

Volume 35, Number 1, 1985

JAPAN HARVEST

The Magazine for Today's Japan Missionary




**THE AMBITIOUS MISSIONARY
DEPUTATION HELPS
CHURCH PLANTING HANDBOOK (3)**

The Official Organ of the Japan Evangelical Missionary Association

JEMA SUMMER CONFERENCE

KARUIZAWA

"TO KNOW HIM, TO MAKE HIM KNOWN"

Sunday, July 28	DAILY PROGRAM	Monday, July 29	Tuesday, July 30	Wednesday, July 31
KARUIZAWA UNION CHURCH 9:15 - 10:15 Sunday School (age 4 and above) 10:30 - 11:50 WORSHIP SERVICE Rev. Wendell Grout	8:45 - 9:00 AM Pre-session PRAYER TIME 9:00 - 10:30 SEMINAR HOUR	PRAYER TIME PRAYER TIME PRAYER TIME	PRAYER TIME PRAYER TIME	PRAYER TIME
Dr. David Hellyar, Professor of Missions, Trinity Evangelical Divinity School, Deerfield, Illinois, USA	10:30 - 10:50 FELLOWSHIP TIME (Tea and Coffee)	Informal Fellowship	Informal Fellowship	Informal Fellowship
 7:00 - 8:30 Rev. Wendell Grout	10:50 - 11:50 BIBLE HOUR 2:00 - 4:00	Dr. Wendell Grout, pastor, First Alliance Church, Calgary, Alberta, Canada	LADIES' TEA	
	6:45 - 7:00 - 8:30 Pre-session Prayer INSPIRATION HOUR	Dr. Hesselgrave	Dr. Hesselgrave	Dr. Hesselgrave

Note: Make your own arrangements for accommodations. KCC (Karuzawa Christian Center) offers reasonably priced meals and lodging. Make your reservations early by calling KCC. Tel: 0267-42-2320



JEMA SUMMER CONFERENCE KARUIZAWA July 28-July 31

This year's JEMA Summer Conference which will again be held in Karuizawa, should prove to be a time of challenge and blessing. A detailed schedule is printed on the opposite page. Please make your own arrangements for accommodations.

Guest speakers are Dr. David Hesselgrave and Rev. Wendell Grout.

Dr. Hesselgrave, professor of missions at Trinity Evangelical Divinity School, was a former Japan missionary with the Evangelical Free Church. Dr. Hesselgrave is a prolific writer. His latest book is *Counseling Cross-Culturally*. A very stimulating article by Dr. Hesselgrave, written especially for the Japan Harvest, appears on page 20 of this issue.

Rev. Wendell Grout is presently the Senior Pastor of the First Alliance Church of Calgary, Alberta, Canada. His ministry is to a growing congregation of over 1,000 people that come from a very interesting cross-section of the business and professional life of one of Canada's most vigorous cities. Rev. Grout serves on the Board of Directors of the Canadian and Missionary Alliance in Canada.

Since his coming to First Church, the congregation has given birth to two daughter churches, built a retirement center and established a Christian school with an enrollment of over 300.

Rev. Grout speaks extensively in conferences in Canada and the States. His preaching career has been characterized by practical Bible exposition.



KARUIZAWA UNION CHURCH INVITATION

COME to Karuizawa this summer - enjoy the cool mountain air and the green of the woods
EXTEND your vacation beyond KARUIZAWA JEMA and DEEPER LIFE Conferences and
ENJOY the pastoral ministry of
Dr. JOHN MURRY SMOOT



Dr. Smoot is to preach on three consecutive Sundays, i.e., August 11, 18 and 25 (morning and evening).

For the past two years Dr. Smoot has ministered to the interdenominational community of Bangladesh. Prior to that (from 1949 until his retirement in 1983) he was the pastor of Central Presbyterian Church, Baltimore, Md., U.S.A.

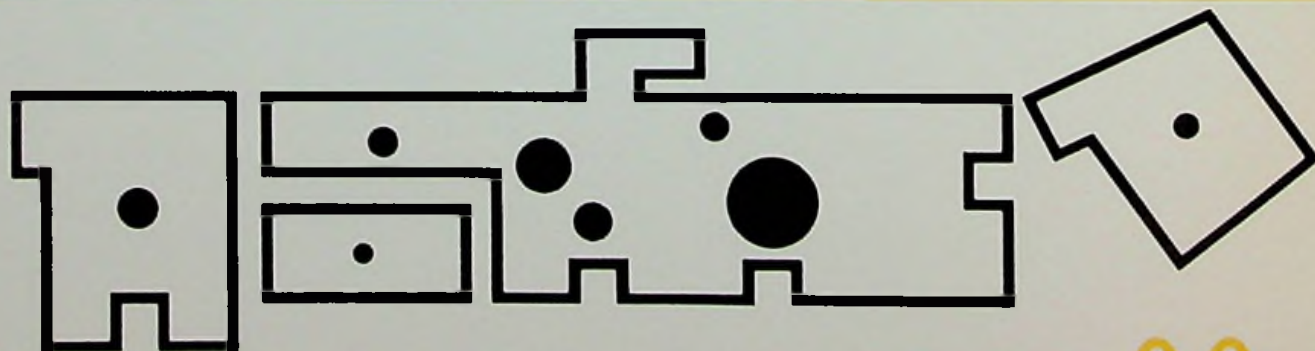
Note: Carpenters have been busy improving the appearance of KUC. A neon cross has also been added as a permanent witness of His saving grace. COME and see for yourself!

**Next time
you're in town
treat yourself
to a good hamburger.**



Say, a Big Mac... all beef.
And golden U.S.-style French fries.
Or a Filet-O-Fish.
With an eatin' thick McDonald's shake.

Come home. Eat at McDonald's



As of May, 1985 477 stores



JAPAN HARVEST

The Magazine For Today's Japan Missionary

1985, Volume 35, Number 1

TABLE OF CONTENTS

2	JEMA President's Page	Verner K. Strom
3	Editorial	Siegfried Buss
4	The Ambitious Missionary	Calvin Hanson
6	Japan as a Goal for Foreign Missions	Doug Abrahams
11	Church Planting Handbook (3)	
11	The Characteristics of a Church Planting Pastor	Don Wright
	Qualities Required for a Successful Church Planter	Tokio Satake
14	The Man God Uses	Joe Gooden
15	Single Women and Church Planting	Martha Classen
16	A Composite Picture of Four Places	
	The Tachikawa Story	
	Maki Evangelism	
	Shikoku Outreach	
	The Gray Coat	
18	The Missionary and the National Church	Verner K. Strom
20	Communicating Biblical Man to Cultural Man	David Hesselgrave
23	Deputation Helps	Lyle Petersen
25	What a Three-day Prayer Meeting Accomplished	John Schwab
27	News from JMLI	

Cover: Mr. and Mrs. John Fiscus (Related story on p. 3)

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

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

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Price overseas \$15.00 per year

Price in Japan: ¥2,500 per year; single copy, ¥900

Furikae (Postal Transfer): Japan Harvest, Tokyo 3-180466



Verner K. Strom

Winds of Change

A significant change is taking place in the evangelical movement in Japan. In the postwar years, the evangelical wing of the church has shown substantial growth. In order to encourage greater cooperation and mutual help, several years ago Japan Evangelical Association (JEA) was organized. At that time JEMA played a part in the organizational process. In order to expedite the establishment of JEA, three already-existing organizations (two Japanese and JEMA) formed the charter members. All membership in JEA was channeled through the three charter member organizations. JEA met the needs of the time in a practical way.

Times have changed, and it is to the credit of JEA leadership that this is recognized and an adequate response is being taken. In order to facilitate the necessary change, the present JEA will be dissolved and a new JEA will take its place. In the process membership will be opened to a wider constituency. It will be unnecessary to seek membership in JEA through the three charter members. The new JEA will provide associate member status for missions and para church organizations. From the missions' standpoint, this will give opportunity to the missionary body for continued fellowship in JEA without having to carry the responsibility that went with full membership. It affirms the "church" orientation of JEA while still providing a place for missions and para church involvement.

The reorganized JEA will continue in the historical evangelical tradition. Emphasis on biblical authority will form the cornerstone of the organization. Most notable of the JEA activities has been the Japan Congress on Evangelism. This will continue with a plan for a third already started. Internationally JEA has served as the contact organization with similar organizations overseas, as well as for international visitors. This will continue.

JEMA's relationship to JEA will change. The details of the associate status have not been spelled out yet. There is a possibility that JEMA will continue to represent missions in JEA rather than each mission organization joining separately. While JEMA's position in JEA will change and responsibility will be adjusted, I trust the same fellowship will continue and JEA will provide the forum for missionary/church contact on a national level.

JEMA

President's

Page

Untapped Resources

In missionary work today all sorts of tools and modern methods are available and many are using them to great advantage. In the final analysis, however, the key to success lies not with the equipment we have installed but with the people who have committed themselves to serving in Japan. Human resources are our greatest asset; I try hard to take good care of my staff.

There has been in recent years a sense of "panic" caused in part by the realization that before too long there will be a major exodus from Japan because of retirement. The prayer, of course, is that God may thrust forth new laborers to fill these thinning ranks. Looking at JEMA statistics as given at the February, 1985, Plenary Session, these prayers are being answered.

An interesting development is taking place. In addition to the traditional career-oriented missionaries and the short-termers, mostly students or recent graduates, our ranks are being replenished by the "silver generation." I am referring to the senior citizens who have come out of retirement to put their experience and energies to work for the Lord. They have added a dimension of maturity to the work and we all know only too well how much the Japanese revere old age.

My experience with this hardy group of volunteers has been most positive. The sponsoring missions, of course, have been thorough to ascertain that such candidates are in good health and fit for the rigors of living in an alien land. Others, too, have attested to a fruitful working relationship. I believe the Ralph Coxes have a record in this respect. Mr. J.M. Murray and his daughter, Rhoda, formerly of Prairie Bible Institute, just completed an eight-month stint with them. Mr. Murray at age 84 has lost little of the spark and fire that characterized him in earlier days and souls were saved through his ministry in Japan.

