

Volume 35, Number 2, 1985

JAPAN HARVEST

The Magazine for Today's Japan Missionary



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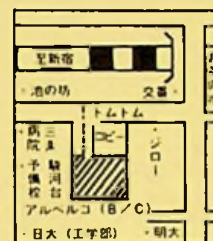
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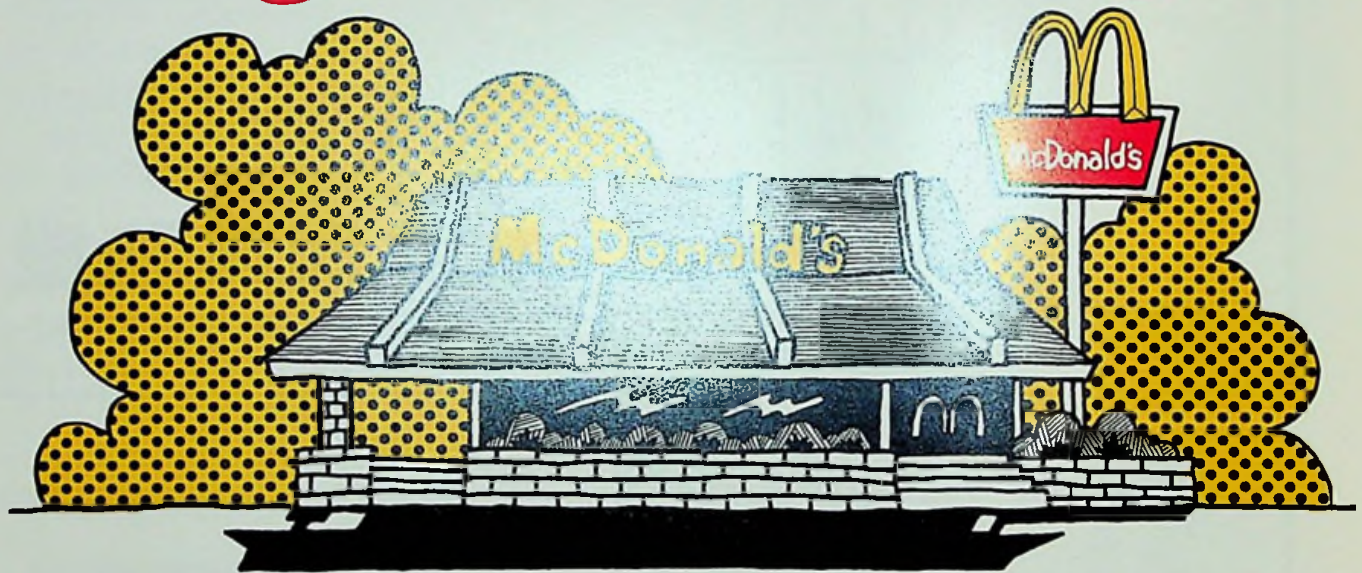


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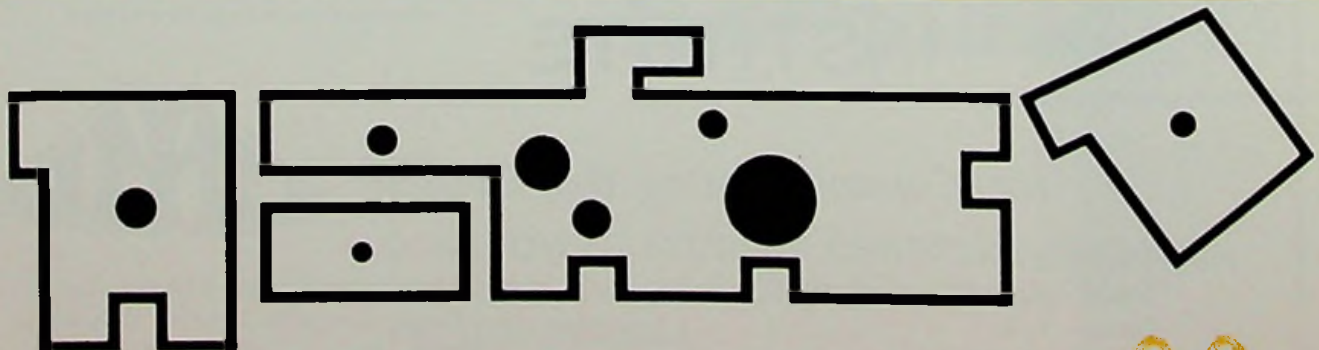
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JAPAN HARVEST

The Magazine For Today's Japan Missionary

1985, Volume 35, Number 2

TABLE OF CONTENTS

2	JEMA President's Page	Verner K. Strom
3	Guest Editorial	Russ Lunak
4	FEATURE: Farewells and Reflections	
4	If I could live my Life again	Robert Boardman
7	Thirty-five Years of Service	Mel Metcalf
8	I do not walk alone	Mary McAlpine
19	Thoughts on leaving Japan	Harold Johnson
20	Just a Kerosene Stove	John Schwab

CHURCH PLANTING HANDBOOK (4)

11	Selecting a Target Area	Don Wright
12	How to do an Area Survey	Bob Shade
13	Church Planting Plan of the Ev. Free Church	
15	Three Year Evangelism Plan	Tokio Satake
16	Planning for the Meeting Place	Stan Dyer
18	Numbers of Churches in Japan	CIS
26	ATA Manila Statement	

NEWS pp. 22-26

Cover: Karuizawa in Autumn
Credit: Tsuchiya Studio

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Russ Lunak

Guest Editorial

Times of Transition

A prophet proven accurate in foretelling would fascinate us all, in a disquieting way. We'd like to have a sneak preview of the other side of tomorrow. But what if the scene revealed the ruination of our dreams rather than the fulfillment of our hopes? What if the seer's prediction was the demise of the institution for which we were mid-wife or the failure of that prospering program we planned? And isn't it a bit of that kind of fear that makes generational transitions difficult?

Japan has been spared most of the mission-church tensions that shattered many missions in Africa and spawned all the moratorium talk of the 70's. However Japan is not free from the problems of leadership change or transitional tension. As this issue of JAPAN HARVEST so clearly shows generational change is at work in the missionary community. Retirements are common. A new generation is on the scene.

JAPAN HARVEST Vol. 33, No.4, which ushered in 1984, led us to rejoice when editor Sieg Buss focused on increases in the number of missionaries. In mid-1985 the new wave continues. JMLI alone welcomed 16 new missionaries this term. They're highly motivated, ready to acquire the language, eager to adjust to Japan, loaded with new missiological insights, wanting to move on into the ministry. JMLI is an exciting place to work!

However, there are other rumblings from the shore as the wave hits. To some, the older generation appears as a rocky coast resisting the wave rather than a sandy shore providing smooth transition. To me, the younger generation resembles a wind-whipped wave of theory out of control and dangerous. What will happen at these points of contact for generational transition? Come on prophet, where are you when we need you?

Included in the rumblings I've heard (hoping they are not prophetic!) are the following items. In one mission, all of its previous leaders will be gone in less than ten years. Already votes are being counted to see when the power shift will take place. Polarization has appeared. While having lunch recently with a US-based mission director I heard of situations where calcified leaders required deadening conformity from their replacements. It reminded me of when the younger missionary asked his elders how he should start a church. The quick and only reply: "Just the way we did!" At Karuizawa this summer I was able to discuss the issue with Dr. Hesselgrave. He pointed out one aspect of the problem. The older missionaries have been spiritual *senpai* to the *kohai* Japanese pastor. The new people will be *kohai* to *senpai* pastors. That difference must be understood by both generations and expectations adjusted accordingly.

Mutual respect is basic. Communication and inter-action rather than one-sided work based on assumptions and preconceived notions are essential. Ultimates (conversions/church growth) must be emphasized over immediates (methods/procedures). Desired results are more important than detailed regulations. Governing principles employed graciously are better than policies, precedents, and particulars applied dictatorially. People must be considered over institutions and programs. Now, you go on from there.

Certainly I offer no prophetic insight but I'd like to suggest some thoughts on smooth transitions. These hints, gathered from the rumblings I've heard, can serve as the start of your list of items for promoting easy generational change.

At JMLI I'm looking at missions' futures every day. Praise God, He's about to do a new thing. In JEMA relationships I see more of the older generation. Praise God, He's built a solid foundation.

We really don't need a prophet to foretell the outcome of generational transition in mission organizations in Japan. More effective than the crystal ball is the mirror. Young or old, new wave or ebb tide, what you do today determines tomorrow.

The Prophetic Voice

Paul states in his letter to the Ephesians that the prophet is one of God's gifts to the church. The Old Testament is replete with illustrations of the prophet's ministry. One of the prominent functions of the Old Testament prophet was that of "foretelling." It is often mistakenly thought that this was the only prophetic function. In reality the more prominent function was that of "forth telling." It is to the function of forth telling that I wish to address myself in this article.

In the book, "Why Are Conservative Churches Growing?" the author mentions several reasons for this growth. One of the reasons is the clear proclamation of an authoritative word — the ministry of forth telling.

My first burden is that there might be a renewed emphasis on the ministry of proclamation. While there is a place for dialogue, and we need to be attentive listeners, the New Testament repeatedly shows (and history confirms) the timeless effectiveness of proclamation. It is contextualized proclamation in that it is given with a conscious understanding of the listeners' context (Peter on the day of Pentecost, Stephen at his trial, and Paul at Athens), but it is the authoritative, unchanging Word of God. Paul speaks about being a persuader of men. This is forth telling with the purpose of eliciting a response. After hearing Peter preach, the listeners asked, "What shall we do?"

I recall an experience several years ago at the Congress on Evangelism in Pattaya, Thailand. The Congress attendees were predominantly third world delegates, and many of the speakers were third world people. At one of the meetings a North American delegate spoke, and he spoke with conviction as a "persuader of men." At the close of his message, the delegates arose and applauded. This was their response to the prophetic function of "forth telling." I realized anew the danger of letting cross cultural communication fears paralyze the prophetic voice. This positive response in a multi-cultural setting was a testimony to the effectiveness of fearless proclamation.

