptized believer should be given a responsibility according to the gift that the Holy Spirit has bestowed.

7. The church planter should maintain daily devotions and ask the Lord for victory over discouragement in church planting.

8. High-rise evangelism has its ups and downs too!

9. Japan is wide open for church planting and we need to pray for "truck loads" of new missionaries who will feel called to do just church planting!

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Church Planting by a Team

MYRON HEGGE

I welcome this opportunity to share some thoughts with you relative to church planting by a team of missionaries. In Europe on TEAM's France, Spain and Italy fields, this is called "the cluster method of church planting." A quote from the May/June, 1981 *Horizons* explains, "Instead of working independently, missionaries share responsibilities in each place. Thus, each can use his or her particular gift to its fullest potential. The churches, too, can support one another's efforts."

Not having visited any of these fields, I am not certain just how the missionaries work together in Europe, but it sounds very much like the way we worked together in Niigata City when we were there. And I should say that most of what I say is based on our experience in working together with others in Niigata. Since then we have worked pretty much alone. That is, we have been the only TEAM missionaries assigned to church planting in a given city. At times we have been able to work with a Japanese pastor, and we have enjoyed and been helped by other TEAM missionaries coming to minister at our churches, but we have had the responsibility for the work. As we look back, I would still say that I prefer to work as a member of a team, I believe we can function more effectively that way, and we would have continued to do so had that been possible.

The Composition of a Church Planting Team: I feel that the ideal is to have at least two missionary couples; three would be better, working together in a given city or area. Also single

ladies (or men) could serve with the team. I know that some of our couples have served very effectively in church planting, and some feel that a husband and wife constitute a team – and I surely am not opposed to that, for I wouldn't have made it alone. Thus I would not say that working as a team is the only way to do church planting, but I do believe that we can be more effective working together with others.

Scriptural Examples:

1. When the Lord sent out His disciples, both in the sending of the twelve, and in the sending of the 70, He sent them two by two. When He sent disciples on even simple errands, Jesus sent two of them. When He sent them to get a donkey on which He could ride into Jerusalem, for example, He sent two disciples. And when He sent some to find an upper room in which He could observe the Passover Supper with His disciples, He sent Peter and John.

2. In Acts the first one of whom we read that left Jerusalem to minister elsewhere was Philip. He went down to Samaria, evidently alone, and had a very effective ministry there. However, when the church in Jerusalem heard that people in Samaria had received the Word of God, they sent Peter and John down to assist Philip.

3. In Acts 9:32–10:48 we read of Peter's ministry in Lydda, Joppa and Caesarea. He was the only apostle, but he did have certain brethren from Joppa with him when he went to Caesarea (Acts 10:23).

4. In Acts 11 we read of how believers other than the apostles went as far as Antioch preaching

the Word as they went. As a result, a great number believed and turned to the Lord. When word of these happenings reached Jerusalem, the church there sent Barnabas to Antioch. When he saw what the Lord was doing there, he rejoiced, but almost immediately set off to find Saul. He found him and brought him back to assist in the ministry there.

5. In Acts 13:1–4 we read of how the church in Antioch, directed by the Holy Spirit, sent out its first missionaries to go to other countries. They sent Paul and Barnabas; and Mark went with them for the first part of their journey. On the second trip, Paul and Barnabas parted company – because their ideas regarding John Mark were different. But they did go out: Paul took Silas, and Barnabas took Mark. Later in his travels Paul added others to his team, first Timothy, then later Luke joined them so that the first missionary endeavor in Europe was begun by at least four men. Later in his travels, Paul at one time had at least seven men with him, Acts 20:4. Also he worked with others, such as Priscilla and Aquila, and he mentions Euodia and Syntyche, two ladies at Philippi, and Clement and other fellow workers. So it was not Paul's practice to work alone. Rather he often had several others with whom he labored.

This is far from the whole picture of how the early Christians functioned in evangelizing and planting churches, but it does serve to show that the general practice was for at least two and often more to work together.

Practical Reasons: - Which I believe are also Scriptural.

1. The Lord by the Holy Spirit gives different gifts to different members of His Body. Thus one person can minister to a church in one way, and another person can minister in another way, e.g., one may have the gift of an evangelist, and another the gift of teaching. Another may be gifted in personal evangelism or in reaching children. Ephesians 4:11, 12 indicate that different gifts are needed to equip believers for the work of the ministry, or we could say to establish churches. The teaching of Romans 12, 1 Corinthians 12, and Ephesians is that the church should function as a body. In church planting we seek to develop churches so that the various members can function by working together, but should we not also function as a body in planting and developing those churches? What better method can we use to teach than our own example?