Today it is my great privilege to introduce a couple in their seventies who have worked closely with me at OSCC. John and Ethelyn Fiscus volunteered to teach English at OSCC and joined the staff here in 1980 for an initial period of one year. They liked their assignment so much that they expressed a desire to return for a two-year period — after the new OSCC Building was completed. John had good reason for this stipulation. As principal and teacher in the California public schools for thirty-eight years, he had gone through seven major building projects and he wanted to stay out of this one. Their deep spiritual insight, prayer concern, love for the Japanese and commitment to the goals of OSCC have left an indelible impression on thousands of students. There was always a warm word of encouragement, a capturing smile. The retired Lt. Commander and distinguished educator and his dear wife were just pleasant people to work with. I cannot think of a more encouraging and supportive couple during my years in Japan. Somehow age didn't seem to matter to staff and students alike. I could sing their praises and enumerate their many achievements ad infinitum, but they wouldn't want me to since they want all the glory to go to the Lord. But I would like to honor them at the occasion of their Golden Wedding Anniversary which is this August in a way that only an editor can — by putting them on the cover of Japan Harvest! Who will fill their shoes?

P.S. It's time once again for a summer furlough. Edith and I shall miss seeing you at the JEMA Karuizawa Conference. Auf Wiedersehen.



SIEGFRIED BUSS



The Ambitious Missionary

Calvin Hanson

The article that follows opened the 1985 JEMA Plenary Session. Dr. Calvin Hanson is Director for the Internship Program at Trinity Evangelical Divinity School. Dr. Hanson founded the Trinity Western College in Canada and prior to that served in Japan for two terms, coming to Japan in 1949 under the Evangelical Free Church.

Arthur Schlesinger, Jr. in his book The Imperial Presidency, has a great deal to say about the matter of presidential ambition. He points out that apart from a healthy dose of ambition no president could hope to be successful. At the same time, however, he stresses the perils of a president being consumed with an overwhelming ambition. In short, he makes it clear that ambition may be healthy and up-building or it may be corrosive and destructive. In other words, ambition may be either a positive or a negative factor.

As missionaries you would not be here apart from a good measure of ambition. The peril you face as ambitious people is that ambition runs wild and in the wrong direction.

It may be very healthy for each of us periodically and honestly to examine ourselves in this matter of ambition. What precisely are your ambitions?

There is a very interesting word in the New Testament which quite literally means "love of honor." The word was used quite frequently in classical Greek in the sense of "vie emulously for" or "strive eagerly for." Almost invariably it was used in an uncomplimentary or negative sense. Surprisingly, in each of its three occurrences in the New Testament it is used in a positive sense. As a matter of fact, two of its three occurrences are in the imperative mood as the believer is commanded to be ambitious.

I want to examine with you each of the texts where the word occurs with a view to learning as much as we can of this healthy kind of ambition to which we are exhorted. We will begin with what, I believe, is the simplest and yet at the same time the most profound, the most general and yet the most important of the three and then come back to it again in conclusion.

I. WE ARE TO BE AMBITIOUS TO PLEASE GOD. You will find this in 2 Cor. 5:9. Now this is indeed a concept of stupendous and grand proportions. You have heard it said by some people that they are hard to please. Perhaps you have heard a husband lament of his wife, "Nobody can please that woman!" What shall we say then of pleasing the God from whom no secret desire, no compromised motivation, no character flaw is hidden?

But it must be possible to please God for our

text challenges us to this. Interestingly enough, the verb which is cognate to the adjective "pleasing" also occurs just three times in the New Testament (all three in the Epistle to the Hebrews). In its first occurrence it is stated of Enoch (Heb. 11:5) that he pleased God! And Enoch was a man of like passions as we are so it is indeed possible.

The context makes it clear that if we are to please God we will need to cultivate a right understanding of the relation of time and eternity, the material and the spiritual. The context is rich in contrasts as the tent is contrasted with the building, the earthly with the heavenly, time with eternity, and all of this in relation to the judgment seat of Christ.

So in order to please God we "walk by faith" (v. 7) affirming that things unseen are both more real and more important than the things which are seen. The second use of the verb "to please well" (Heb. 11:6) states that faith is indeed the prerequisite without which we cannot please God.

While we affirm the priority of the unseen and spiritual, we nevertheless live in the here and now and are challenged to recognize that what we do right now is what pleases (or displeases) God. This truth is stated in the final occurrence of this verb "to please" where we read (Heb. 13:16) that it is "doing good and sharing" that pleases God.

Our great, overriding ambition then is to live and minister in the kind of way that pleases God.

II. Coming back now to our word for ambition, we find it again in 1 Thess. 4:11 where WE ARE TO BE AMBITIOUS TO LIVE CONTENTEDLY IN WHATEVER CIRCUMSTANCES WE FIND OURSELVES.

There is something a bit ironic about this text. We might almost paraphrase it, "Be ambitious to renounce ambition." Here as always the context is important. The context relates to the end time events: the parousia, the spectacular, the cataclysmic finale. The Apostle Paul had carefully instructed the Thessalonians regarding these matters with the result that some were so caught up in the excitement of anticipating what was ahead that they decided simply to quit work and wait for these dramatic things.

It seems that the believers at Thessalonika

were common folk, perhaps day laborers who went to the city square in the morning hoping for employment for the day. Small wonder if such people were tempted to opt out of their unchallenging employment and wait for the spectacular events of the end time.

To these people Paul says, "Make it your ambition to lead a quiet life and attend to your own business and work with your hands." This speaks to the ability to be content with what we have and who we are. We are to be content in whatever place of service God has placed us no matter how humble. And this may be difficult, particularly when we see others laboring in more fruitful and attractive fields or when we see our colleagues who (at least from our perspective) have lesser abilities being promoted to larger spheres of service.

I think of one of my friends from seminary days—a man who was noted as the most eloquent in his class. This man could preach! Consequently we all smiled politely when he told us that he felt that God had called him to spend his life in the rural parish. Granted he might begin there, but surely this man would wind up filling a strategic pulpit somewhere. Or so we thought.

I visited this man in recent years. (I was there on a bow hunt for antelope). He was serving a church in a tiny, broken-down prairie town. How dismal. And he had spent his whole life in ministry in similar settings. But by the end of the week I had an entirely different evaluation as I had enjoyed repeated glimpses into the impact this man was having on the entire surrounding area. Here he is an excellent preacher but content to serve in seemingly unimportant places, living happily under the hand of God. Be ambitious to be content genuinely wherever you may be called to serve!

III. The third occurrence of this word is in Romans 15:20 where we learn WE ARE TO BE RIGHTLY AMBITIOUS FOR DISTINCTIVE MINISTRY.

We have moved now from apostolic imperative to personal testimony. The N.I.V. translates, "It has always been my ambition to preach the gospel where Christ was not known." The preceding verses show how eminently successful Paul had been in fulfilling this ambition as he states that he had "fully proclaimed" the gospel all the way from Jerusalem to Illyricum.

Paul's distinctive ministry was to preach in virgin territory. Every believer could not (ought not!) share this particular ambition, but every believer ought to be ambitious for his or her own distinctive ministry. Pastors and teachers are given to perfect the saints for their work of ministry. Paul says this in Eph. 4:11-12. There is perhaps nothing sadder than Christians with no ambition for any kind of ministry!

But note we said that we should be rightly ambitious for distinctive ministry. Paul had his distinctive ministry but he was very careful not to downgrade the ministries of others.

The context here is that of the offering of the Gentile churches for the poor saints in Jerusalem. Verse 30 repeats the urgent formula of Romans 12:1 with which we are so familiar, "I urge you brethren..." How many sermons have we heard on this text? But when did you last hear a sermon on Romans 15:30? Here Paul is urging the church at Rome to join him in earnest prayer and he has a two-fold request. First, that his life be spared when he does in fact arrive in Jerusalem with the offering. Second, that his "service for Jerusalem" (in other words, the offering—see, v. 26) "prove acceptable to the saints." Paul is asking prayer that the money already collected be accepted! Now this is different! Imagine getting a form letter requesting prayer, not for money, but that monies in hand be accepted by the intended recipients.

Why was Paul so concerned about this? It may seem to us that if Jerusalem did not want the offering Paul should shout "Hallelujah" and use it to finance his proposed mission to Spain. But not so. What were the strings attached to this offering? First, giving it would demonstrate the concern of the Gentile churches for their Jewish brethren. Second, and perhaps more important here, accepting it would demonstrate that the mother church in Jerusalem acknowledged the validity of the Gentile mission.


The account in the book of Acts shows how careful Paul was to prove his own appreciation for the role of Jewish custom and observance. He had his own distinctive ministry, but he was anxious to show his appreciation for the distinctive ministry of others.

What are your ambitions for a distinctive ministry? How sad if after years of missionary service the cutting edge of ambition is gone!

No doubt some of you are sensing a contradiction between being ambitious to being content with wherever God has placed you and the ambition for a distinctive ministry. How can I be content with where I am and what I am doing and still desire a distinctive ministry?

Indeed, there may very well be an inner battle on this score until and unless we relate both of these kinds of ambition to the overriding ambition of 2 Cor. 5:9. When our deepest ambition is to please God we will be able to discern how and when to be content with where and what we are, and how and when to entertain holy discontent with the status quo and to press on ambitiously for fresh and distinctive ministry.

Let then our GREATEST ambition increasingly be to please well the heart of our great God!



Japan as a Goal for Foreign Missions

Doug Abrahams

The JEMA Plenary Session banquet speaker this year was Doug Abrahams. If you want to know more about Doug, read his fascinating autobiography, DOUG – Man and Missionary.

It was suggested that I might speak on this country as a viable mission field. Having spent thirty two years in the country, I suppose I have some knowledge since most of that time found me in a pioneer church planting ministry. However, during times of furlough I have encountered the eyebrow and the pursed lips, the surprised expression when I have said I am a Christian missionary in Japan. And that not only from the non-church goer! There is still a basic deep-rooted concept in the thinking of the church, that is of Christians, that missions is to the underprivileged, the under-educated, those lacking medical care. Along with this goes the idea that a mission field ought to be difficult to get at.