Another aspect of the prophetic voice that was in evidence in the Old Testament was the fearless way that the prophet directly confronted not only personal but national sins. The prophet was concerned about the nation's social sins. This is a very sensitive matter for evangelicals because we see the danger of social involvement pushing aside the evangelistic mandate. For missionaries as guests in a foreign country, the problem is even more sensitive, but the ministry of both the Old Testament prophet and the New Testament prophet is too clear to miss — John the Baptist and King Herod. The contemporary "prophet" needs to identify the contemporary problems and address himself to these. Isaiah 58:1, "Cry aloud, spare not. Lift up your voice like a trumpet, and show my people their transgression and the house of Jacob their sins."

I trust that God will raise up from among our national brethren as well as from among the missionary body those who will lift up the "prophetic voice," so that in no uncertain sound the unchanging truth of God will be proclaimed.



Verner K. Strom

JEMA

President's

Page

FAREWELLS AND REFLECTIONS

The editor has asked representative missionaries of the first tide reaching Japan after the War to share some of their insights and reflections. While the Metcalfs, Johnsons, Schwabs and Mary McAlpine have left for the States and retirement, the Boardmans are preparing to serve with the Navigators in Australia after furlough. The following article was taken from the Discipleship Journal.

If I could live my life over again

BOB BOARDMAN

During the early years of the Second World War, a young American Marine named Robert Boardman was beaten up in a drunken brawl in Australia, and wound up spending several weeks in a hospital. In remorse he turned to prayer and to the pages of the Bible, and soon committed his life to Christ.

Later in the war, in the battle for Okinawa, an enemy bullet pierced his throat, and still today he can speak no louder than a husky whisper. Yet he prayed then that he would be able to
1 to Okinawa and serve the Lord there.

By 1953 he was back, ministering both to American servicemen and to the people of Okinawa. A few years later he moved to Japan, where he has been the Lord's servant in leading the nation's Navigator ministry for more than a quarter-century—years of lessons learned about the truly important things in life.

IS IT RIGHT to dwell on past weaknesses, failures and needs? It could lead unnecessarily to resurrecting what would best be left alone. The apostle Paul spoke of "forgetting what lies behind me, and straining every nerve towards that which lies in front" (Philippians 3:13).

But the Bible is history, and it tells not only of successes but also of failures by individuals and by nations—failures that teach us

lessons. We are to learn from the past.

So if I can tell you in a positive, constructive way about my own mistakes and failures, and thereby warn and challenge you not to repeat them, this article will be a valid venture. It is important to remember, however, that God in his sovereignty has made each of us different in temperament, personality, emotional makeup, spiritual gifts, capacities, callings, and experiences. My areas of need and failure may be your areas of success. Yet, I believe that many of my listed weak points are those we may have in common, at least to some degree.

If I could live my life again, I would seek to make these changes:

1. I would stand more boldly upon my God-given calling, and not be so fearful.

In September 1943 as a young Marine in the South Pacific, I became a Christian through reading a small Gideons' New Testament. Six months later, after serving in the battle of Cape Gloucester on the island of New Britain near New Guinea, the God of all grace called me to serve him with my whole life. In subsequent years, he faithfully continued to reveal details of that call step by step, including sending me to Japan as a missionary.

I was not a heroic missionary volunteer to the land of my former wartime enemy, but rather a reluctant, fearful candi-

date whom God had to "draft" into his service. I was much like Jonah, who resisted the Lord's plans to send him to Nineveh, the great city of his enemy. My temptation is to be fearful—of the unknown future, of men's reactions to certain ventures of faith I want to take, of real adversaries. Nevertheless, the gracious call of God to me in early 1944 has been the anchor of my soul when the storms of circumstances and my own limitations would resurrect the specter of fear.

I know that if my heart were more fully set on this calling from God I would be more Kingdom-minded, and therefore bold as a lion, remembering the admonitions and promise in Isaiah 54:17— "No weapon forged against you will prevail, and you will refute every tongue that accuses you. This is the heritage of the servants of the Lord, and this is their vindication from me," declares the Lord.

2. While they were young, I would spend more time with my children in worship, in spiritual disciplines, and in just enjoying life.

I have read that by the time a child enters the first grade, the basic direction of his life has already been determined. What you and I have done or not done before our children enter school has made them what they will be.

My temptation as a young, fulltime Christian worker some

years ago was to think that what I did with my little children was not so important. I thought when they grew older and could understand better, then I would give them fuller attention. So I became busy in a ministry with young adults, waiting for my own children to grow up.

Such thinking is a fallacy. I foolishly took too much for granted, and gave my excellent wife Jean more than her share of the load in the children's upbringing.

There is some consolation for me in seeing that the twelve disciples had the same limited outlook on the importance of little children. But to this Jesus responded, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these" (Mark 10:14).

3. I would ask God for greater blessings and victories, claiming his mighty promises.

Salvation through our Lord Jesus Christ is a matter of believing and claiming his word in order to be saved from our sins. The subsequent, progressive steps of life are also a matter of continuing to believe God's word—a belief that will determine our spiritual growth. Common people become uncommon as they stand on the promises of God.

Today I have mixed feelings as I think of portions of Scripture I claimed in the past that are now being fulfilled. On the one hand, I rejoice and am overwhelmed at how God works and blesses. On the other hand, I ask myself why I didn't claim more of God's amazing promises so that he could do more through this unworthy servant.

I came to the Land of the Rising Sun as a result of praying over God's precious promises. One of these verses I continually claimed was Psalm 2:8—"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the

earth for thy possession." As an heir of God and joint heir with Christ I believed I could legitimately claim that portion of Scripture.

With that verse in mind, I learned from Dawson Trotman how to pray for the nations using a world atlas. He and I would kneel in his study and put our fingers on country after country, key city after key city throughout the world, praying, pleading, interceding.

As time passes, our temptation is to rely on our past experiences, on the knowledge we've gained, on new methods and ideas—on everything except God's exceedingly great and precious promises. Yet these promises are as sure as if they were already fulfilled, if we will but claim and believe them.

4. By God's grace, I would be quicker to turn from temptation and sin.

Our tendency is to play with fire as long as possible without getting burned, even though it puts us in constant danger of destroying all that is beautiful to us, including our own life and family.

We have an extremely clever enemy—much more clever than we are. He knows our weakest point, studies it, and works on it continually in his desire to ruin us. He is a master strategist at knowing where, when, and how to attack.

Each of us has a point of vulnerability, something referred to in Hebrews 12:1 as the weight and sin "that so easily besets us" or "which clings so closely." Often, victory is ours only if we resist Satan and flee from our strong temptation, by God's grace.

I want Jabez's prayer to be mine: "that you would keep me from evil, that it may not grieve me!" (1 Chronicles 4:10).

5. I would be more systematic and singleminded in following a lifetime personal Bible study and

Scripture memory program.

God has been gracious in helping me discover in the Scriptures some things about himself, about my own life, and about the needs of the ministry. Yet I feel I'm operating only on the fringes of his word, which is more powerful than any nuclear weapon.

The supernatural word of the living God melts and breaks our hard hearts! "Is not my word like as a fire," saith the Lord, "and like a hammer that breaketh the rock in pieces?" (Jeremiah 23:29).

There are gaps in my life regarding the rich books of the Bible that I ought to have studied and mastered by now. But the temptation is to procrastinate and not redeem the time—to live and act as if I have all the time in the world.

Yet I am now fifty-nine years old. If the seventy years of a normal life-span were squeezed into a single 24-hour day, it would now be 8:30 in the evening in my life. It is late; time is slipping by so rapidly.

If I were young, I would work out a tentative lifetime Bible study plan that I would review and revise as necessary each year. Memorizing Scripture and reading through the Bible once a year ought to be a part of the plan. "I will delight myself in thy statutes; I will not forget thy word." (Psalm 119:16)

6. I would be more determined in my one-to-one discipling ministry.

I would expect and demand more of people under my leadership, those whom I had responsibility for training. The temptation in this ministry is to underestimate men's and women's capacities and their desire to grow, to serve, and to accept challenge. Sometimes I have been fearful of offending them by asking too much, yet seldom have I met this kind of reaction.

The master Challenger of all times, Jesus Christ, never hesitated to stretch men beyond

their abilities, and over a period of time to bring them up to their true potential. His dealings with the unpredictable fisherman Peter are an example. It is a work that takes time, tears, failure, faith, prayer, trust, humility, love, responsiveness, perseverance, intercession—and clear objectives.

Waiting for the right time is important. There are various growth stages in a disciple's life, and what can be taught to him tomorrow cannot be taught today. Jesus knew this: "I have yet many things to say unto you," he told his disciples, "but ye cannot bear them now" (John 16:12). God can reveal the right timing to the disciple-maker in answer to prayer.

So timing is important; yet in my life I may have been too cautious. We have wonderful promises for the men and women God has given us, and by active faith in these promises we can see God work, bless, and multiply beyond our expectations.

7. I would welcome trials and even failures as friends and as builders of my poor character.

This is in response to the command in James 1:2— "When all kinds of trials and temptations crowd into your lives, my brothers, don't resent them as intruders, but welcome them as friends! Realize that they come to test your faith and to produce in you the quality of endurance."

God always has his own special training programs for our lives: a physical injury or disease, a broken heart over a love affair, a potential disciple who becomes an adversary, relatives who harass us, fruit in evangelism that turns out to be false after testings, disunity on our ministry team, our own lack of personal consistency and discipline, financial struggles, career conflicts, and so on. These can bring us a sense of failure and low self-esteem, and a loss of confidence.

In such trials and testings I am tempted to complain, and to not trust in God's sovereignty.



But with the reflection that comes from a faith rooted in God's word, I know he has my best interests at heart. He is a loving Father who chastens me because I am his son. He is purging out the dross, and only the heat of the fire of trials can bring the impurities to the top. So to these trials I must say with fear and trembling. "Welcome, friends!"

8. I would be more considerate, kind, tender, and communicative toward my wife, my children, and my fellow workers.

God has given me an unusual and wonderful wife. Jean and I have been married thirty years. Yet it took me the first ten of those years to learn to praise her. In Proverbs 31 we read that the woman of virtue is praised by her husband and her children. If I, as her husband, praise Jean, my children will also. If I don't, they won't. They learn from my example.