2. In working together as a team, we can meet together more regularly for prayer, Bible Study, and to plan for our work. We need to encourage one another, to pray together, and to complement one another's

ministries. Eccl. 4:9, 10 "Two are better than one, because they have a good reward for their labor; for if they fall, the one will lift up his fellow. But woe to him that is alone when he falleth; for he hath not another to help him up."

3. Though one missionary may have the main responsibility for a certain church, if others also minister there, believers will not be so apt to become attached to just one person or one couple. This can help to cut down the number of dropouts that sometimes occur when the work is turned over to a national pastor.

4. In the matter of furloughs, a church will not have to be left without someone to minister when one missionary or couple goes on furlough. Other missionaries who are already in the area and acquainted with the work can fill in or assume responsibility during the time of furlough.

5. Financially, two or three couples working together can pool their resources to help in getting a church started in a given location. Later, their financial efforts can be concentrated to help still another church.

6. When a church becomes strong enough to support a pastor, he can

be added to the team, and the work expanded to other unreached areas. As national workers join the work force, or the team, it will be necessary to meet with them regularly for prayer and planning. In Niigata an *Unei linkai* (or Administrative Committee) met at least once a month for fellowship, prayer, and planning for the work. This committee is still functioning among the churches there.

Locating a Missionary team:

A church planting team such as we have mentioned could function in one large city, or in smaller adjoining cities. By planting several churches in one locality, these churches can fellowship together, pray for one another, and work together in evangelistic efforts such as citywide crusades.

In conclusion, it is recognized that not all missionaries would want to work as part of a team. Some feel that they can work better alone.

Also in working together, missionaries will have to decide upon some method of decision making in which all can have a part. This may take a little longer, but I believe it is better when more can pray, plan and work together.

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Church Planting Suggestions

JACOB FRIESEN

We grow old too soon and smart too late. I have been naive enough to think that nearly any Japanese man with a Bible College or seminary stamp on him would bring improvement and growth to anything I leave. I now believe that that is nearly never true – except where my efforts have shown obvious failure. By the same token, to go through the motions of placing an emerging church into a native organizational framework, is certainly no guarantee for spontaneous growth. The frame was not built to fit the fruit; and the nature of the social soil in Japan, perhaps more so than in most other climes, coerces a conformity to the established framework. Do not expect the “framework” to do the conforming and making adjustments to accommodate a culture you may have been comfortable with but which is significantly foreign within a generally acceptable native church structure. In other words, a church begun without the help or involvement of a Japanese pastor or church is going to be subjected to progressive change as soon as that church is transplanted into the native soil, and the oversight moves out of missionary hands into those of a native pastor. The urge for change will be largely at the insistence of the pastor unless, of course, he happens to be an accommodating product of the missionary’s own work and training. In looser, less “denominational” groups the local church will tend to take on a more autonomous stance; but even here as their identity becomes denominationally recognized, the inclination to move out of the “missionary culture” and into compatibility with the native soil will also become the

choice of the group.

For an example, while the *Seika* is a perfectly acceptable hymn book for use in a Sunday morning worship service, and certainly better suited to group singing in part harmony, once the transition from missionary care to that of native affiliation is on course, the average group will switch to the use of the *Sambika* for the worship service. The reason for the change is that the *Sambika* is the universally accepted hymn book for worship services in Japanese churches. *Seika* are used evenings! I am, of course, making observations regarding transitional trauma that often exist where the church has been planted without the initial help of a pastor or church.

The Japanese is uncomfortable outside of a socially recognized *status-quo*, and the church, too, falls prey to unhappy repercussion when that system is threatened with change. So long as there is a missionary presence to identify with, the group is content to interrelate, to sponsor vision and to grow as an entity independent of the orthodoxy around them. The incoming pastor however, where not an integral product of the group, will agitate for change towards an image he can be comfortable with.

There is a very significant difference in the level and intimacy of relationship between the church laity and their “missionary-pastor” and that of the run-of-the-mill church with their Japanese pastor. There is also a significant gap in the attitude of the congregation towards the missionary and the pastor who comes in to inherit a work where the planting was done in his absence. Because of this inevitable climate,

church planting done without a church or pastor will need to budget for a considerable period of grooming, either of the group in anticipation of the impending change, of the pastor prior to his assuming the leadership position, or of both. A protracted period of time under the missionary’s oversight is helpful. Otherwise, expect conflict and loss as a calculated fallout!