Today Japan is a wide open door politically. By that I mean that there is no problem for missionaries to enter this country, live in this country, and preach the Gospel in this country without let or hindrance. There is, within reason, complete freedom to use methods. I recall a couple of incidents along that line. Some years ago I was preaching on the street at Christmas time just outside a department store in Hakodate, southern Hokkaido. There were a couple of other missionaries with me, but as I recall I was doing the preaching at the time. There had been little groups of people standing listening for a bit then moving on. It was cold; there was a thin layer of snow on the ground. Suddenly, the crowd began to grow. The bigger it got, the more excited I got and I spoke the louder over the amplifier. Pretty soon the crowd was stretched across the main street and cars and street cars were beginning to hoot and protest. At this point a policeman came up and suggested that I stop because I was obstructing the traffic. No doubt some people might make religious persecution out of that. There was a time when members of a certain Buddhist lay-

men's sect gave me a rough time verbally for an hour or so after a tent meeting. Later, I discovered that the policeman from the nearby police box was keeping his eye on things. Not quite the amount of civil protection that the apostle got when he was taken from Jerusalem to Caesarea but sufficient.

Today there are numerous helps to evangelism and church growth in this country. We have the full Bible, Bungotai (classic), Kogotai, Shinkaiyaku and the Living Bible, in order of historical precedence. There are numerous Bible study programs. Gospel books, books on discipleship, prayer, guidance and others. There are films and there is the radio and some TV. I am convinced that, used strategically, these things are a great plus in this country. I have the habit of asking Christians how they first heard the Gospel. I asked this of a young Japanese pastor's wife and was astonished at the testimony. She was the daughter of a shinto priest in the mountains. I am going back to probably the fifties. Her father had a few books on a dilapidated shelf in their ramshackle home. One of these books attracted her attention and she read and reread it. She had never met a Christian, seen a Bible or Christian song book, and, of course, never been to church. The book she read was a copy of Uchimura Kanzo's Commentary on Romans. She was sent to Tokyo for nurse's training and on a free day wandered out for the first time into the wide street. She saw meeting advertised. "That's the name of the God in the book, I'll go in." The evangelist made an appeal and she was the first at the front. On questioning he discovered that she had a clearer grasp of justification by faith and the Spirit-filled life than he did! But notice the sequence, it needed an evangelist and a church to bring her into the fellowship God intends, the body of Christ.

This brings me along a bit further. For the

right kind of missionary there is still a wide open door into needy areas to preach and work with a view to planting churches. It is not a case that the national cannot do it, but the cross cultural communicator has certain advantages as he has a number of disadvantages.



THE MISSIONARY AND THE CHURCH

The church in Japan had taken a battering spiritually from modernism and humanism, and physically, from government opposition up until the end of WW II and maybe we missionaries at that time might have taken more time and patience to dig out those faithful men and women who had kept the light shining through those years. But I'll not get into that now. The point is that there is now throughout this country a small but live evangelical church. It is to a degree captive to its culture just as, or perhaps a little more, than we are to ours. It is segmented into little groups around a leader, but it is the church of God, it is His church, redeemed by Christ's blood and it will stand. The Holy Spirit is here, and He is directing both foreign missionary and national Christian, and using both.

We were standing on the street in Hachinohe preaching a bit and giving out tracts. A young woman approached my colleague to ask where the meeting was. He told her and she attended the following Sunday with her sister-in-law who, as the AV has it so beautifully, was heavy with child. It seemed that the young woman had come up from Yokohama to care for her pregnant sister-in-law and for her brother who was hospitalised with some muscular trouble. The first contact returned to Yokohama and the sister-in-law was soundly converted and became and still is, many years later, a bright witness. The brother came out of hospital. He was a quiet, serious man keen on sports. After some months of saying nothing while attending quite regularly and after a week of special meetings, which he came to every night, he said he wanted to be baptised. He was, and later I was in his apartment when he showed me a letter which went like this. "What kind of missionaries have you got saved by? Do they believe the Bible is God's Word? Do they believe that Christ's death was a propitiation for sin? Do they believe that Jesus Christ rose from the dead and is coming again? Do they believe in the new birth?" After staggering a

bit under these salvoes, yet rejoicing that I could go along with the writer, I asked. "Who is this letter from?" "My grandad, he was converted in Germany when he went there for the government during the Meiji period. He is 96 now." And it appears that that glorious old Japanese brother was praying for all his family down to the fourth generation and God had used this bungling foreign missionary to answer one of his prayers.

THE MISSIONARY AND PRAYER

All of us who have been any time at all in this country know that there are thousands if not scores of thousands, who for a time walked with God. They were busy in Sunday School or church, urgent in prayer, faithful in Bible study, something happened and they drifted away. Two OMF couples moving out into new areas these past months, have contacted such lost sheep. These wanderers just needed a personal touch to bring them home. Olga, my wife, took a phone call the other day which was followed by a letter. This is the story. Fifteen years ago in the city of Hirosaki in Aomori Ken we had a bright keen high school girl following the Lord. As soon as she graduated, she wilfully, against our wishes and the wishes of her parents, married a Soka Gakkai man. Both thought they would reform the other. We had to move soon afterwards so did not know what happened. Here in the phone call and letter it was revealed. She spoke of a little boy of the marriage, of divorce, and flight to Tokyo, of sleepless nights and miserable days. Four years of hell, she called it. Every time she saw a little boy playing she was reminded of her son in the north. A man in his early thirties who had lost his young wife through cancer asked her to marry him and make a home for the little motherless lad. This she did. They moved down to Nagoya and she somehow began again to yearn after Christ. She wanted to contact us but didn't know where to find us. A veteran German missionary beginning a new church planting work pushed a hand bill through her door. She visited him and asked him if he knew us. He didn't, but you all know where he could find our name, address and phone number! He did and she soon contacted us. Her old Bible was burnt years ago; now she has another. "I'm the prodigal come home. I am praying to my Heavenly Father," her warm letter started.



Many of us are praying for a sovereign work of God, something like the revivals of Wesley and Whitfield, of the 1850's, of the Welsh revival of 1904, and so on. When God comes down in answer to our believing prayer those sheep out there will be the first to come home, I do believe.

TODAY'S NEED

I hate to compare numbers, I mean things like populations, or church buildings, or believers, as a stimulus to get people involved in missions. Finally, the best man or woman is the person whom God has called to where He wants Him in answer to the prayer "Lord, send forth labourers." But surely the need says something. On a train recently my wife was talking to a group of high school girls. They knew nothing of the Bible, the church, Christ or the Gospel. They all came from Kunitachi. Do you know what's in Kunitachi, the Tokyo Christian College! I'm not knocking the college I am pointing out that the unsaved, the ignorant as far as the Gospel is concerned, are right here in the crowds. A Taiwan missionary visiting Aomori Ken remarked "We would have a church in every one of these villages." A Korean Christian said the same of another part of this country. There is a generation growing up in Japan which is rapidly adding to its own nihilism and rebellion most if not all of the worst of the filth which the West can bring it, I refer particularly to Europe and the United States. The most blatantly sexual films, books of unrestrained vice and violence, the worst of the pop culture emphasizing both, are all being poured into the hearts and minds of the young people of this country through eye gate and ear gate. The drink industry has apparently free hand with its advertising. On TV the most subtle and tantalizing methods are used to get women to drink more. The men are already drinking to the full. With it all there is a pathetic self-sufficiency which is a mastery of self-deception.

We all know that this present government is concerned at certain levels and may well bring in legislation which will put this country back to where it was before--where restraint is imposed from above but does nothing for the spirit. That could in fact result in some restriction on the preaching of the Gospel.

I am very much aware that I am preaching to the converted but feel I must say something about the spiritual conflict with the powers of darkness. It takes generally two forms. The first is the basic social pressure which makes it difficult to serve Christ as a Christian in this land. Briefly, here in Tokyo a small boy told his teacher that he would not be dressing up to go to the shrine because he was a Christian. The teacher told him he must. The Christian mother went to see the teacher, a young enlightened woman about the same age

as herself. She thought there would be no problem, the teacher herself surely did not believe in those superstitions. The teacher did not, but regarded them as part of the culture of Japan to which all Japanese people should submit to.

The second is, I am convinced, in the area of spiritism. During my years in responsibility in the north I had to help three men missionaries who underwent some satanic attack. The attacks were similar in that they felt they were being crushed by some awful weight on their chest when they were lying in bed and in each case their wives gave a measure of relief by praying in the Name of Jesus, our Lord. I am sure we all know cases where young people, or older, who have rejected ancestor worship have been subject to awful nightmares in which close relatives have pleaded with them not to neglect the butsudan.

I am dealing very briefly with this but we do need to recognize that in preaching the Gospel anyway we interfere with Satan's kingdom and we can expect some retaliation.

Summing up, this is not only a viable mission field, it is a necessary mission field, I believe. It is a present mission field that will not wait. It is a place for men and women called of God to work in direct confrontation with the powers of darkness in the fellowship of the church.

We should not hold back in praying for God to send His labourers to this land, men and women whose hearts God has touched.

JEMA Membership

	1983	1984	1985
Member Missions	46	45	46
Individuals	889	886	951
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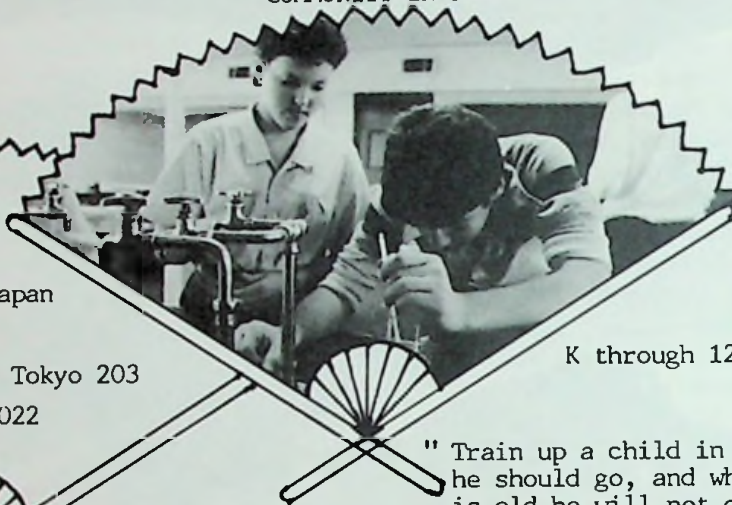


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Dear JAPAN HARVEST Reader:

In this third installment the emphasis is on *The Missionary Who Plants Churches* (1.2 in the outline). Please file the material accordingly.