In the early years of pioneering the Navigator ministry in Japan, there were times when I made major decisions affecting staff members and their families. Sometimes I made these deci-

sions with little consideration for their feelings, and with little discussion. They were not always bad decisions, but the manner in which they were made was not always thoughtful. Looking back, in certain cases I would certainly have done things differently. Scripture admonishes me to walk in my calling "with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace" (Ephesians 4:2-3).

Over the years the Japanese have taught me much about this kind of thoughtfulness, contributing more to me than I have ever contributed to them in the area of decision-making.

9. I would seek to develop a hobby earlier in my life.

Christian workers are often hard-driving, hard-working people with little recognition of their need to slow down—for a diversionary hobby, for example. I'm not sure anyone could have convinced me in my early adulthood that I needed a hobby, and not until I was 46 did I begin to discover some hidden talent in woodcarving.

Since then I've learned that a hobby can relieve tension and pressure by diverting my thinking and attention from the ministry. It also brings out the creativity that is within me waiting to be released, and gives me opportunities to use my mind and hands in a new sphere. It leads to a new circle of friends, and involves the whole family in wider horizons of experience. It also teaches me much about the wonders of creation and about the Creator—the One who made us, and who is still at work within us; "for it is God who works in you to will and to act according to his good purpose" (Philippinas 2:13).

Scripture quotations are from the Twentieth Century New Testament, the New International Version, the King James Version, the Revised Standard Version, and J.B. Phillips's The New Testament in Modern English.

Thirty-five Years of Service

MEL METCALF



CALL

In the days of my childhood we often heard the expression "Home is where you hang your hat." But that did not apply in our case for every member of our family enjoyed our real home very much. Apparently others did too as guests often visited with us. Many of these were evangelists, pastors, and missionaries. To the latter I attribute my early interest in Missions. I discovered that missionaries were people like everyone else but they were men and women whom God had called to serve Him in faraway and sometimes very difficult places.

At that time our Covenant church had a strong mission work in China. The influence of our first missionary, Peter Matson, who served there for fifty years, was very great. Yet it was the appeal of another veteran missionary, Joel Johnson, who spent forty years in China, that challenged me to service. That was in 1944 during my Seminary days. June and I were married in 1945 and served a village church in Michigan for two years prior to a year of Chinese language study at Yale.

CHANGE OF COURSE

We were called by the Annual Meeting of our church in 1949 for missionary service in China but the untenable political situation made it impossible to go. We were sent to Japan temporarily until we could go to China.

That situation continued for our thirty-five years in Japan.

HOME IN JAPAN

With our infant son, Bruce, we sailed on the "Island Mail" on Dec. 9, 1949, arriving in Yokohama on Dec. 24, 1949. Our first home in Matsubara-cho of Setagaya-ku was also home for four other missionary families.

Each family had two rooms. Kitchens and baths were shared. We brought most of our staple food supplies with us and purchased everything else at the Overseas Supply Store in downtown Tokyo. Our mail reached us through APO 500 in a quonset hut near the Imperial Hotel. Japan was still under Gen. Douglas MacArthur's rule and the evidences of the war were everywhere. We remember well the poverty of the people and our pity for them. Besides living in Setagaya-ku we have lived in Meguro and Kiyose in Tokyo; in Odawara, Kanagawa Ken and Nagaoka, Niigata Ken. Our final term of three years was spent in Maebashi, Gumma Ken.

EVANGELISM

Our principal work in Japan was planting churches. We can identify closely with Paul's expression "the church that is in thy house". At least three of our present churches were started in our homes. This has not always been easy, especially with small children studying at Christian Academy. In Odawara our

Sunday evening meetings usually ended after 9:30 p.m. Rarely did Bruce fall asleep until everyone had gone home. The next morning we struggled to get him dressed and gone by 6 a.m. to get to C.A.J. on time. But it was better than taking him there Sunday and leaving him in a nearly empty dormitory. As we look back on this experience with our first grader we marvel that both child and parents survived. We are grateful that in spite of this Bruce was led into the ministry where he has served for over 10 years as a parish pastor.

CHILDREN

Besides Bruce God has given three daughters, Judy, Linda and Debbi. While recognizing that Bruce's experience was rough we have tried with all of our children to make time for them during their days at home. We give glory to God that each one is a sincere believer and in some way serves the Lord. God has called all of us to be His witnesses to the Japanese people but not at the expense of our children. None of us can afford to neglect them or we will lose our own while we win others for Christ.

We rejoice that our children always felt free to invite their school mates and friends home. Now we hope that they are doing the same in their own homes. Our first three are married and we have nine grandchildren to enjoy.

THIRTY FIVE YEARS

Looking into the future, 35 years may seem like a long time but in retrospect it has gone too quickly. We set no records, as others have served for fifty years or more. Yet, in one sense, it has been half a lifetime.

In our own Mission we had some responsibilities but in the wider sphere of Missions (JEMA, etc.) I have been a follower rather than a leader. My faithful and supportive wife made our home so much like the home of my childhood. It has been open to everyone. Our guests—both Japanese and foreigners—brought us blessing and joy.

God has filled our thirty-five years in Japan with rich and varied experiences which we wouldn't want to have missed. Because we love Japan very much we leave reluctantly. But we also leave with anticipation, looking forward to some years with our children and grandchildren in experiences which we know will bring joy to both of us.

Tomorrow, May 14th, we leave Japan but in one sense our hearts will remain here. The need for Christian witness in Japan is still great. For those of you continuing in the Lord's work in Japan we shall pray much. For you the words of Psalm 67 are appropriate.

"O God, in mercy bless us; let your face beam with joy as you look down at us. Send us around the world with the news of your saving power and your eternal plan for all mankind. How everyone throughout the earth will praise the Lord."

Psalm 67: 1-3 RSV



Mary McAlpine

I DO NOT WALK ALONE

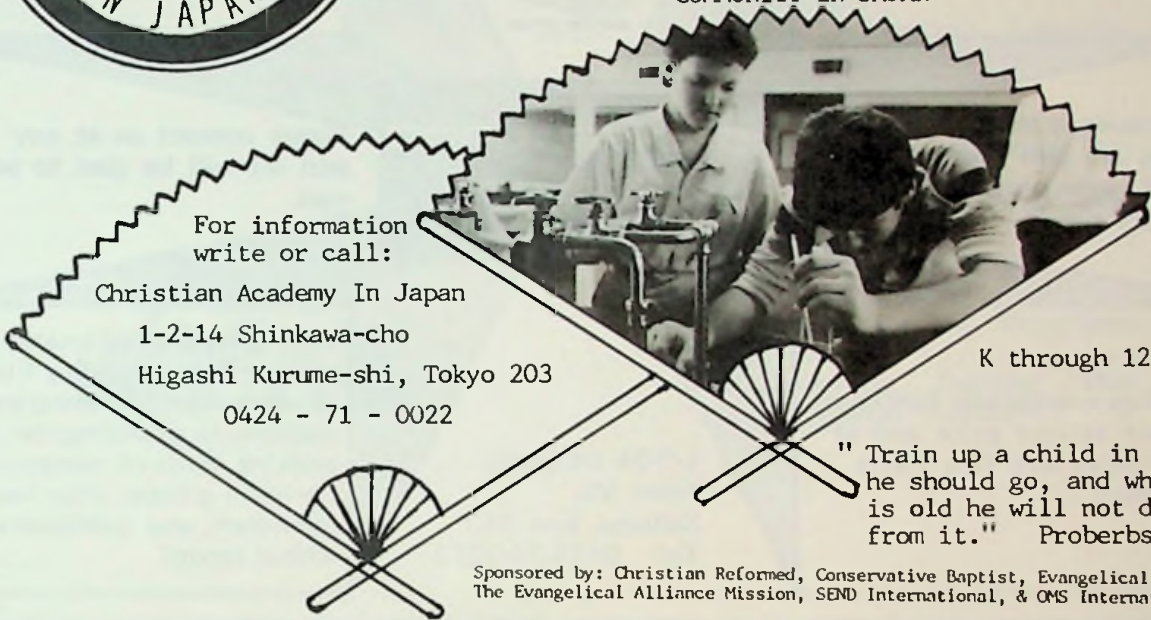
*I have just said good-bye to many things I love—
The sound of the breakers on the seashore,
the green-terraced hills,
Children laughing and shouting as they play.
Soon my place will carry me to a different
life,
Away from the land I have learned to love.
So many dear familiar things I leave behind—
Familiar roads where I've loved to walk,
Familiar neighbors and friends who bow and chat
awhile,
Familiar home where I have loved and laughed
and worked;
Familiar rooms where I have wept when there were
griefs to bear, or share;
Helpful team-mates joyful labor, a group of
believers.
These things I leave behind.
I am alone and yet I do not walk alone.
There is born in my heart the sure knowledge
of His abiding presence,
HE HIMSELF GOES WITH ME
To lead me, so I need not walk alone.
Deuteronomy 31:8*





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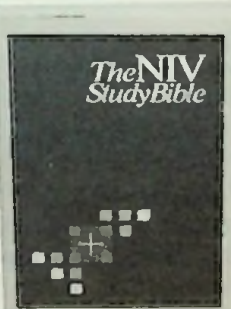
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he should go, and when he
is old he will not depart
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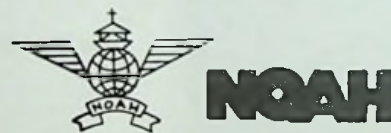
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Dear JAPAN HARVEST Reader:

The fourth installment of the church planting notebook deals with *The Planning That Plants Churches* (1.3 in the outline). Please file accordingly.

The material was compiled by Hugh Trevor. He would appreciate any comments you may have.

The Editor



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

Selecting the Target Area.

In tackling this problem in Japan we are spared some of the problems that confront fellow-workers in other countries. In Japan we immediately think of what place, whereas a missionary in Indonesia would have to begin with the 250 groups of people listed in the "Unreached Peoples" book series. But here we generally think of the 96% who are Japanese, and if we include those who are culturally Japanese in spite of the alien registration in their pockets the figure would be higher still.