We pioneered a work in a rural area with initially singular success. The evangelistic services we conducted to spearhead the venture drew overflow crowds, and decisions to receive Christ and then for baptism were beyond even our expectations. Our rented church facilities soon drew encouraging attendance, and the magic number of twenty was soon reached and maintained. A pre-furlough placement seemed the heady way to go, and the personnel were soon recruited. With the placement, however, came also the withdrawing of the “security-figure” missionary, and nearly immediately an application of “native-soil” discipline. This no doubt was necessary because of inadequate pre-transfer grooming, but devastating nevertheless because of an unfortunate ignorance of the nature of the preparation required, both of the group, and of the incoming leadership. The group began to disintegrate under the unaccustomed pressure, and eventually the missionary presence was invited to re-assume leadership. The current climate in this group is happy, and growth horizons are encouraging. A grooming for impending change is on course and awareness of that coming change is evident.

In another situation, a pioneering

effort was launched in a small city of 100,000 people. Initial growth was discouragingly slow, but as converts were given, and baptisms brought a nucleus of strength to the body, we initiated a move to invite native assistance. The leadership of the group remained in the hands of the pioneer missionary, with several areas of responsibility assigned to the incoming "pastor-in-the-making." Church business meetings, meetings with the church executive, were chaired by the missionary, but prior to all decisions there was conference with the assistant. Wherever possible, his opinions and feelings were heard and honored. The initial pulpit responsibility was shared on a three-to-one arrangement with the missionary carrying the heavier load, but this was soon changed to a bi-weekly respon-

sibility. Nearly from the beginning the assistant was given areas of responsibility where he was totally free to put into practice his own ideas in outreach. This relationship was extended to a period of one year. At the point where there was an obvious mutuality of confidence and respect, the final transfer to Japanese leadership was made. He is now the official pastor of the group, though at his request I still share speaking responsibilities with him at the church's Thursday evening prayer service, and continue to teach a weekly English Bible study for contacts. The transition has been smooth and happy.

I have not had the experience of planting a church from the very outset with a Japanese pastor or church. It would be my observation from experiences such as I have

referred to, however, that the lines of responsibility and authority need to be clearly defined. Where the church or pastor is the prime mover in the planting endeavor, the missionary will need to honor that initiative, and concentrate on a contributive area of outreach that is his own to develop, but which is totally supportive of the planter. The same needs to be true in a reversal of the initiative position.

Our Japanese brethren regard us as missionaries – not pastors. According to their interpretation of the office, a missionary may pastor a church, but a missionary may not be a church pastor! You may be inclined to rebel at that bit of logic, but if you are going to plant churches in Japan you may as well knuckle under and play ball with their rules. After all, we *are* using their ball park!

THE MISSIONARY'S SONG

1. My Lord, you have given the burden,
You've given the seed unto me,
And now at the start of my service
I'm giving myself unto thee.
Giving, giving, I'm giving myself unto thee.
2. I've gone where the soil was abundant.
I've preached the Good News loud and free,
And now at the start of my furlough
I'm trusting my contacts to thee.
Trusting, trusting, I'm trusting my contacts to thee.
3. I've watered and tended the seedlings.
I've prayed that you love them through me,
And now as I stand here before you
O bring forth the increase to me.
Bring forth, bring forth, O bring forth the increase to me.
4. The devil has never been idle.
Sown tares in the field as you see,
But now in your infinite mercy
Give power for victory to me.
Power, power, Give power for victory to me.
5. You've given me fruit for my labour.
I've gathered the souls that you see,
And now as I wind up my service
I'm bringing the sheaves unto thee.
Bringing, bringing, I'm bringing the sheaves unto thee.

Vernon H. Stobbe

Can be sung to the tune of "My Bonny lies over the Ocean."

God is building His Church

EARL & NELDA TAYLOR

It was Sunday morning. Two car loads of a farm family arrived early for the morning worship service. There were eleven in all, and we had had no previous contact with any of them. The two grade school children were put into Sunday School class and the adults were taken into a small room for instruction by one of the church members.

As the story began to unfold, we found that they were from a clan of farmers who live in Kawasaki-machi, about a 45-minute drive from the church. The leader of their family had been in the hospital in Osaka and had been led to believe on Christ through the efforts of Rev. Kashima, who pastors one of our Osaka churches. Kashima Sensei had not only introduced them to Christ, but had told them that it would be necessary for them to give up their former forms of worship and instructed them to burn all the Buddhist and Shinto altars and god shelves. They admitted that they had some doubt about burning these things but they were assured that if they did so in the Name of Jesus, all would be well. And they said: "Sure enough, when we put the match to the pile, it all went up in a whirlwind of smoke and we have had no more fear about it."