Church planting is hard work. Organizations, such as missions, can so easily play safe and limit their new works saying that available missionaries need to be trained better or kept in reserve for filling in when vacancies in existing work develop unexpectedly. Individual missionaries can get discouraged with the constant disappointments of things not working out as they hope and pray for, and find some reason for thinking this not the work they are really cut out for. Yet planting churches is the most central of all New Testament ministries and whereas in most countries of the world this work is done by nationals with expatriates helping only in para-church ministries such as theological teaching, literature, mass-media, etc., it is a privilege to be engaged in church planting here in Japan. If we persevere we will not only reap, but will hear the Master's "well done."

Hugh Trevor

CHURCH PLANTING NOTEBOOK OUTLINE

- I. *The Church Planted*
 1. General
 2. The Missionary Who plants Churches
 3. The Planning That Plants Churches
 4. The Methods That Plant Churches
 5. The Evangelistic Preaching That Plants Churches
- II. *The Church Established*
 1. General
 2. The Conversion Response That Establishes Churches
 3. The Organization That Establishes Churches
- III. *The Church Strengthened*
 1. General
 2. Discipleship That Strengthens Churches
 3. Leadership Training That Strengthens Churches

P.S. I would appreciate any comments you may have after reading this special installment of the Church Planting Notebook.

The Characteristics of a Church Planting Pastor

(Prepared by the Evangelical Free Church of America for starting new churches in the States, but applicable in general to church planting missionaries)

In the Scriptures, spiritual qualities have a double focus: fruits of the Spirit and gifts of the Spirit. Obviously, the fruits of the Spirit are primary for any Christian. Leaders of the church must be growing in an exemplary way in the characteristics of love, joy, peace, patience, kindness, goodness, faithfulness, meekness, gentleness, and self-control if they are to demonstrate the reality of Christ before the church and the world.

Abilities, however, are also important. After all, the church planting pastor has a special job to accomplish. That requires certain skills which are no less spiritual.

They are, after all, the gifts of the Spirit. How one discerns the "gifts of the Spirit" from "natural abilities" will not be discussed here. It is questionable that anyone has the natural ability to start a church. The skills to do so must come from the Holy Spirit. Like the skills of a pastor these will likely be provided in the process of one's being equipped for doing the actual job.

What abilities are important to a church planting pastor? As with other occupations, the nature of the job describes the qualities necessary in the man who would perform it. No man will likely possess all these traits, but the more he possesses

the better able he will be to measure up to the demands of the job. The more gifts a person has to do the job the better, but certain ones are absolutely essential if a man is to do a good job in church planting.

- A. The Gift of Apostleship (I Cor. 12:28)
As it applies to church planting, this gift is the ability to start a new church. One needs to look at the ministry of the Apostle Paul to understand what church planting is all about and what type of a gift the gift of an Apostle is. Spending a lot of time with both Christians and non-Christians alike, Paul started churches throughout the east. His ministry was that of starting and building up new churches.
- B. The Gift of Evangelism (Eph. 4:11)
A part of the gift of an apostle, as we are using the term, is the ability to do evangelism. One can not successfully start new churches unless he himself can evangelize and train others to do so as well. The winning of the lost is a primary justification for the starting of a new church
- C. The Gift of Prophecy (II Peter 1:19-21, I Cor. 14:3)
This is the central gift of a pastor, but the church planter must also be able to clearly proclaim or preach the Word of God.
- D. The Gift of Teaching (I Cor. 12:28)
The gift of evangelism enables one to lead people to a saving knowledge of Christ. The gift of teaching enables the church planter to establish the new converts in their faith

(milk) from which they can go on to greater depths of interpretation (meat), spiritual growth, and service.

- E. The Gift of Leadership (I Cor. 12:28)
Every social form which continues beyond its inception has to organize. The church planter must be able to properly organize the new body of believers by the time he leaves them or their chances of survival are slim. The ability to organize is crucial.
- F. The Gift of Faith (I Cor. 12:8, 9a)
Here the reference is not to saving faith, but rather the gift which, when all looks impossible, trusts in God and claims his promises. It's a gift which if a church planter doesn't possess, he will surely fail. Church planting is impossible! Impossible that is, if one doesn't have a strong faith in the living God which in the moment of seeming defeat can both see the victory ahead and at the same time inspire others to faith and hope as well.
There are other gifts, and each one is important in its own right, but for the church planter, these are a must. He must be able to bring a church into existence which is not already there and he must be able to do this by contacting and winning the lost, and discipling these to win yet others. He must be able to effectively communicate the Word of God and disciple Christians to spiritual growth and acts of service. He must be able to organize the Saints into a dynamic body capable of conducting the essential ministries of the church. He must be easy to motivate and hard to discourage, and his enthusiasm must be contagious.

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Qualities Required for a Successful Church Planter

What type of missionary makes the best church-planter, or to say it another way, if we are going to plant churches, what characteristics should we work hard on? Rev. Tokio Satake, head of the Whiten Fields (KDK) program gave a good composite of a successful Japanese church planter, taken from his research in KDK-related churches. Let me share with you just the dominant qualities found in pastors who were able to become self-supporting in three years. (Most of these qualities were noticeably lacking in the pastors who took much longer to become self-supporting, or failed in the project.)

(i) In Personal evangelism:

- Actively speaks to others (sekkyokuteki ni hanashikakeru) (67%)
- Reaches out (dekaketeyuku) (83%)
- Ability to lead people to salvation experiences (100%)

(ii) In education or discipling:

- Has abilities (92%)
- Is able to develop an educational program (58%)

(iii) In church management:

- Can skilfully motivate people (83%)
- Able to organize (83%)

(iv) In handling problems:

- Is a person of fortitude (fukutsuteki) (58%)
- Has a strong feeling of responsibility (67%)
- Has a good grasp of reality (genjitsusei ni tomu) (92%)

- Has a cheerful attitude (92%)

(v) Concerning evangelism in general:

- Understands the knack of evangelism (Dendo no kotsu ga wakatte iru) (91%)
- Tends to be enthusiastic (100%)

(vi) Concerning his personality type:

- Enthusiastic (58%)
- Steady or reliable (92%)

These are characteristics present in good Japanese church-planters, and the same hold true for the expatriate also.

Don Wright

(Taken from material presented at the pioneer evangelism seminar sponsored jointly by KDK and JEMA in Nov. 1982.)

Another Selection of Satake Sensei's Qualifications for the Pioneer Evangelist

1. Consciousness (sense of calling) that God will work *Man of Vision*
For *this* time, at *this* place, by *this* method.
The failure: (1) dreamer type
(2) dependent type
(3) type who doesn't follow through.
2. Personality *Man of Humility*
(1) discerning & steady character (Holy - worldly; good - bad; public - private, etc.)
(2) cooperative character
(3) courageous, intelligent (with judgment), sense of responsibility, decision, sacrifice.
3. View of the Church (Faith). . . *Man of Resilience*
(1) goal is to establish a church
(2) position and limits
(3) servant posture
(4) ability to organize and to grow
4. Evangelistic ability *Man of Love*
(1) personal evangelism
(2) sermon
(3) plan of evangelism
5. Business ability *Man of Diligence*
(Conclusion) Do a big job as a big job & a small job as small.

Tokio Satake

The Man God Uses

One of the greatest fallacies in the ministry is that WE think WE can do the work of the ministry! Frankly, we're through if that is the way we think! We go our own way and do not depend on God!

It is easy to come to the Bible to get a message for Sunday morning, or for a message for Sunday night, or for Wednesday night, or for a ladies' group, or for a young people's group, and not get anything for ourselves. Isn't it strange that while giving out the Word of life to others our own soul can dry up and shrivel in the process? We can get stale in the very work we are doing for God! Finney said that unless a minister breaks down and weeps before God every two or three weeks he is not fit to lead a revival or to do the work of evangelism.

Daws Trotman, founder of the Navigators, told me he re-read each year the book "Preacher and Prayer," by Bounds. He said he needed it. Just before he went home to heaven he had read it again. He said "Nothing so wrings out my soul!" I know. Why is it that we preachers so seldom confess the sin of prayerlessness? Oh, if asked, we could all lecture on prayer, but how little

we actually pray! There is no substitute for a man of prayer.

I remember an effective older Japanese pastor who once pled with me, "Sensei, send us more missionaries." I asked, Why? Why do you want missionaries? What can they contribute? After thinking a moment he said, "They can contribute three things to Japan: (1) Fire, (2) Love, (3) Vision. He said, "We need the burden, the fire, the zeal you missionaries have. We need the love you can help us with because we fight and scrap among ourselves. You can help us by pouring love all over the place, and help us to love one another. And we need vision! Because God knows we don't look beyond next week." A missionary can help us in these areas!

We need to think about prayer and Bible Study for ourselves, on being loving, being joyful, being on fire. We need to consider the preacher-wrecking sins of lust, of greed, of pride, of criticism. Criticism—because a preacher can take his tongue and cut a church to pieces, or cut a denomination to pieces, or make a problem out of his home instead of a heaven on earth. We need to pray for ourselves.

Joe Gooden

A century and a half ago, Robert Marray McCheyne, a Scottish minister and revival preacher, began a sentence thus: "My people's greatest need is ..." How would you expect a pastor to complete this sentence? By specifying a program, or some particular skill he would bring, or a new way of looking at things, or what? In fact McCheyne ended it with the words, "...my personal holiness."

"Take time to be holy" said the old hymn, and it looks as if we all need to learn afresh to do that.