Where should we start a new church? There are many factors that guide us outside of the pure socio-geographic factors. Children's schooling, similarity to back-home, closeness to comrades, closeness to the place of additional responsibility, etc. all combine with the other factors and cause certain factors to grow more important in our minds. This makes a missionary at times to choose an area that perhaps has one church per 8,000 population, and not consider the area with only one church per 30,000. Or perhaps he will decide on an area just around the corner from another church, causing a certain confusion to the neigh-

borhood. We must show love and patience as members of the larger Body of Christ, and seek to work together, or at least not give the appearance of competition in the community, but also we must seek to wisely decide the area in which to plant a new church. Our goal is to fulfil the Matt. 28 Commission here in Japan with the time and resources the Lord gives us.

There are three factors that we must consider in deciding a location for our new church. They are the need, the responsiveness, and the strategy that God has given us. These three can not be listed in an order of priority, but accepted as three pieces of a puzzle of God's leading. For some the dark and light pink areas on the Japan Harvest maps, indicating no churches or only one church for 40,000 or more will be all important. For others perhaps, the new town areas with responsive people crying, "Come and help us" will weigh heaviest. And some have felt led to a certain method of church planting, and will need to choose area best fitted for those methods.

Don Wright

How to do an Area Survey

I am burdened that so many of us missionaries and pastors have so little sense of the body of Christ and much suspicion of those who may even be of "like precious faith" but who are of a rival theological tint or a different denomination. I know of one case where a denomination wanted to start a church in a prefectural capital of about 170,000 people in which there were already 16 Protestant churches. That may be all right (though it may not be! — Ed) but there was no consultation with other churches or even asking the question of how many churches. It was just that "there are several churches of our denomination in that prefecture and we ought to have a church in the prefectural capital, too."

(So first inquire at the Church Information Service of the churches in your area of interest and if there are others of similar faith or organization already at work in a particular area, that is a good reason for our going somewhere else. Also encourage the denomination you are linked with to do the same. Most of us need a certain space around to avoid feeling threatened. — Ed)

Procedure

1. *Define the geographical limits of your survey area.* The largest manageable unit is the *ku*, *shi*, or *gun*. Go to the city or ward office and find the Statistics Office. (*tokei gakari*) Ask for the population breakdown for each *machi* in your area. You will have it almost to the current month by exact count. The Japanese must be *sekai dai ichi* statisticians. Charts, graphs, breakdowns, breakdowns of breakdowns, etc. At the Ward Office of Konan Ku, Yokohama I got an annual summary of statistics. Population density charts, population tables for every five years back to 1920, comparisons with other Yokohama wards and cities of Kanagawa Ken. I also got, free, a 54 page booklet loaded with demographic and sociological information and a map listing all government facilities, including public meeting halls.

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

2. *Analysis of Transportation Network.*

a) Railroads and stations. No one needs to tell you that Japanese urban life revolves around the railroads and the key stations. Location is a critical factor for your new church. Japanese commute everywhere, even across town to church. Check out the stations. How many minutes to the terminal station? Density of usage?

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

c) Main Roads. Using your map you will want to drive around the area and get the feel of it first hand. Our last location, Totsuka Ku, Yokohama had a miserable, almost paralyzed road network. Our present location, Konan Ku, is a marked contrast with many wide streets and new developments with easy access and ample parking.

3. *Locate all Existing Protestant Churches.* Do this on your map with little red crosses. You get this information from the back of the fat, red *nenkan* where all churches in Japan are listed by location. The address, pastor's name, denomination, and phone number are given. However, there will be some churches, especially new ones, not listed by the *nenkan*. You ought to visit each church and pastor, especially if you are getting serious about this place.

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

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

Bob Shade

Church Planting Plan of the Evangelical Free Church

The following article is 10 years old and certain changes in details have doubtless been made, with the local church taking more initiative than before, but the general outline still seems valuable enough to give as a guide to others.

Following are the plans for planting new churches.

Through prayer, discussion, surveys and the pooling of resources a new pioneer church project is decided upon. 45-50 tsubo (36 sq. ft. per tsubo) of land is purchased in a growing urban residential area with population potential for becoming a central church. Cooperating churches purchase the land through revolving funds or other loans. The mission erects a church/house building through money advanced from a missionary housing revolving fund. A C/H is a compact 2 story building of 40-42 tsubo size with the missionary residence upstairs and the church meeting place downstairs.

The cooperating churches provide christian laymen and advisory pastors *to work with* the missionary in the pioneer church. Through witnessing, preaching, teaching, fellowship and the training of new christians a group of believers is won, disciplined, and established into a local congregation. When the missionary moves out, the first pastor takes up residence to continue the work of church expansion and eventually extension.

The missionary moves on to another cooperative program to start another new church.

1. Organization

- a. A joint committee of 3 Japanese and 3 missionaries administer the program and carry most of the basic planning.
Our mission and church are organizationally separate. We cooperate on various joint-committee levels.
- b. In order to gain a broad cooperative spirit, both the National church's District Committee and the Mission's District Committee discuss major issues. Pastors and laymen are represented on these District Committees.

- c. General guiding principles are spelled out in a constitution *which* needs to be broad enough for a good deal of flexibility in operation.
- d. Basic operational procedures are spelled out in by-laws. This is *extremely* important in areas of finances where quite a large sum of money is handled in revolving funds. Good business principles must be adhered to.
- e. Local "Pioneer Evangelism Committees" or working committees give oversight to the new project until the new congregation is organized. As the temporary local church organization is formed, the work of the "Pioneer Evangelism Committee" is gradually turned over to the local committee, but basic oversight is maintained until an official constitution and organization is maintained. The missionary serving in the new project is a member of both the "working committee" giving oversight and the local church committee.
- f. This broad type of organization takes much time and effort to develop and maintain. If it can be done, however, we believe it pays off. If it is not possible, a cooperative church planting project can be started in fellowship with only one church.

2. Cooperating church(es) commitment

- a. Cooperating churches can be one church, several churches in a given area, district churches or all the churches in the denomination (such as the National Church's Home Missions Committee).
- b. Commitment includes the following:
 - 1) Financial Commitment.
They promise to buy the land thru revolving funds or bank loans — generally on 5 years repayment contracts.
 - 2) Personnel Commitment.
5-10 *mature christian laymen* are commissioned to the new work. They give their time, service and offerings to the new work and become members when the new group is organized. They serve in many capacities in the new work and are further trained by the mis-

sionary when necessary. The strength of this team of lay workers greatly determines the rate of growth in the initial stages of the new work.

In most cases an advisory pastor works with the missionary to help with difficult problems, marriages, funerals, etc.

3. Mission Commitment

a. Financial Commitment.

1) Missionary support and housing. In the C/H the missionary's housing is provided on the second floor.

2) Financing the C/H. The mission advances funds from Missionary Housing Funds when available. If not available, the cooperating churches sometimes help with bank loans. The missions total contribution becomes the building loan plus a monthly "rental" contribution during the period of residency of the missionary. When the missionary leaves, the amount of the cost of the building over and above the "rental" contribution is repaid to the mission Housing Fund by the new congregation.

Note: Mission "rental" contribution from April 1975 is \$275 per month. Average period of residency of missionary thus far in the CEC program has been 2½ years.

3) Local evangelism funds are carried largely by the new group with limited help from mission or the cooperating churches.

b. Personal Commitment.

A missionary "church planter" and family move into the C/H in the new area. This must be a missionary with a certain ability.

1) in the language and

2) some church experience

4. Revolving Funds

Land site revolving fund.

a. The mission contributed to the land site revolving fund. The church has made a loan to the fund available.

1) This fund now totals approximately 28,000,000 yen (\$93,333).

2) For the use of the fund "contributions" (interest) are made at 6.5% 1-5 years; over 5 years 8.5%.

3) January 1975 estimate for 45-50 tsubo of land 10,000,000 yen (\$33,333).

Missionary housing revolving fund.

b. The mission has provided a missionary housing revolving fund for the C/H building. When funds are not available here some churches have added funds from bank loans.

1) This fund now totals approximately 25,000,000 yen (\$83,333).

2) January 1975 estimate for 40-42 tsubo size building 10,000,000 yen (\$33,333). (equals app. 250,000 yen per tsubo)

5. Meeting Place

In the C/H plan the meeting place is provided from the beginning of the work. These 20-21 tsubo ground floor facilities will seat approximately 70 plus toilets, entrance, kitchen and office/baby room.

6. Pastor's Salary

a. During the missionary's residency a pastor, in principle, is not called. The missionary (with lay help and advisory pastor in special cases) serves as a pastor during this initial stage.

b. When the missionary leaves, the first pastor enters and lives in the second story and is fully supported by the new congregation.

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Three Year Evangelism Plan by Tokio Satake

Independent, Autonomous Church			
	First Year	Second Year	Third Year
Evangelism	<p>*Personal Evangelism</p> <p>Door-to-door, visitation, Counseling after meetings Indirect Evang. (English, Juku, etc.)</p> <p>*PR Poster, handbill, religious survey, mass media</p> <p>*Outdoor Evangelism</p> <p>*Literature Evangelism</p>	<p>*Personal Evangelism</p> <p>Group Evangelism</p> <ol style="list-style-type: none"> 1. Involve volunteers 2. Have cooperation of other churches' members 3. All kinds of visitation 4. Hospital and other institution visitation. 	<p>*Personal Evangelism</p> <p>*Evangelism within church program Not one-sided, but linking</p> <p>*Spontaneous group evangelism (An important essential to activate the church)</p>
Meetings	<p>*Worship</p> <p>*As many meetings as possible</p> <p>*Wide variety of meetings</p> <p>Table evangelism, films, charity recitals</p>	<p>*Full Worship</p> <p>Sermon is important</p> <p>*Prayer meeting, Bible study, testimony</p> <p>*Children's School</p> <p>Refining of various meetings</p> <p>Special meetings</p>	<p>*Further development of worship and prayer meeting</p> <p>*Meetings in a program of linking framework</p> <p>*Supplementing with area meetings</p> <p>Home meetings, block meetings</p>
Education	<p>(Pastor's individual influence)</p>	<p>*GS Teacher's Meeting</p> <p>*Study seminars (Pastor taking an active lead in program)</p> <p>How to have devotions, read Bible, pray</p> <p>Ways to deal with traditions, customs, and manners</p> <p>Discovery of own gifts</p>	<p>*Educational program at a church level</p> <p>Retreats, lectures, lay school</p> <p>*Attending outside training programs</p>
Organization	<p>(Prayer and seeking a vision for the future)</p>	<p>*Presenting vision for future</p> <p>*Each member with a job (Cooperating & making use of gifts) Leader, treasurer, secretary</p>	<p>*Church Annual Meeting</p> <p>Development of organization, long range plan</p> <p>Discovery of people (what to do about transfers out is important)</p> <p>Building problems—Too far or too big will bring problems.</p>

Mr. Satake's comments on the above.