They went on to say, "We don't know much, except that we formerly worshipped false gods and now we have found the true God." They asked for Bibles, *Seikas* and tithing envelopes. When they came out of the conference room with tithing envelopes in their hands on their way to the worship service, the pastor thought the believers had been overly zealous and told them that they could

wait and ask for God's leading about paying tithes. They answered that Kashima Sensei had instructed them to ask for tithing envelopes and so they began to pay tithes from their first attendance at worship.

When we realized that these folks were from a small farming village, I remembered something that Hatori Sensei had said to a group of missionaries some years ago. He told us that there were very few farmers or fishermen in the church in Japan and he went on to tell us of how hard these groups are to reach, due to their strong ties to their local cooperative organizations. God in His sovereignty is reaching over the barriers.

At this point the families of three brothers are faithful in attendance to worship and have so far resisted attempts by their local farmers' co-op to persuade them to give up their new-found faith. A few weeks ago a group of the leaders of their farmers' co-op came and for three hours tried unsuccessfully to persuade this family to give up their faith. (Note: A phone call to Tokyo since the writing of this article advises that one of these brothers is being baptized. Readers are asked to pray for the entire clan.)

We read in the Book of Acts that on the day of Pentecost 3000 souls were saved. We read also, "And the Lord added to the church daily such as should be saved." We have observed that the Japanese usually respond to things in groups: a school class, a students' club, a neighborhood association, the employees of one whole factory, etc.

This is a day to be encouraged. God Is building His church!

1983

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PLAN NOW TO ATTEND

*For full schedule
see inside front cover*

JEFC High School Evangelism

Missionary Stan Conrad made the presentation that follows at the 1982 KARUIZAWA JEMA CONFERENCE.

STAN CONRAD

When Pastor Ken Horiuchi came to the Evangelical Free Church in the early 1960's to pastor the Yao EFC he brought with him a vision for High School evangelism which he in turn had received as a Hi-B-A worker. Pastor Horiuchi saw the potential in a co-ordinated program of high school evangelism in the local Free Churches that would be geared to the local church. He had heard of the name "Young Life" in America and so wrote for permission to call the Free Church program "Young Life Club" (YLC). This was granted and from a small beginning of seven churches it is now used in almost all of the 31 EFC churches in Japan.

Each local meeting consists of singing, testimonies, and Bible study. Most groups use the Hi-B-A texts and in the Kanto District they have their own song book including Christian folk songs. The key to the success of the local program is the amount of total participation.

One key to the success of YLC has been the District level organization. Each church appoints its representative and these together with a pastoral advisor appointed by the District usually meet on a monthly basis. At this meeting the primary emphasis is on training, including advice for leaders as well as information and guidance on high school evangelism and discipleship. For instance, a continual emphasis on enthusiasm as well as the importance of discipline is a must. Another important matter is that of planning. In the Kanto the District program is represented by three camps per year (Spring, Summer, and Winter) with an average of 100, 120, and 80 respectively. Camps are a key factor in building the identity of YLC as well as being a fertile place for evangelism.

In addition to camps there is the Annual Young Festival which drew between 800-1000 in the Kanto last Fall. Again the emphasis is on a program that will appeal to the youth and yet emphasize evangelism. Another District emphasis is the YLC Missionary Rally usually held in the Winter in the Kanto. Last year over 100 came to be challenged by overseas missions.

One recent area of activity for the Kanto YLC has been the involvement in pioneer evangelism. Several years ago over 60 YLC young people gathered in Kawagoe to help this new work by canvass and tract distribution. Pastor Yajima reported that this ministry attracted considerable response and helped make the new Free Church known in the area.

YLC is just about totally self-supporting. There is a 5% camp subsidy that comes through the District but the other activities are self-supporting. Tickets are sold to raise the budget for the Young Festival and free will offerings meet the expenses of the missionary rally.

There are two basic goals of YLC. The first is that of high schoolers reaching high schoolers. Because high schoolers in Japan are comparatively quite open much emphasis falls on evangelism training. The other goal is to challenge Christian young people to commit their lives to the Lord. We have numbered among our leaders those who made their commitment for Christian service while they were high school students.

We believe YLC has been as successful as it has because it has emphasized evangelism, built on a sense of "identity", and it functions as a "lay organization". To witness the enthusiasm that the high schoolers have for YLC is to know that God has used this work to reach many high schoolers for Jesus Christ. Maybe your church needs a similar program to YLC for reaching high school young people.

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