(Extract from "Keep in Step with the Spirit"
J.I. Packer)

Single Women

and Church planting

Mabel Williamson says in her book of *Have We No Right* that "...I thought that the reason there were more women than men on the field was that more of women were wholly consecrated to the cause of Christ; but after I had been out for some time I changed my mind. Now I believe that God calls more women than men because more women are needed...because there is work that they can do that no one else can. This should be recognized as a fundamental reason for single girls being on the field."

Some of our local believers have been telling us this, so I asked them for details. They said we feel you are our "mother", because you pour yourself into us like we are your children. We feel you are not tied down with a family on strict schedules, so we feel free to come to you at any time with anything. You give us the impression we are the most important people you have in your life. It is easy for us to invite you into our homes and lives and activities. You so easily become one of us.

They said men actually find it easier to go to single women for advice than to big overwhelming missionary men leadership. They said they are not used to relating to their fathers with petty or intimate problems. They go to their mothers or older sisters for advice. They said that feeling carried over into the spiritual and church life. They expressed that Japanese feel safer in bringing their problems to an outsider and a woman.

I asked an experienced pastor how he felt about women leadership or women teaching them. He said don't ever worry about that. He said when you pick up the Bible and say "Thus saith the Lord", we forget the vessel and listen to you speak with authority. He said when you lay down the Bible we expect you to return to the role of a woman and we want you to come to us for help.

Statistics show that there is more men leadership in churches where single women lead. The reason seems that men feel their need of stepping in to help the women. If the woman is wise, she will let them lead and she will coach in the background as they need her advice and teaching. Even men with "little potential" might become leaders in single women's work. Capable foreign men sometimes

become threatening to some. The men see less need of helping them."

Since single women are less of a threat to pastors, some types can really team up well with a pastor. Of course, they are good for women's and children's work. They can do visitation well in homes. Many women in "danchi" are afraid to let a big foreign man come in.

Mr. Cornwell in his book *The Role of Single Women in Present Day Missions* says that "Pioneer work requires a person with a good deal of initiative—someone who knows how to tackle what is after all a vague and undefined job with some sort of system. A person who lacks this quality should work under the supervision of someone who can help them develop it, or in a job where the duties are better defined..."

A completely new work needs much patience and detailed work. Much "babying", "diaper changing", and "bottle feeding" is required. In fact, the single woman who craves these jobs in her life as she watches her married sisters, can find fulfillment in exercising these instincts with a spiritual child. She might even be more suitable for this stage than a man. Soon the growing child will need "daddy" so the sensitive single lady will know when to shift the child to the next leader. Women are more emotional than logical, so in the early stages of a new church they can very successfully do a lot of counseling with those who struggle with "petty" problems. Later "daddy" will again be needed for the bigger problems. If the single lady can be victorious over all selfishness, she will be able to rejoice with this growth. A single missionary has a potential of becoming a "grandmother" at a very young age.

A single lady must always have a servant attitude. She should always relate to any man as a woman even though she is in leadership. Asking lots of wise questions makes men aware of what issues they must face. They must find the answers so it encourages their growth. A woman should not become domineering even though she leads aggressively.

Martha Classen

1. The Tachikawa Story. — Short Extracts from an earlier article

Background

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

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

Prayer

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

Future Goal

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

2. Maki Evangelism — The Story of Miss Ikuye Uchida

No Illusions

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

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

Where To Start

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

7, 1975. Two high school girls who had been at Bible camp came — Sato Emiko and Tanaka Atsuko. Both of these girls are now Christians, and Sato-san's three sisters have come to the Lord. I led the service, played the organ and preached — sure is busy doing everything by myself. The second Sunday a school teacher (a former acquaintance) and a neighbor girl named Megumi in grade four came. Megumi came the next Sunday bringing two friends with her to the worship service. In fact no adults came so I gave a Sunday school lesson to my three young friends. I had not planned on beginning a Sunday School until I had a helper, but it seemed that God had sent these girls. I, therefore, decided to start a Sunday School at 9:30 a.m. They brought other girls so that I had a class just large enough for one to handle. I carried on for seven weeks alone with an attendance in the morning service of one to five. During these early beginning weeks my messages were mostly gospel messages as none were Christians. So one could say I began with *reihai dendo*.

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

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

3. SHIKOKU OUTREACH — The Story of Ralph Cox

After 25 years of working in Japan and observing church planting and church growth, I am firmly convinced that the Biblical method for rapid church growth is the multiplication of churches.

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

THE PLAN

ACTUAL RESULTS

A. Double the number of churches with pastors from 7 to 14.	12
B. Triple the average attendance from 104 to 300.	297
C. Establish 14 new churches (Dendo-sho) without pastors.	12
D. Increase the number of churches with land and building from 3 to 11.	7
E. Increase the number of Japanese Pastors from 5 to 14.	12
F. Send out an additional 30 young people into full time service — 15 to 45.	33
G. Send out one of our own young people as a foreign missionary.	1
H. Establish a permanent Center in Takamatsu for Evangelism & Church-planting.	1

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

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

*Indicates the year a Japanese pastor took responsibility.

4. The Gray Coat — Mary Gudeman

People were lined up at the four automatic ticket dispensers. I chose the one where only one lady in a gray coat was inserting her fare. The ¥70 button flashed on. (She's just going one stop.) But she only stared at it. Below the train fare buttons to the lower right was the *nyujo-ken* (platform ticket) button. It also flashed on as the cost is the same...70. (She's not getting on the train...she's meeting someone on the platform instead.)

She hesitated. (I'm going to miss my train if she doesn't hurry.) Finally she reached out her hand and pushed the ¥70 platform ticket button. The ticket quickly dropped into the tray below. But she only stared at it. In exasperation in having to wait, I reached over her shoulder, brushing it, to insert money for my train fare. (Lord, forgive me for this bad attitude of impatience today!)

(Later on the platform) Suddenly an eerie thud, screeching of brakes, fragments and train-bed rocks flying around broke into my reverie!

Dazed, the scene before me slowly unraveled itself. Bits of a mutilated body scattered here and there confirmed the tragedy! And below, in front of me, lying inside the train rails, was the gray coat, grease- and blood-stained...

She had paid ¥70 for her leap into eternity! And I was at her side only moments before, not caring. In fact, she was "in my way" that day. She almost caused me to miss my train...

O LORD, WHAT ARE YOU TRYING TO SAY TO ME!

Summary From these four snippets, we can see that three necessary qualities in a church planter are vision, persistence and compassion.

The Missionary and the National Church

No missionary can work long in Japan and not be vitally concerned with the development of the National Church and not closely cooperate with the existing National Church. Those of us who have been here for many years have witnessed a great change take place. It is with gratitude that we have seen the National Church grow—not spectacularly but steadily.

We become so easily the creatures of the extreme. I have observed that there are still missionaries in Japan who work as though the National Church really does not exist. They are engaged in evangelism and work with Japanese people, but are unrelated to the already existing church, either in its regional or national form. They are missing, not only the challenge of interaction with Japanese leaders, but are denying their followers the inspiration of the larger body and insulating them from the discipline and blessing of an extended fellowship. It can also mean that the missionary retains an undesirable “foreignness” that limits the ministry.

Others have felt that because they recognize the existence of a strong, growing National Church, they should change their primary missionary role. While they originally felt their role was to be a pioneer evangelist-church planter, now that the church with which they work has grown, they feel that this should change to a church-assistant ministry. At the very least, the role of dynamic church planter has been dimmed, if not entirely obliterated.

I want to present yet another option. This option recognizes the importance of clearly recognizing the existing church and cooperating with it, at the same time, retaining the missionary’s primary role as pioneer evangelist—church planter. This gives place for consultation and cooperation with the National Church without in any way dimming the apostolic call. As I look at the present-day Japan and project myself into the future, I can see a continuing missionary role as a pioneer evangelist-church planter, with a maximum amount of liberty to exercise his spiritual gifts and fulfill his spiritual calling, while at the same time, being vitally related to the existing National Church, heeding their counsel and adjusting his work for a smooth transfer of responsibility.

Let’s rejoice in the existence and growth of the National Church. Let’s not lose any of our apostolic, church-planting fervor.

Verner K. Strom

LEA LITTLE STATES:

“Perhaps the greatest matter confronting missions today is this: seventy percent of missionaries in their second or third term move from direct to indirect work. Boards and missions put experienced men in management, but these men are experienced in evangelism, not management. However, most missionaries like it, because they like to control something. A missionary’s greatest resource is not in the way he can handle home funds, but is in his ability to help people. The talents of veteran missionaries must be analyzed and put to proper use.”

“A mission should up the percentage of missionaries in direct evangelism. A mission should periodically analyze its operations and take steps to free missionaries who have slipped into unproductive roles or holding operations. New

personnel should be recruited with ‘new evangelism’ in mind. Good management principles dictate that personnel resources must be effectively used. People can be helped to do a better job. Is a mission program accepting the flow out of evangelism as an inevitable flow?” Morris Wright Pioneer Evang. Seminar “How to Build a Church Without Money” 1972

“The missionary must have the strong conviction that he is committed to a ministry of preaching and teaching the message culminating in the formation of new congregations of disciplined Christians banded together for worship, teaching, fellowship and witness.

“There are missionaries and pastors who do not hold this view but we must not waver in this conviction.”

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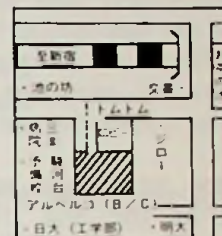
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Communicating Biblical Man to Cultural Man

David Hesselgrave

The article that follows will serve as a good introduction to what Dr. Hesselgrave will have to say at the 1985 JEMA Conference in Karuizawa, July 28 – 31.

Some years ago my wife, my daughter and I stood at the site of the Temple of Apollo in Delphi. Several of the massive columns which supported the giant structure still stand upright after all these centuries. On the facade had been written some of the famous dicta of ancient Greece—among them “Know thyself.” How intriguing. “Know thyself.” But for all their acumen and accomplishments those ancient Greeks never could obey their own dictum. Do not misunderstand. They evidently possessed a good self-image. After all, they prided themselves on their giant theater, their temple of Apollo, their famous athletic competitions, the Oracle, and much more. But they did not know God. How could they know themselves?