One important item in a successful church planting programme is to have a change and progression from one year to the next. The leader who is content to plan and do the same thing year after year is almost certainly bound to fail. So the first year sees the pastor (or missionary) doing most of the work, but in the succeeding years he is activating those who have been won. Also in the first year the leader has as many meetings as possible to gain contacts, but in later years he reduces the number of meetings to give himself time for other matters, yet personal evangelism will have a regular place in the ministry every year. For the first two years at least the worker should do most things himself rather than call in better qualified experts as this deepens his relationship with inquirers and the new believers.

Planning for the Meeting Place

(Comments in brackets added by H. Trevor)

The provision of a proper meeting place has been called "the Great Bottleneck" in church planting. The choice of place and method for church housing would depend on the community, the resources and the projected program.

RELEVANT RESEARCH

The history of Japan is old. The nation has a deep sense of antiquity and permanence. Therefore there is a suspicion in temporary conditions. A church group that rents a hall or apartment can have difficulty in gathering people to worship. A strong factor in the rise of the new religions is their great mecca-type massive temple structures. This gives visibility to the group where the people can identify with something that is great and progressive.

In a church planting experience in Tokyo's suburb of Ome, the mission rented a small room for Sunday services and Wednesday evening prayer. Although it was very close to the train station and in the center of heavy population there was very little progress. But when land was purchased and a church built much farther from the station, there was an immediate change in atmosphere and many were brought into the church. It was felt that the visible church building as a tangible ¹ in the community was a major factor in the change of results.

MODELS OF MEETING PLACES

It is very difficult to know the correct or incorrect place. The following are five models with some advantages and disadvantages for careful planning.

1. Part-time room rental. In this situation a hall is rented for Sundays and Wednesday or other meeting times. Sometimes a school room or a Juku is available on Sundays and can be used at little cost. The community hall is usually available for special events such as evangelistic meetings. (though increasingly these are not allowed for religious meetings).

The cost of such an arrangement is usually low but the competition may be high, and if one a 2nd or 3rd floor, there is a low visibility and identity factor. It can never be considered "our church". It is not conducive for middle class and might attract a wrong type of people for starting a church. It limits the range of activities that the church can plan. Sometimes singing is not allowed

and social or study fellowship on week nights would be limited. There would be privacy for counselling and personal work.

2. Full-time house rental. This will give much more flexibility in scheduling service hours and the full program for the church. Sometimes English classes would help to pay for rental. Sometimes the missionary will rent a home that is large enough to be his own home as well as a meeting place for services. In this way costs are shared. However, the missionary's lack of privacy in his own home would be a disadvantage. Some Japanese would feel hesitant in coming "as a guest of the foreigner" every week. (Many house owners do not want to rent their house for meetings). A modification of this plan would be a full-time rental of a hall or floor in a business building. This would be rented on a long-range basis and would have possibilities of full program and would have considerable privacy and autonomy. Often a cross can be erected on the top of a building or placed visibly on the side or front. If it is an entire hall, there can be a bulletin board put in front and announcements for meetings and schedules also printed where they can be seen. This building can be painted, fixed up and brightened to appeal to the esthetic tastes of the people. It still has problems of permanence.

3. Pre-fab construction. Buildings can be purchased in Japan for about \$4,000 which can be put together in 2-3 days. These can be painted and planned for relative ease of entrance and adaptability. The infant church can use it temporarily, then plan to build a permanent structure. The pre-fab can then be used to start another church.

The problem of this plan is still one of impermanence and wrong image in the community. If you want to attract the right people for church pillars, often the pre-fab is rather low class. Another problem is still cost. Land rental often is about 1/3 to 1/2 the cost of land purchase. (Also most owners refuse to loan land as users gain legal rights which owners fear).

4. Believer's home. Sometimes an interested person, whether a seeker or a true believer will open his home for meetings. Many churches in Japan have been started in this way. There is a warmth of friendship and cordiality. Branch churches are often started in a member of the mother church who lives in the new church area. However, the missionary must be cautious that this believer is a proper foundation for the new church. The early days of the work will have great effect

on its outcome. The reputation of the family must be kept in mind. Another problem may arise if some members of that home would be against the gospel witness. Division could result that would bring disparty to the group. (Many inquirers will not be willing to attend meetings in the home of a person they do not know personally).

5. Permanent church-owned buildings. This might be the most ideal but it is often idealistic.

The land and construction costs may be prohibitive. To saddle a young church with a huge long-range debt can hamper its witness and threaten its outreach. It is usually much cheaper to buy land when the population is still increasing. Sometimes after a wave of new housing projects are built and thousands of people move into suburbs the cost of property can double in 2 or 3 years.

Stan Dyer



“From the beginning it seems best to use the word “kyōkai” (church) the new group rather than “dendōjo” (preaching point) or any other name. First, the word is scriptural; secondly, the word denotes a certain message, fellowship and organization for which we are aiming. Other churches and local inquirers will recognize this, even though for a long time perhaps the fellowship will be small and we will not have the usual shape of church building to meet in. Thirdly, most groups which start by using another name find they have to change later, which is inconvenient. It has been suggested that the word “kirisuto” should be included in the title of the church to distinguish it from Tenrikyō (and Tōitsu) who also use the word “kyokai”. Also the word “fukuin” (gospel/evangelical) before “Kirisuto” helps to designate doctrinally what kind of a church it is.”

Church Planters' Handbook OMF

1. “From the beginning draw up a plan of what you aim to do in the first 3 months, the second 3 months, the third 3 months and the fourth 3 months. In general, it is best to spread your net wide at the beginning, so plan for outreach in as many ways as possible, e.g. tracting, visitation, newspaper advertizing, English teaching, cooking classes, open air preaching, etc.

2. Decide when to have your opening meeting (“hakkai” – setsuritushiki, or kaishoshiki). Make the “hakkai” known as widely as possible. Send a postcard to all the addresses in your quest book as well as to other OMF and ECA churches. Invite some ECA pastors to take part in the ceremony. Make a bang if possible – let it be known you are not here on your own. Unless this is done, other churches, even OMF related ones, will not feel free to transfer membership of their believers in the new church, even though such Christians are living in the vicinity of and working in the new church.

OMF Church Planters' Handbook

One person slowly distributing tracts over a period of time less effective than several persons (gospel team) distributing the same tracts to the same homes on the same day. Cry the first 3 years & laugh after; Laugh the first 3 years & cry after.

“In our experience we have noted that wherever the missionary or worker has been removed from the actual area where he is trying to establish a base, the progress has been retarded. On the other hand when the missionary has been living where the work is starting and is recognized as a resident of the community, response is goo.”

Evangelical Free Church

Some Comments by Izuta Sensei

Easier if you already have a family or 2. If no contacts may go 2 years with no response. After a church has been going 2 years you must change your methods. Find the “heso” of the community: Kokubunji is students; Kiyose is nurses. This should influence the emphasis of your evangelism. 80% of new Christians are from human relationships rather than tract distribution. Even if things go smoothly until you build, the problems may be later. Until you build you have a goal. When the building is finished that goal is completed. Therefore, must teach the real meaning of building a church.



NUMBERS OF CHURCHES IN JAPAN

Divided by prefectures and denominational groups

Church Information Service Jan. 25, 1985

PREFECTURES	1	2	3	4	5	6	7	8	9	TOTALS	POPULATION	PEOPLE/ 1 CHURCH
HOKKAIDO	86	17	33	40	45	33	12	7	32	305	5,654,060	18,538
AOMORI-KEN	25	1	4	9	8	8	1	1	9	66	1,553,106	23,532
IWATE-KEN	24	1	2	12	1	3	1	1	6	51	1,447,234	28,377
MIYAGI-KEN	32	3	9	26	3	12	3	4	6	98	2,131,644	21,751
AKITA-KEN	22	9	0	5	0	4	1	1	1	43	1,266,433	29,452
YAMAGATA-KEN	22	3	1	16	1	18	1	0	6	68	1,259,821	18,527
FUKUSHIMA-KEN	50	3	3	15	16	10	6	2	15	120	2,070,807	17,257
(TOHOKU AREA)	175	20	19	83	29	55	13	9	43	446	9,729,055	21,814
IBARAKI-KEN	24	9	3	8	32	29	3	2	40	150	2,693,281	17,955
TOCHIGI-KEN	22	3	3	6	11	24	1	2	6	78	1,848,332	23,697
GUMMA-KEN	29	1	1	5	23	6	0	9	19	93	1,902,906	21,665
SAITAMA-KEN	59	3	22	25	42	35	13	25	39	263	5,697,850	21,665
CHIBA-KEN	69	10	16	26	15	39	3	4	27	209	5,025,015	24,043
TOKYO-TO	312	33	49	72	53	116	32	19	147	833	11,503,544	13,810
KANAGAWA-KEN	107	13	35	41	39	43	20	17	64	379	7,229,349	19,075
(KANTO AREA)	622	72	129	183	215	292	72	78	342	2,005	35,900,277	17,905
NIGATA-KEN	30	5	0	2	28	7	1	2	7	82	2,471,187	30,136
TOYAMA-KEN	10	0	0	12	3	1	6	1	3	36	1,118,390	31,066
ISHIKAWA-KEN	13	0	1	2	15	5	3	3	4	46	1,140,564	24,795
FUKUI-KEN	10	0	2	2	0	2	10	5	1	32	808,824	25,276
YAMANASHI-KEN	18	1	2	3	3	3	6	0	6	42	825,613	19,657
NAGANO-KEN	43	6	4	2	21	9	3	7	17	112	2,116,352	18,896
GIFU-KEN	11	2	14	3	22	3	10	4	8	77	2,007,539	26,072
SHIZUOKA-KEN	52	14	10	10	26	23	9	6	24	174	3,540,386	20,347
AICHI-KEN	54	17	15	28	46	20	21	11	40	252	6,308,083	25,032
(CHUBU AREA)	241	45	48	64	164	73	69	39	110	853	20,336,938	23,842
MIE-KEN	23	10	8	6	2	3	5	2	4	63	1,734,872	27,538
SHIGA-KEN	24	2	2	1	13	2	13	2	2	61	1,130,557	18,534
KYOTO-FU	73	3	7	14	20	12	16	14	15	174	2,553,220	14,674
OSAKA-FU	139	15	27	50	31	35	45	32	67	441	8,416,981	19,086
HYOGO-KEN	115	27	35	31	38	34	22	12	32	346	5,204,366	15,042
NARA-KEN	19	4	2	8	5	6	8	7	3	62	1,275,621	20,575
WAKAYAMA-KEN	18	4	3	15	8	3	2	1	4	58	1,099,076	18,950
(KINKI AREA)	411	65	84	125	117	95	111	70	127	1,205	21,414,693	17,772
TOTTORI-KEN	17	3	1	1	0	6	1	9	5	43	615,898	14,323
SHIMANE-KEN	13	6	3	1	2	12	1	4	4	46	792,103	17,220
OKAYAMA-KEN	41	8	3	1	10	15	2	29	17	126	1,908,172	15,144
HIROSHIMA-KEN	37	6	11	15	4	18	8	23	13	135	2,787,510	20,666
YAMAGUCHI-KEN	31	7	3	14	5	11	7	4	9	91	1,589,858	17,471
(CHUGOKU AREA)	139	30	21	32	21	62	19	69	48	441	7,693,541	17,446
TOKUSHIMA-KEN	17	4	3	1	6	7	1	5	7	51	840,833	16,487
KAGAWA-KEN	14	4	11	6	6	2	2	4	22	71	1,017,336	14,329
EHIME-KEN	44	1	3	7	0	16	4	25	8	108	1,535,656	14,219
KOCHI-KEN	16	0	9	1	0	7	5	2	8	48	847,250	17,651
(SHIKOKU AREA)	91	9	26	15	12	32	12	36	45	278	4,241,075	15,256
FUKUOKA-KEN	56	14	15	61	4	19	15	11	24	219	4,639,557	21,185
SAGA-KEN	6	4	1	7	1	3	1	0	4	27	883,384	32,718
NAGASAKI-KEN	18	1	6	9	1	6	2	7	2	52	1,597,991	30,731
KUMAMOTO-KEN	12	14	4	10	2	6	9	4	16	77	1,821,375	23,654
OITA-KEN	22	3	1	7	7	5	4	4	2	55	1,249,760	22,723
MIYAZAKI-KEN	20	2	0	24	0	2	1	1	7	57	1,174,748	20,610
KAGOSHIMA-KEN	14	2	0	12	0	10	2	1	15	56	1,167,485	32,367
OKINAWA-KEN	37	2	5	32	7	18	11	11	33	156	1,167,485	7,484
(KYUSHU AREA)	185	42	32	162	22	69	45	39	103	699	14,346,829	20,525
TOTALS	1,950	300	392	704	625	711	353	347	850	6,232	119,316,468	19,146

- 1: United Church of Christ in Japan, Anglican Church.
- 2: Lutheran Churches.
- 3: Reformed and Presbyterian Churches.
- 4: Baptist and Mennonite Churches.

- 5: Interdenominational Mission Bodies.
- 6: Wesleyan and Holiness Churches.
- 7: Pentecostal Churches.
- 8: Other Denominations.
- 9: Independent Churches, Non-Church Groups.

Thoughts on Leaving Japan

HAROLD JOHNSON

"Just how long are you going to stay in Japan? It seems you've been there forever!" These are some of the comments we heard during our last two furloughs in the U.S. How could I, a missionary who during college heard and answered God's call into lifetime missionary service, give a satisfactory response? Yes, just how long *do* we intend to stay?

While pastoring a very small church in Wisconsin in 1952, God gave to both Edna and me, separately, the same verse of Scripture, John 4:10: "And when He putteth forth His own sheep He goeth the way before them and His sheep follow Him for they know His voice." That same year, after a two-week freighter voyage, we put our feet on Japanese soil for the first time. It was just seven years after the devastating Pacific war. As our missionary friends drove us from Yokohama to the mission residences in northern Tokyo, we asked, "Where is all the beauty of Japan that we read about?" Most of the houses were unpainted and badly weather-worn and we soon discovered that much of the beauty of Japan must be sought out. It is behind high fences and low doorways. Six footers were not considered when most Japanese homes were constructed. I soon learned, the hard way, that I should enter a door humbly,

with a height-reducing bow.

These thirty-three years have been rewarding days in every way. We watched the church rise out of the ashes of war and grow into a strong self-supporting and self-propagating organism. The church, not only our own group of churches, but *the church* is learning to lean directly on God for every need, even for the personnel and finances to send well over one hundred Japanese missionaries to several other nations. With the names, SONY and TOYOTA known in the remotest areas of the earth, Christians here have caught the challenge to make sure that they are as diligent in witnessing for Christ as Japanese businessmen are in promoting "Made in Japan" products.

It has been my privilege to minister in churches from Kushiro, Hokkaido, to Naha, Okinawa. Everywhere I travel, I see men and women hungry for something, they know not what, which will satisfy the gnawing cravings of their hearts. Today we rarely see people with heavy loads on their backs as we did thirty years ago. Instead they carry burdens within which cannot be put down as easily. Liquor and tranquilizers are their only temporary surcease from reality. The Word of God which we are privileged and obligated to bear is the good news which transforms a person,

including a Japanese, to a "new man in Christ".

Why leave now, when it would appear our greatest time of gathering could be just beginning? It is only because we feel deep in our hearts that God is leading us this way. Of course we have ambivalent feelings about leaving Japan. How could it be otherwise? We thank God that young people (even our own children), are coming to Japan to work in His Kingdom, but we feel at peace with John 8:26: "But He who sent me is reliable." The footprints of Jesus are still the unchangeable road map of life that shows each one of us the way we should go.



Just a Kerosene Heating Stove

JOHN SCHWAB



On the foggy morning of Dec. 28, 1948, our slightly converted troop ship slowly inched its way into the Yokohama pier. My wife and I, with our two small sons, were among the fifty or so missionaries on board. We often heard on the radio or read about the tremendous spiritual vacuum in the hearts of Japanese, sometimes almost in despair because of their country's defeat in WW II, the first defeat recorded in 2600 years of mythological history and about the emperor's denial that he was a god. We also knew about Gen'l MacArthur's urgent request that the Church send at least 1,000 missionaries to Japan. But the real reasons for coming were pre-war missionary, Miss Burnett's impassioned plea for new missionaries when she spoke at Columbia Bible College when we were students; my wife's love for Japanese which deepened as she served "isei" patients as a nurse in central California; and God's leading from specific Scriptures as we prayed.

To communicate God's Message, or simply to buy a "mikan" or a postage stamp, the Japanese language must be learned, so we attended the Naganuma School of Japanese Language, then located in a cold, dark church near Suidōbashi station. Early in January two missionary lady fellow-students asked me to come to their home to help them install a kerosene heater they had brought from the U.S.A. That day I also met a pre-war Irish missionary lady with whom they were living. Her name was Irene Webster-Smith. I learned that during WW II she had visited colleges and universities around the U.S. representing Inter-varsity Chris-

tian Fellowship. She had returned to Japan earlier than other missionaries by special permission of SCAP (Supreme Commander of Allied Powers). Her burden was to share the Gospel with university students here, too. Through frequent invitations to enjoy British tea and "biscuits", she communicated to me the importance of reaching university students who would become leaders in postwar Japan.

When the new school year began in the spring we wanted to catch the ear of new students right away. I set up my public address equipment in front of the Seikei Bldg. (until recently on the corner just below OSCC & then a cultural center) and invited students to a Gospel meeting on the 3rd floor. Almost weekly the small room was filled to overflowing, and there were those who turned to Christ. Before the Seikei Bldg. meeting each week, I was thrilled to spend time discipling these new Christians, with the aid of an interpreter, and getting them to memorize key Bible verses. But the Saturday meeting room was available only from 4:30 to 6:30 PM. In the face of unparalleled opportunities to preach Christ to disillusioned students with seeking hearts, these two hours each week seemed altogether too brief, so we began to pray for a new location.

Miss Webster-Smith and I drove around looking throughout the area for a spot of land on which to put up a quonset hut. War's devastation was still evident almost everywhere—bombed-out buildings, broken concrete and other debris seemed to be all around.

Then one Saturday after the

"dendo-kai" (evangelistic meeting), a girl student told us of a piece of property and house for sale through her father's trust company. "Where is it?" was Miss Smith's first question. "It's just next door—the private residence of the former president of NYK Steamship Lines. His widow, Mrs. Asada, lives there with her two sons and their families, but property taxes are very high, so they want to sell."

Thus it was that we got in touch with the trust company and learned that the price for over 400 "tsubo" of land plus bldgs. was ¥8,000,000, which sounded like a lot of money. It was nothing compared to its value today. There were two Japanese businessmen with cash who wanted the property badly. Miss Smith shared with Mrs. Asada our desire to use this ideally-located property, not for business, but rather to help and be a blessing to hundreds of students in the area. From Mrs. Asada's 2nd floor room facing Seikei Bldg., she could hear the students singing Gospel hymns every week, so she knew something of our goals. Probably she wondered how they could find anything to sing about in the war's sad aftermath.