In all of this they are reminiscent of the people of Japan, the people of Germany, the people of the United States—in fact, of all peoples of ancient and modern times who, nevertheless, have shut out God and His truth.

So a part of the missionary enterprise is to communicate what God says about man to people in these various cultures. That is no easy task because people usually “understand” themselves as being something less or more—sometimes less and more—than God has revealed them to be.

In a short space we cannot discuss all of the ramifications of this undertaking, as we will confine ourselves to an overview of some of the most prominent views of man in the world today; a reminder of some basic biblical notions; and some suggestions for effectively communicating the biblical view of man to people in their various cultures. Our special focii will be Japanese culture and also the Western cultures from which most missionaries and many adopted notions in Japan emanate.

“MAN ACCORDING TO MAN”

In my estimation, the various components of Japanese anthropology can best be grasped in the light of several (sometimes competing, sometimes complementary) basic views of the kind of being man is. One must look at the understanding of man that accrues to the main religious traditions in Japan. But one must also look at other (mostly

Western) views which have influenced the Japanese as well. The importance of this can be seen by comparing two popular psychotherapies in Japan—Naikan therapy with its concerted Buddhist perspective and Morita therapy which owes a great debt to Western psychology. (For present purposes we will not conjecture as to the influence of Christian teaching.) It may be helpful to at least hint at what is involved in this kind of an examination.

Non-Western Pre-Christian Views of Man. Three such views are most important: tribal or animistic, Indian (Hindu-Buddhistic) and Chinese (Confucian-Taoist) views.

Stephen Neill has said that as much as forty percent of the world’s population is actually animistic. In the animistic view, the boundaries between deities, spirits, demons and men (and, often, even animals and natural phenomena) are obscure and shifting. Man is constantly engaged in a struggle for protection and favor. He has a soul or spirit which, upon death, enters another state where it is dependent upon being remembered by and receiving the sacrifices of the living.

According to the most pervasive understanding of India—source of much of the world’s religious thought—the Brahman is the only “real Reality” in the universe. The phenomenal world is illusory. Man has a body, an atman and a jiva. The atman is the expression of the Brahman in man. The jiva is the animating and transmigrating part of man. Man’s problem is avidya or ignorance of the true state of things. Until the individual is enlightened and recognizes the nature of the atman within, the jiva continues a round of births and rebirths.

The Chinese drank deeply from the Indian spring, but their great teachers Confucius and Laotze accepted the classic Chinese notions of the Tao and Yin and Yang. Both held that man is born good. But they differed as to how to keep man good. Confucius said education. Laotze urged that man get back to nature. Neither one was very clear on the afterlife. But a combination of animistic and Buddhist ideas, ancestor veneration and a fertile imagination com-

bined to produce a preoccupation with life beyond the grave.

Western Post-Christian Views of Man. Apart from the Judeo-Christian view, probably the most pervasive and influential views of Western man are those articulated by psychologists. For the most part they accord with the prevailing naturalistic (non-supernaturalistic) bent of contemporary Western culture. Sometimes they are explained in terms of three (or possibly four) major "forces" in Western psychology.

The First Force Psychoanalytic view associated with Sigmund Freud holds that man is a biological organism triggered by a sexual drive. According to Freud, man's spiritual notions and aspirations stem from infantile illusions. (A smaller stream of psychoanalysis initiated by Carl Jung did recognize a spiritual side of man, however.)

Second Force behaviorism is traceable to Pavlov and Wolpe and has exerted a signal influence through the works of B.F. Skinner. It is critical of the emphasis on the inner working of the mind and insists on strict scientific observation. In its extreme forms it has no use for God and no place for the spiritual side of human personality. Man is more like a machine—a collocation of stimulus-response mechanisms.

Third Force Humanism is usually associated with Abraham Maslow but has many notable exponents. Maslow built his understanding of man on the fulfillment of basic needs which, when met, made room for a kind of over-arching need for self-actualization and even certain "peak experiences." Humanists are generally very optimistic about man and the world. Evil doesn't really fit into their system. Paul Vitz calls humanism the "cult of self-worship."

In passing it is interesting to note that some observers have noted that a "Fourth Force" is now emerging in Western psychology. It is the Transpersonalism of Gerald Jampolsky et. al. This view of man builds on the spiritualism of Jung and the transcendence of Maslow but then positions itself right back in the lap of Indian thought.

Now one must be careful in the assessment of these pre- and post-Christian views of man. There is much here that reminds us Christians of neglected areas of our own world and man view. Examples are easy to come by. Animism reminds us of the very real existence of evil spirits and something of the nature of our struggle. Confucius tells us that true education makes men, not just more knowledgeable, but more moral and ethical. Freud introduces us to the subconscious. Behaviorists remind us of the importance of objective behavior patterns. But the fact remains that whatever elements of truth these views might contain, as basic understandings they are in error or incomplete or both.

Nevertheless they provide the elements of a great portion of mankind—the Japanese among them. It is imperative then that Christian missionaries to Japan not only know biblical anthropology (as in Romans 1–3, for example), but also that they be able to communicate the biblical truth with reference to competing views. Otherwise, our preaching, teaching and counseling regarding such themes as the creation and the imago Dei, sin and the Fall, redemption, sanctification and eternal life will tend to seem so strange, outmoded or foreign as to be unworthy of consideration.

SOME POINTERS FROM SCRIPTURE

Ofcourse, the biblical model par excellence is our Lord Jesus. He was our Creator so He was able to communicate with his contemporaries on the basis of a supernatural knowledge of mankind. Think of it. He knew what His hearers were even as He spoke to them (Lk. 6:8). He had a complete understanding of what was "in man" (Jn. 2:25). But even more surprising is the fact that He was tempted, experienced weakness, and learned obedience from His suffering (Heb. 4:15; 5:2; 5:8). It is on this basis that He understands us in a way that qualifies Him to be our High Priest.

A great part of Paul's knowledge of his hearers came in a very different way. He studied from famous teachers; he read the literature of the day; he dialogued in the forums of Asia Minor. Consequently, when he spoke to Hellenistic Jews and Gentile God-fearers at Pisidian Antioch he emphasized his "brotherhood" with them and reviewed a history of the chosen people with which all could identify (Acts 13:13–41). (A close examination will also reveal some Hellenisms which, for example, Peter's preaching does not show.) When Paul spoke to tribal-like people at Lystra (Acts 14:1–18) he emphasized that the missionaries (like their hearers) were only human in order to prevent their being mistaken as gods, and he traced a different sort of human history in which the true God let men go their own way even while testifying to them through His provision for them. When Paul dialogued with educated moralists in Athens he rehearsed the same history but he added important nuances, quoting their poets Aratus and Epimenides and arguing from man's nature to the nature of God (Acts 17:16–34). It has been said that the few verses in this latter passage are more distinctively Greek than any part of the New Testament.

In all of this it should not escape us that our Lord Jesus and the Apostle Paul never neglected to communicate the very unpopular truths that man is a sinner and that only by repentance and faith in the Christ of the Gospel story can he be.

saved. Differences in communication strategy were designed to gain a hearing and understanding of these truths—never were they allowed to obscure them.

SOME SUGGESTIONS FOR COMMUNICATING GOSPEL TRUTH TO CONTEMPORARY MAN

The foregoing provides us with some basic understandings relating to missionary communication proposals and efforts in our day. We can better evaluate current proposals and efforts. We can employ better strategies in our preaching and teaching.

Some important cautions. There is a danger in mastering the understandings (and misunderstandings) that accrue to the study of comparative religions and the behavioral sciences. Examples are not hard to come by.

One expert in comparative religions writes that Christ gave us two commands—to believe in Him and to love our neighbor. If our Hindu or Buddhist neighbors object to our message to believe, then the loving thing to do is to leave them as Hindus and Buddhists!

Some preachers of “possibility thinking” take their cue from Third Force humanists and stress man’s self-worth and self-esteem to the near exclusion of man’s sinfulness and unworthiness. The result is a truncated gospel.

A missiologist-anthropologist says that the bicultural anthropologist is in a better position to understand what Scripture says about God and man than is the theologian who approaches Scripture armed with an understanding of the Bible languages and history.

Imbalances such as these are to be avoided at all cost.

Some positive suggestions. Armed with an understanding of the ways in which people think they “know themselves,” missionaries to Japan might attempt the following approaches.

1. When it is feasible, find out how respondents really view themselves and others. An effective counselor colleague of mine says that he never accepts a new client without inquiring as to the client’s personal “man and world view.” Apart from this understanding he does not know where to begin in his therapy.

2. Build communication on a “common humanity.” In his classic The Christian Message in a Non-Christian World, Hendrik Kraemer says that in the final analysis there is only one point of contact with adherents of non-Christian faiths and that is the disposition and attitude of the missionary. If the missionary has a genuine interest in the people among whom he works—their religion, their ideas, their sentiments, their institutions—and if he entertains this interest

for the sake of Christ and the people, he will make contact. In fact, that point of contact will spawn other points of contact.

3. Do not recoil from self-exposure. Jacob Loewen reminds us of the importance of “the common humanity” approach of the Apostle Paul in our day. He reminds us that, in the Christian sense, many adherents of other religions and philosophies have never seen a sinner. Their own systems include only dim reflections of biblical “sinnerhood.” When the Christian missionary arrives, he is already a “saint.” It is only when the missionary responds to his own sins with confession and repentance, and asks his/her national brothers and sisters to join in prayer for strength to overcome temptation and live a life of holiness and fruitfulness that nationals will truly understand what it means to be a sinner saved by grace.

4. Teach by comparison and contrast. The Psalmist asked the age-old question, “What is man that Thou are mindful of him.” That query must be answered with reference to existing beliefs. The missionary to Japan should make it clear that the true attitude toward self is not to be understood in terms of Western humanism or Buddhist muga (though some distorted reflections of truth are to be found in both) but in the light of creation on the one hand and the cross on the other. The missionary to Japan should make it clear that, while education can play a role in improving mankind as Confucius hoped, it can never effect the new birth needed by Chinese, Americans, Japanese or whomever.