Shortly after this the "obāsan" (grandmother) met with her family to make the final decision regarding the property. She knew that we did not have all the money readily available but believed God would provide as payments came due. Her sons thought it absurd to sell to someone who did not have the cash, but Mrs. Asada insisted that we could be trusted. Further, it was her desire that the property be used to benefit students. As the oldest person she had the final

word and rejected the advice of her sons. Thus the contract for ¥6,500,000 was signed in late Dec., '49. The Asadas consented to reduce the price in return for the privilege of removing a large built-in Buddhist godshelf and a huge, 2-ton rock from the beautiful garden. It was with great joy that, in answer to prayers of many Christians in Japan, the U.S. and Great Britain, the final payment was made at the beginning of summer, 1950.

Early in the fall ('50), Mrs. Asada requested that Miss Smith come to visit her in the hospital. There she told of her joy and amazement when the final payment was made. She said, "Your God really did answer prayer! For years I've prayed before my "butsudan" (godshelf) but never once had an answer to my prayer. Please tell me about your God!" For three hours Miss Smith told her of Christ, His incarnation, death on the cross for our sins and of His resurrection. When she finished Mrs. Asada said, "Can I become a Christian, too? Is it too late?" Miss Smith assured her she could receive Christ right then and at 82 years of age she made this tremendous decision. The next day she told her "chōnan" (oldest son) to notify the "obōsan" (priest), who had been visiting her every week, that he need no longer come because she now "had a God Who answers prayer". Not very long afterward she passed on to Glory.

In the fall of 1949 the Lord provided a 16mm projector and one copy of the God of Creation film. This opened doors to many universities— Today, Meiji, Waseda, Hosei, Chuo and others.

My wife and I are thankful for our 17 years in student ministry—communicating the Message of Christ crucified and risen again; as well as discipling these new Christians in God's Word. Our involvement in this vital student outreach can be traced back to one small incident—helping missionary friends install a heater.

That led to a close partnership with Miss Webster-Smith for many years, and, through her inspiration, a new understanding of a life of faith, trusting God for the impossible.

Our prayer for the OSCC ministry is that this baton of faith and total commitment may

be skilfully passed on to the next generation: "One generation shall praise Thy works to another and shall declare Thy mighty acts." (Psalms 145:4.)



True or False?

"We live in a global village."

Answer: False.

We live in a global city.

In 1900, six-sevenths of the world's population was rural. By 1975, 24% of the world's people lived in cities of 100,000 or more. By 2000, the United Nations predicts the world will have 414 cities of over one million people. Mexico City will have over 31 million people, Calcutta will have 19 million, Cairo over 16 million. The world currently spawns a new Chicago every month or so.

If you're a Jonah in search of a Nineveh or a Paul on his way to Rome, join us in the Urban Missions Program at

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URBAN MISSION 

*Serving Christ
in the city,
for the city*

SCHOOL SUPPORT SERVICES

Is education of missionary children a major problem? Some parents find that it has more challenges than they want to handle alone. Fortunately, help is available and there are now more options than ever before. Christian Academy in Japan is committed to helping missionaries educate their children no matter where they are located. School Support Services (SSS) is the CAJ educational resource program for missionaries in outlying areas. It is designed for those who either teach their own children, or who send them to a small, local mission school, or to Japanese school.

School Support Services officially began in October, 1982, when a workshop on educational options was held on the CAJ campus. Since then the program has expanded, helping approximately 100 families. The SSS is remain a highlight, providing opportunity for people in similar situations to meet, exchange information, encourage one another, and learn how to solve their unique problems.

SSS makes help available in several areas. Parents may receive counsel and information on correspondence courses, educational options, reading skills development and specific questions. In addition to the annual workshop, a bi-monthly newsletter is distributed to both parents and children. Good reading materials are provided through a lending library. Testing can be administered to check on achievement. SSS is ready to expand its work as needs become evident.

In addition to personalized, family services, SSS help is available to groups of parents who want to start a small school or to local mission schools already established. CAJ-SSS can offer assistance with curric-

ulum, library books, counsel and information.

If you want help or know a fellow missionary who might benefit from SSS, please contact the School Support Services office at CAJ.

CAJ GRADUATES CHALLENGED TO MATURITY

On June 7, Christian Academy in Japan graduated 28 students at its 27th commencement program. Mr. Les Johnston addressed the graduating class telling them that, "Becoming a full-fledged adult is the challenge before you. But along with that is the challenge to grow into maturity, to live life according to God's standards."



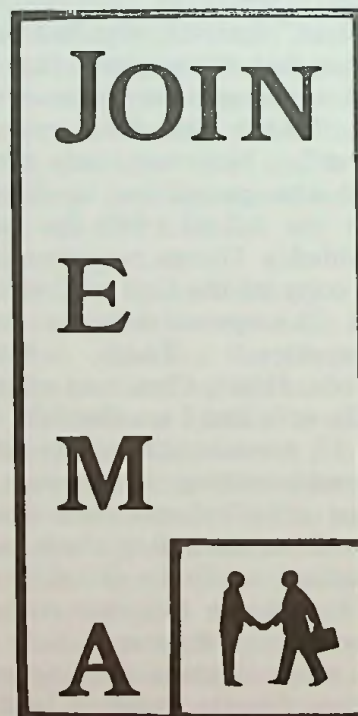
Commencement included honors for some of the graduates. Naomi Uchida was valedictorian and Ray DeBoer was salutatorian. Both of these outstanding students will continue their studies in Canada. Other awards to seniors included Female Athlete of the Year to Mica Togami and the John Philip Sousa Band Award to Judy Hirotaka.

Mr. Les Johnston, who serves with his wife Joan as TEAM Hostel "parents", was the speaker selected by the senior class to address them. Using his own experience and observations from his ministry in the CAJ community, he called attention to this significant moment of change in the graduates' lives. He talked of the past influences — the CAJ society, the family

and peers — but now they had to choose how to develop. "Not only are you at the point where you must pass from childhood to adulthood, but in the process you must develop maturity. Maturity is tied with constancy: being firm, resolute, steady, faithful. And it is a life-long process. Scripture encourages us to aim for continual growth." Johnston then gave a number of indicators by which maturity could be identified, especially interpersonal relationships and integrating God's Word into life. He concluded by calling on them to "be at least as good as us"

Diplomas were presented by Ms. Judy Amos, acting Board Chairperson, and Dr. Claude Meyers, Headmaster. It was Dr. Meyers last official ceremony, concluding 4 years of ministry at CAJ. From the Fall he will be involved in the extremely challenging task of developing a new school in another significant Asian nation.

A reception for the graduates and their families, friends and well-wishers concluded the eventful afternoon.



JMLI TO DEVELOP ORIENTATION BIBLIOGRAPHY REQUESTS YOUR HELP

Language cannot be separated from the culture and society that uses it. Consequently, JMLI sees its task as both facilitating the acquisition of language adequate for career ministry and helping new missionaries to adjust and adapt to Japan. One step toward accomplishing the second goal is the developing of an annotated bibliography for orientation of new people.

The bibliography will cover six areas: Language, Culture & Society, History, Literature & the Arts, Religion, and Daily Life. When completed it will become part of the orientation materials given to all JMLI students. It will also be the guide for acquisitions for JMLI's library already being developed for student use. Wider distribution of the bibliography will be considered as interest requires.

To complete this project JMLI asks for your help. If such a bibliography already exists, please send us the details. Further, we want to receive your recommendations and comments on books. Please make a list of the 5 or 10 books that you feel are absolutely necessary for orientation to Japan. Include your comments as to the books' value. Progress on this project will be reported in JAPAN HARVEST.

NEW SCHOOL FOR LAYMEN IN KITA-KYUSHU

The Kita-Kyushu Bible School for Laymen held its founding ceremony at the Kokura Church on May 19, 1985. Revs. Akahisa Yamaguchi and Masanori Abe, members of the planning committee, led the opening service. Rev. Mark Maxey, missionary

advisor in planning stages of the school, gave the opening message. Over 100 people, including 25 students, celebrated the results of two years of preparation work.

Inaugural events included two lectures given by Dr. Tsuneaki Kato, minister at Kamakura Yukinoshita Church and professor of homiletics at Tokyo Theological Seminary. Special greetings came from former Japan missionary, Dr. Neal Browning, who now heads up the Japan Research Institute at the Center for World Mission, Pasadena. The afternoon meeting concluded with the introduction of all 25 students who are beginning their study.

The speakers emphasized the necessity for study of the Word and then witness to others by sharing what had been studied. These concepts are the aims of the school. The course of study will last two years, meeting every Friday night for two hours. Area ministers teach the various subjects of the curriculum on a rotating basis. The student body comes from the different churches in the area, representing many occupations and all age groups.

The founding of the school is seen as a significant development in getting all believers involved in learning and communicating the Word of God outside the church context.

DR. WILLIAM C. CESSNA

Former Wesleyan Methodist Church missionary to Japan, Dr. William Cessna, was called into the presence of the Lord on August 21, 1984.

Following six years of service in Japan he returned to the United States and pursued a ministry in counseling and psychology. After serving on the faculty of Asbury Theological Seminary he developed a private counseling service. His work continued as a consultant to Asbury as well as to the General Department of World Missions of the Wesleyan Church.

He was known as a caring person and his real achievements were in the confidential atmosphere of his counseling work although his ministry took him to many countries around the world. Survivors include his wife and their two children. Services were held in Wilmore, Kentucky.

THANK YOU RUSS

This issue of Japan Harvest was made possible through the kind assistance of JEMA Vice President, Russ Lunak. Russ guided the magazine through its various stages during the summer months while the editor was on furlough.

TOKYO ENGLISH LIFE LINE (TELL)

OPENS MISSIONARY HOT LINE

call: (03) 264-4347

Effective October 7, 1985, TELL has added a missionary hot line. Accredited, confidential counseling service is available every Monday after noon, 1:00 to 5:00 p.m. You may remain anonymous. TELL is directed by Mrs. Miriam Olson.

ATA UPDATE

Training Asians in Asia, that is the motto of Asia Theological Association, which is affiliated with the World Evangelical Fellowship (WEF).

The purpose of Asia Theological Association is to promote theological education in Asia. The ecumenical churches and seminaries affiliated with the World Council of Churches (WCC) have put great efforts into theological training of Asian pastors and leaders. Asia Theological Association has seen the need of promoting theological education which is evangelical, conservative and based on solid Biblical foundation.

The first paragraph of the statement of faith of the Asia Theological Association reads as follows:

"The divine inspiration of the Holy Bible of sixty-six books of the Old and New Testament as the infallible Word of God. Its consequent uniqueness, entire trustworthiness and supreme authority on all matters of faith and conduct."

There are a number of evangelical, conservative Bible schools and seminaries in Asia, but usually they are small and low in academic standard. The purpose of the Asia Theological Association is to help these schools. In order to be able to do that Asia Theological Association (ATA) formed in 1977 the Accreditation Commission. The purpose of this Commission is to help evangelical Bible and theological schools to maintain high standards in training pastors and church leaders for effective Christian ministries. In this, training should be integrated with the spiritual, academic and practical aspects of theological education.

The executive Secretary of ATA, Dr. Bon Rin Ro, an OMF missionary, has put much effort into this endeavour. ATA has its office in Taiwan.

In order to raise the standards, both spiritually and academically, it is necessary to train teachers for the Bible schools and seminaries. For graduate studies most of the students go either to USA or to Europe. That involves many problems. The students have to live for a long time in an entirely different culture. After graduation, many students do not come back to their own country. Many have to go to liberal seminaries and are influenced by un-biblical theology. Such study also becomes expensive.

In order to give an opportunity for graduate study in Asia, ATA decided in June, 1984, to establish the Asia Graduate School of Theology (AGST). This is in co-operation with 14 evangelical graduate theological institutions in four countries. The AGST academic dean is Dr. Bon Rin Ro. In addition, area committees are formed with an area dean. Japan/Korea form one such committee with Dr. Han Chul-Ha, president of Asian Center for Theological Studies and Mission, as dean.

In Japan The Kobe Lutheran Theological Seminary is as yet the only theological school accredited for Master of Divinity (M.Div). In the near future there are plans that another school will be accredited to offer the B.Th.

Asia Theological Association has sponsored several theological consultations. In December, 1983, there was such a consultation in Taiwan on the theme of Christian Alternatives to Ancestor Practices. Out of this conference ATA has published a book with the same title. It deals with a vital problem in the churches in Asia.

MANILA CONSULTATION

GOD, THE CREATOR, AND REDEEMER. This was the theme for the ATA theological consultation in Manila, Philippines, January, 1985. I had the opportunity to attend this conference.

The above mentioned theme is also important for the churches in Asia. 39 participants gathered from 12 different countries in Asia.

A number of papers were presented on the different aspects of the theme. The religious situation in the various countries is different. Some churches live and work in mainly Buddhist countries, while others are Hindu or Islamic dominated. But, to all, the Biblical understanding of God as creator and redeemer is important. And it is important to clarify the Biblical teaching on this theme. Further, it must be clarified against the many prevailing ideologies and syncretistic liberal theological teachings.

The consultation concluded with the Manila Statement on GOD, THE CREATOR AND REDEEMER. Against all false religions, ideologies and unbiblical theologies, the Biblical teaching about God as Creator and Redeemer is confirmed. The conference called upon all Christians in Asia to believe, glorify and to proclaim the true God of the Bible as Creator and Redeemer both in word and in deed. This is the tremendous task of all Christians in Asia.

This consultation was the 7th ATA Theological Consultation. Dr. Masao Uenuma from Japan presented a paper on the theme "God of the Bible in Industrialized and Secular Cultures". And Dr. Gyoji Nabetani presented a responding paper on the theme

“The Old Testament View of God”.

During the consultation ATA also had its 7th General Assembly. Reports from the activities since the last general assembly in Seoul, Korea (1982) were presented, and a number of matters were discussed.

It is essential that evangelical conservative theologians, educators, pastors and evangelists from different countries in Asia meet in this way and that they co-operate in this vital area of theological education. By co-ordinating the resources, the evangelical churches in Asia can be of great help to each other in carrying out the great commission of our Lord and Saviour of preaching Christ to all people and establishing His church according to His own revelation.

As to the Philippines, they are confronted with many great problems. But it was encourag-



SORHUS WITH JAPAN DELEGATES

ing to hear about the growth and the vitality of the expanding and growing evangelical churches.

As evangelicals we need each other in Asia. And it is to be hoped that the Japanese church-

es become more active in co-operating with other evangelical churches in Asia.

Magnus Sorhus

ERIC GOSDEN PROMOTED TO GLORY

The Japan Evangelistic Band regret to announce the sudden death on 27th July of Rev. Eric W. Gosden, at the age of 76 years. Since 1977, he had been Chairman of the JEB British Council, but his association with Japan lasted for more than fifty years.

After training with the Faith Mission, Eric Gosden sailed to Japan in 1933. He married Mary Scott in 1939, and spent the war years in Canada, as pastor of Penticton Baptist Church, B.C.

At the end of hostilities, senior men in JEB marked him out as a potential leader, and in the post-war years he held a variety of posts. These included U.K. General Secretary, North American Home Director, Japan Field Director, and (after his retirement) British Council Chairman. Japanese churches established under his leadership

include Toyooka, and Seisen.

He expressed many gifts throughout his life, and was not afraid of change or innovation. His leadership was always forward-looking, and he was known amongst younger Japanese as “the ideas man”.

He had a good command of both English and Japanese in speaking and writing. Several books came from his pen, amongst the most recent were “The Other Ninety-Nine” (the story of Protestant Missions in Japan) and “Thank You Lord!” (a celebration of JEB’s eightieth anniversary).

The JEB family at home and abroad will greatly miss his gentle humour and wise counsel, and the wider Christian Church in Japan and elsewhere has lost an able spokesman and leader. We thank God for the life and gifts of Eric Gosden.

ASIA THEOLOGICAL ASSOCIATION

MANILA STATEMENT ON GOD, THE CREATOR AND REDEEMER

We thirty-nine evangelical theologians, pastors, evangelists and educators from twelve countries have gathered together for the Seventh Asian Theological Association Consultation in Manila, Philippines, January 21–26, 1985 to reaffirm our common faith in God among the people of Asia.

Finding ourselves in a critical situation where the knowledge of the true God is being distorted by false religions, and challenged by syncretistic or sociopolitically oriented Christian ideologies, and where the divinely intended welfare of life is being threatened by injustice, violence, poverty and despair, nevertheless rejoice that our sovereign God is at work today fulfilling His purpose for His people and for the nations. We are convinced that the message of God the Creator and Redeemer needs to be proclaimed afresh through the life and witness of the church in Asia.

THEREFORE WE AFFIRM

- I. Our belief in the one, eternal, living, and personal God revealed to us in the Bible and articulated in the Apostles' Creed. He is the One self-sufficient God who exists and manifests Himself as Father, Son, and Holy Spirit.
- II. God as the Creator of the whole universe, animate and inanimate, visible and invisible, material and spiritual, for His own good purpose. He alone reigns over all things, sustains them, and brings them into subjection. We eagerly await the consummation of His Kingdom in righteousness, power, and glory. He alone is to be worshipped and obeyed.
- III. The unique revelation of the Creator God in Jesus Christ, fully God and fully man, our Redeemer and Lord, who in love through the incarnation identified Himself with us in the totality of our humanness except for our sinfulness. He is the one, final and all-sufficient sacrifice and atonement for our sin. He was raised from the dead to liberate us from the bondage of sin, self, and satanic power, and to redeem us from death and eternal destruction and to recreate us in Christ. He is the first-fruits of the resurrection and our hope of glory in a new heaven and a new earth.
- IV. That our confession of Jesus Christ, the eternal Son of God, the Messiah, the Anointed One of God, is the foundation for the building of the church. We believe the person and work of Jesus Christ is the central issue in the proclamation and defence of the gospel in the midst of plurality of deities, rival claims to being

prophets and godmen, and socio-political ideologies of saviourhood. He is not one among other gods, nor just the greatest of all men, teachers, prophets, saints, or revolutionaries, but is the One in whom all the Godhead dwells, and in whom God is reconciling the world to Himself.

V. That the personal, eternal and divine Holy Spirit is the agent of the Godhead in revelation, creation, and redemption, revealing to all people God's truth and righteousness. He convicts men and women of sin, giving them new life in Christ through repentance and faith. He instructs, encourages, sanctifies, and empowers the people of God, through Word and sacrament for worship, witness and service in Asia and beyond. Through Him the power of God is demonstrated over the spirit world controlled by Satan.

VI. That men and women are created in the image of God and have some knowledge of God through creation and conscience, but their willful disobedience and desire for independence have resulted in separation from God, bringing them under His wrath. This sinfulness is painfully seen in the worship of false-gods and goddesses in idolatry, syncretism, and superstition and in self-effort and self-righteousness, in materialistic and humanistic philosophy, in the autonomy of human reason, and in the glorification of science, technology, the state, and education. Men and women stand in condemnation of God, our Creator and Redeemer; but God, rich in mercy and grace, longs for the salvation of all men through His Son, our Lord and Saviour Jesus Christ.

THEREFORE, we have come to understand afresh our responsibilities to this Creator and Redeemer God, and we prayerfully commit ourselves.

- i. To trust Him fully, to obey Him humbly, and to worship Him joyfully.
- ii. To dedicate ourselves to seek a clearer understanding and to teach the truth of our great God as revealed in the Bible, and to entrust this truth to faithful men and women who will teach others also.
- iii. To communicate Christ and His Word through the proclamation of the gospel and through the witness of our lives.
- iv. To give ourselves to the needy and suffering of Asia through the ministry of caring, sharing, and serving in the name of God, motivated by the redemptive love of Christ and empowered by His Holy Spirit.

We call upon Christians in Asia to join with us in this commitment to glorify God, our Creator and Redeemer.

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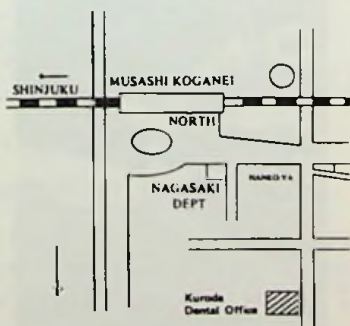
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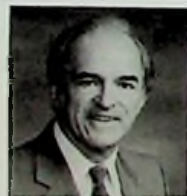
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