Again, if the missionary can demonstrate the flight from naturalism and secularism in the West (on the part of many such as Jampolsky), it may be that some thinking Japanese who seem intent upon embracing the post-Christian Western world view will want to reconsider the direction they have taken. Or course, it still remains to contrast the spiritualism of a Jampolsky (et. al.) and India, China and Japan with that of the Christ of the Bible. But in such a comparison, true Christianity has nothing to lose and everything to gain.

CONCLUSION

Our Japanese friends—like those of every nation—will only know themselves rightly when they know God truly. But God reveals more than truth about Himself in Scripture. He reveals the truth about mankind. About us! That truth becomes more clear when it is compared with the falsehoods and obfuscations with which the world is well filled.

Deputation Helps

Lyle Petersen



Lyle and Alice Petersen first came to Japan under TEAM in 1951. Their service here during 22 years touched the lives of many. From 1973 to 1974 Lyle represented HLKX (Korea) throughout the United States. Then followed ten years at TEAM Headquarters in Wheaton, Illinois, as Deputation and Extension Secretary.

Now the Petersens are back in Japan, serving as host and hostess at the Tokyo TEAM Center. Their hospitality and kindness reflect their unique gift of helping others.

During the past ten years I have had the unique opportunity of observing "up-close" an activity that for many missionaries is a meaningful experience and yet for others it is looked upon with dissatisfaction and at times even fear. This activity is referred to as deputation.

Mr. Webster's dictionary indicates that his definition of the word deputation has little in common with the missionaries' use and definition of the word. According to the dictionary it would be perfectly proper to say, "he has been deputed (given authority) as a deputy and has become part of a deputation (delegation).

We missionaries talk freely about, "doing deputation" or "going on deputation". By this we usually mean that we will be visiting churches and individuals in an effort to create interest in our missionary activity with the hope that folks will pray for us and support us financially.

I find that those who find deputation particularly difficult usually give at least one of the following reasons:

1. I just do not enjoy begging for money (this is probably reason number one).
2. I don't enjoy being up-rooted and on the move all of the time.
3. It always means long separations from my family.
4. It means dragging my family all over the country.
5. I find it difficult to express myself in large groups.
6. I'm given very little opportunity to share my burden.
7. Many Christians at home have a superficial interest in missions.

I believe that these attitudes and others like them stem from a mistaken concept of what deputation is or should be all about. Those who have had a happy deputation experience make statements such as this, "This has been the richest spiritual experience of my life", "I now understand what you mean when you say, "deputation is a ministry."

The most important element as we face future deputation is our attitude toward it. I've en-

couraged young missionary candidates to have the attitude toward deputation that even if the Lord did not permit them to actually arrive on a foreign field as a missionary they still will have experienced a fruitful and effective ministry for the Lord.

Let me share with you my definition of deputation:

"Deputation is the ministry of sharing with others the burden God has given you for a people in spiritual need. Its goals are to glorify God, serve the people to whom you minister and provide them with necessary information."

You will, of course, notice that this definition says nothing about pledged support or finances. We do not, in any way, consider money to be evil but we have two convictions:

1. When asked about your financial needs be prepared to wax eloquent.
2. If we are having a spiritual ministry by serving and informing, God will, "supply all of our needs." It's been proven often and by many.

Let me share with you some observations I made during my tenure as Deputation Secretary:

1. The best opportunities go to missionaries who inform their churches well in advance of their furlough plans.
2. The pulpit ministry is important but not always the most fruitful. Don't underrate any opportunity to share with many or few (or one), even if it takes place on the front lawn of the church.
3. Show enthusiasm! If you don't have any...ask the Lord for it. If you are uninspired and bored so will be your audience.
4. Be sure you understand clearly what your responsibilities are! Some churches will expect you to give a Bible message on missions. Others will want a report on your ministry. If you don't know which, ask!
5. I could share a number of horror stories about the amount of time missionaries went over the time that been allotted to them. But it's no joking matter. When we take more time than is allotted to us then we are taking something that does not belong to us. There

are instances where a missionary has not been invited back to a church because of carelessness in this matter. Always check on how much time you should use...and then stick with it.

6. Keep your material fresh. Facts and statistics don't change and they can become very commonplace to us. When this happens all we have to do is, push-the-button-and-they-just-flow-out and they will come across cold and mechanical. Ask the Holy Spirit to enable you to have a new freshness and vitality each time you speak.

Some churches (I'm referring primarily to churches in the United States) shift their missions emphasis from time to time. It is good for the returning missionary to be aware of some of the current mission related thought patterns in local churches:

1. Some want more say in the life and activity of the missionaries they are supporting. Often they want the missionary to spend more of their furlough time at that particular church.
2. Some are questioning the value of supporting foreign missionaries when Christian nationals have the language, know their people, and need not travel long distances to minister. You should have an answer for this concept.

3. There seems to be a renewed interest in sending Tent Maker Missionaries. There are missionaries who are employed by the national economy of a country but endeavor to have a Christian witness at the same time.

4. I encountered a number of churches who request missionary speakers from a Hidden People Group rather than from a traditional mission country like Japan.

5. A growing number of churches (in the U.S.) are joining ACMC which stands for Association of Church Missions Committees. The purpose of this organization is to share valuable missions-related information with local church mission committees in an attempt to make their ministries on the local church level more effective.

Let me close with this. When you return "home" you will probably discover that Christians in every strata of society are talking about knowing the will of God, students, business people, retired couples. It's very important for you to know how to answer these questions so I want to share this verse:

"We do not cease to pray for you and to desire that you might be filled up with the knowledge of God's will in all wisdom and understanding."

Col. 1:9



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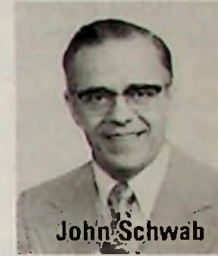
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JAPAN SUNDAY SCHOOL UNION

What a Three-day prayer Meeting Accomplished

John Schwab played a vital role in the post-war era in Japan. After coming to Japan in 1948, the Schwabs worked closely with Irene Webster-Smith. Their effort had much to do with the erection of the Ochanomizu Student Christian Center. The article below indicates also that John's influence as President of EMAJ at the time of the Protestant Centennial in Japan had much to do with the founding of JPC. It is a fascinating chapter and we are thankful to John for sharing some of the intimate glimpses. The Schwabs will be retiring in the States this year.



About 120 years ago the first Protestant missionaries succeeded in starting evangelistic work in spite of the Japanese government's ban on Christianity at that time. When religious liberty was declared in the 1880's, however, Japanese Christianity gradually came under the influence of Liberalism and was also the target of Shintoistic nationalism and militarism. A genuine Christian witness still remained, but "main stream" churches had to a large degree become diluted and stripped of their Biblical distinctives. The United Church of Christ, a government-enforced welding-together of 34 Protestant denominations into one body, was established in 1941. After World War II ended, a number of groups withdrew from the United Church (Kyodan) because of basic theological differences and dissatisfaction with its leadership which had been "used" by the now defunct militaristic government during the strenuous years of all-out war.

During the occupation by Allied Forces (1945–1950) General MacArthur introduced democracy, and Japan began to realize its position as a democratic nation and also began to follow the American, rather than European, system of education. The "rescript on education" (koyoiku chokugo)—a guiding force in schools for many years—was thrown overboard, leaving no foundation at all for instructing students in ethics and morals. This was Japan's first-ever experience of defeat in its long history of military expansion, leaving the Japanese completely disillusioned and engulfed in a spiritual vacuum. Suddenly they learned that their emperor was not a god after all—by his own pronouncement on nationwide radio.

Into this vacuum and confusion marched hundreds of first-time missionaries, most of them with no knowledge of Japan's language nor of its culture. Pre-war pastors and missionaries sought to bridge the gap and cushion the inevitable bumps. Without a doubt this was a once-in-a-lifetime opportunity.

After the occupational forces left in 1950, some members of the Japanese conservative party at-

tempted to restore the pre-war system of "nationalistic thought". It was during this period that the majority of people gradually ceased to be enthusiastic about hearing the Gospel.

PROTESTANT CENTENNIAL

1959 marked the centennial of Protestant Missions in Japan. The number of Christians unrelated to the "Kyodan" and NCC had increased markedly as post-war missionaries poured their hearts and energies into evangelism and church-planting. How many believers were there and what was their theological persuasion? Was someone keeping a list of names and addresses? In other words, who would be laying the foundations for true Biblical Christianity during the second century in Japan? These were questions being asked by the Executive Committee of EMAJ (forerunner of JEMA, with individual rather than mission membership) of which I was then president. Logically, the centennial of Protestant Missions in Japan should be celebrated by Japanese pastors and Christians. Were we to either succumb to "Kyodan" plans or have no celebration at all?

THREE DAYS OF PRAYER

With a growing concern to know God's will and direction for facing the second century of Christianity with a dynamic, Bible-based Christian Message, EMAJ's executive committee decided in February, 1957, to call a 3-day spiritual retreat and prayer meeting in Atami. Some thirty missionaries (representing about 25 groups) attended; of these, six were pre-war missionaries.

During an afternoon prayer session on the second day Dr. W.A. McIlwaine (born in Japan of missionary parents and at that time professor of Old Testament at the Kobe Reformed Theological Seminary) stood to his feet and said, "I think I have a word from the Lord. Until now our detailed doctrinal statements have only separated us. I feel that our faith in the Scripture is the critical issue. If we believe that the Bible is the

very Word of God, infallible and fully-inspired, then we will surely also believe in Christ's virgin birth, His deity, His bodily resurrection and other basics..." Dr. McIlwaine said he was willing to contact the leaders of four key Japanese evangelical groups and ask them to take the leadership in planning for a Bible-based centennial, which would draw together evangelicals across the nation. He suggested the following men: Rev. T. Tsutada of Emmanuel General Mission, Rev. A. Kurumada of the Holiness Kyodan, Rev. K. Shimamura of Fujimi-cho Church and Rev. T. Tokiwa of the Reformed Presbyterian Kyodan.

UNITY OF MIND

The Lord gave unity of mind in response to this suggestion, and Dr. McIlwaine followed through by prayerfully challenging these four leaders to organize a joint Japanese-missionary program, later called the Japan Protestant Centennial. The basis of participation and cooperation in the J.P.C. was our common belief in "the Bible as the fully inspired, infallible Word of God, the only rule of faith and practice". Over 1,100 pastors and 800 missionaries responded in agreement to this statement.

During 1958 and 1959 we visited as many co-operating churches across Japan as possible and showed to Christians the Moody Institute of Science film, "The Stones Cry Out", which emphasizes the trustworthiness of the Scriptures by showing fulfilled prophecy supported by archaeological findings. One morning, while we were riding on a bus during one of these visits, Pastor Tokiwa said to me, "Too many Japanese Christians' faith is superstitious." He meant that most Christians had not thought-through their own faith, as to why they believe the Bible is God's Word—that *their* faith is in the *pastor's* faith in the Bible. Consequently the average believer lacks a deep, *personal* conviction that the Bible is infallible and inerrant. Thus they lack the ability to explain this to others, he thought. Isn't this still an area of great need even today?

PRAYER ANSWERED

In answer to prayer God brought choice men as speakers for the Japan Protestant Centennial Conference in October, 1959:

Dr. Oswald J. Smith of People's Church, Toronto, to speak on world evangelization.
Dr. Roger Nicole of Gordon Divinity School to speak on the meaning of infallibility and inerrancy.

Dr. Edward Young of Westminster Seminary to speak on the historicity of Genesis and the authorship and unity of Isaiah.

Col. Roy LeCraw, Southern Presbyterian layman and former mayor of Atlanta to emphasize God's method of supporting His work through tithing.

In addition to the two main conferences in Tokyo and Osaka, regional meetings were held in Sendai, Nagoya, Hiroshima, Fukuoka and other cities.

LOOKING BACK

Looking back 25 years we can see God's providence and grace in giving clear guidelines for the second century of the Christian Church in Japan. Seisho Shinko (faith in the Scriptures) has become the foundational stone and also the superstructure for uniting evangelicals in the Christ who is revealed through the Scriptures.

Congratulations to those who have pioneered and given leadership to the JPC since its inception 25 years ago. "Love His Word", "Preach His Word", and "be...doers of the Word"—this is our unparalleled challenge in today's dark, poisoned and perverted society. We must follow Paul who said to the Ephesian elders, "...I have given you the whole counsel of God...warning everyone night and day with tears." Acts 20:20, 31.

THANK YOU: The editor, in behalf of all Japan Harvest readers, wishes to express his sincere thanks to Mrs. Edna Johnson and Mrs. Eldora Schwab for their untiring service, Edna in the production department and Eldora as proof-reader. The Johnsons and Schwabs will be retiring shortly. We wish them God's blessing in the days and years ahead.

JMLI ANNOUNCES REFRESHER COURSES

Responding to the needs of the missionary community, Japan Missionary Language Institute today announced its fall line up of refresher courses from September 2, 1985. Various tracks will be available to meet student needs and interests. The fast-paced reviews will be built on the JMLI basic course materials. The offerings are: the TOTARU Shinkansen course, the YOMIKAKI Shinkansen course, and the OSHABERI Shinkansen course.

The TOTARU Shinkansen course is a full-time morning program designed for the missionary returning from furlough or those who desire a quick review of all language skills. JMLI text lessons 1-40 will be covered providing opportunity for improvement in pronunciation, use of correct grammar, reading and writing. The 15 weeks of study give over 350 class hours of instruction. This course will be limited to the first 8 participants who reserve a place by registration.

The YOMIKAKI Shinkansen course will help the language student to improve in reading and writing. All of the Kanji of the JMLI basic course will be reviewed the additional work will be

planned based on the abilities and interests of the students. This afternoon program will meet twice weekly for 15 weeks, providing 60 to 120 class hours of instruction, depending on the schedule chosen by the students.

The OSHABERI Shinkansen course emphasizes grammar and pronunciation. This afternoon, part-time program focuses on improving pronunciation and the understanding and correct use of the nuances of grammar rather than basic structures. The JMLI lessons 1-40 will be the foundation for this language development. This class will meet twice weekly giving 120 class hours of work. It will be especially helpful to the missionaries who serve by preaching and teaching but find themselves on a linguistic plateau. This course will enable the student to climb linguistic heights and become a more effective servant of the Lord.

The YOMIKAKI and OSHABERI Shinkansen courses will be limited to 5 students each.

A place in any of these courses may be reserved by registering with JMLI. Interested students are asked to contact JMLI before July 15. Office hours are 8:30 to 4:30 daily. Telephone 03-295-0037 for further information.



1985-86 SCHEDULE:

Fall - September 2

Winter - January 8

Spring - April 7

JAPAN MISSIONARY LANGUAGE INSTITUTE

c/o Ochanomizu Student Christian Center
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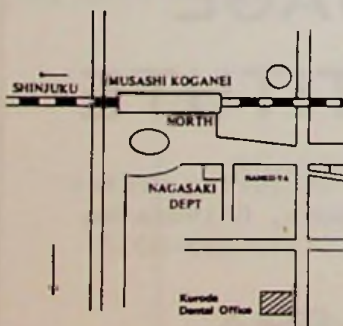
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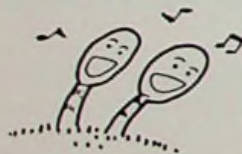
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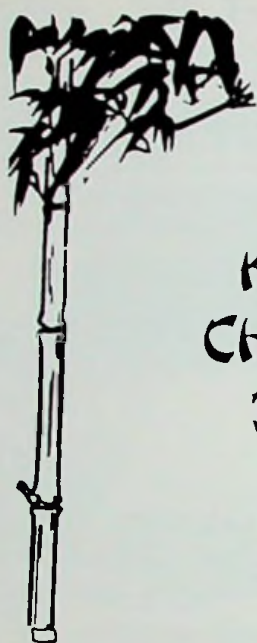
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July 27 - Aug. 10

In Nojiri Ko

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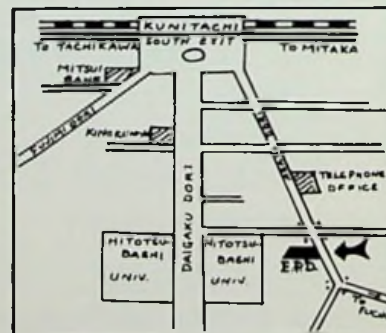


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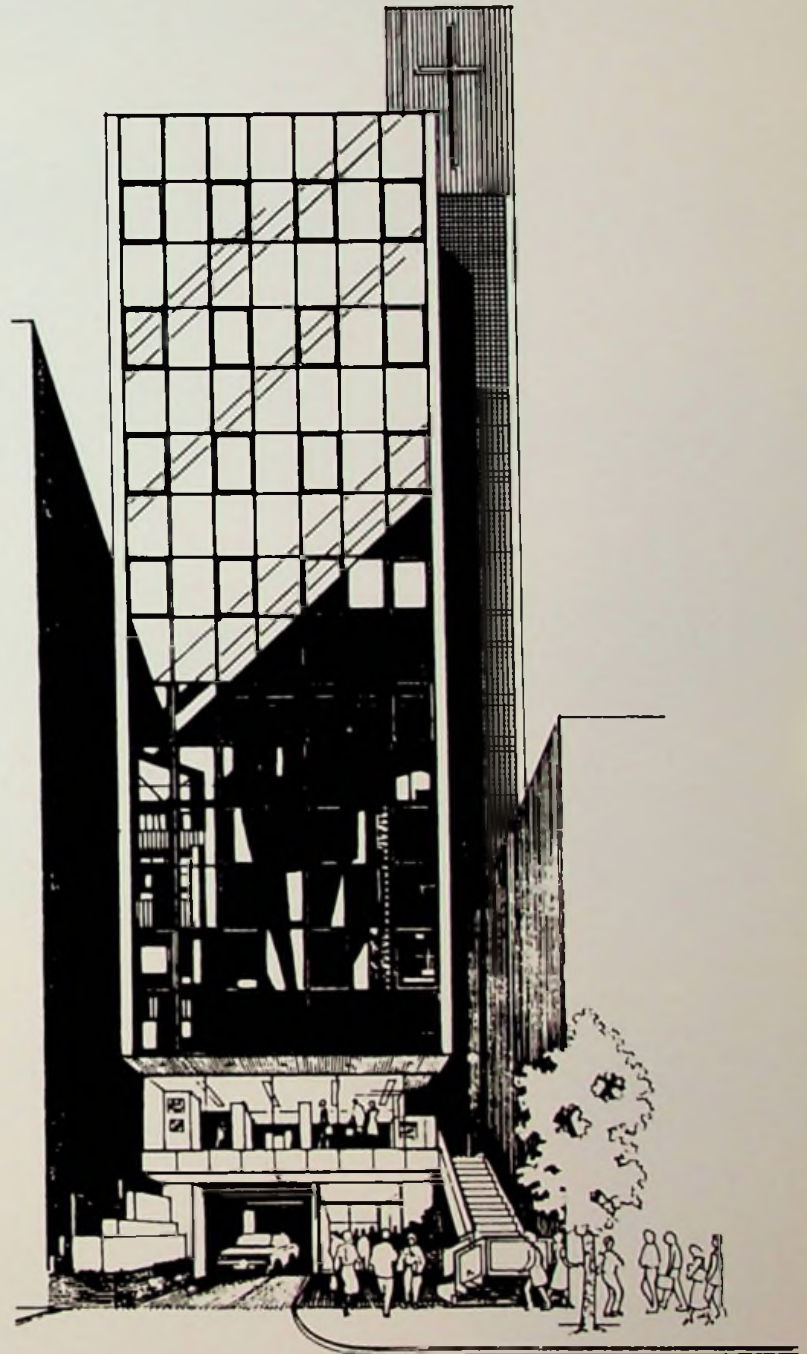
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