

Volume 39, Number 4, 1989/90

JAPAN HARVEST

The Magazine for Today's Japan Missionary



HEISEI: A NEW ERA FOR THE JAPANESE CHURCH?

The Official Organ of the Japan Evangelical Missionary Association

Won't You Join WORLD VISION JAPAN Programs ?

CHILD SPONSORSHIP



Is there room
in your family
for one more?

World Vision Child Sponsorship is a unique link of love between you and a needy child. With ¥4,500 donation per month, you can help not just one child, but a whole family and a whole community.

Your regular gift provides community benefits like health clinics, immunization programs, pre- and post-natal care, sanitation, irrigation, agricultural improvements, adult education programs, etc.

LOVE LOAF PROGRAM



Great program
for all the
members of
YOUR church
school !

Your Love Loaf is a small replica of a loaf of bread. Over a period of weeks you fill it just like a savings bank.

It gives you an opportunity for your church school, and your family to share your food and your love with the hungry of the world in the name of Christ.

World Vision Japan provides Love Loaves at no cost to you.

CALL OR WRITE WORLD VISION JAPAN TODAY ! TEL: (03) 367-7621
ADDRESS: 3F Makiba Bldg., 1-16-14 Hyakunin-cho, Shinjuku-ku, Tokyo 169

Make plans now to join us for...

The Karuizawa Union Church 1990 Summer Program

Presenting... Rev. David Fife, our summer pastor

Rev. Fife is now pastoring in Rockport, Massachusetts. He has spent three months in Japan as an adult; his father, Harold Fife, was a missionary to Japan.

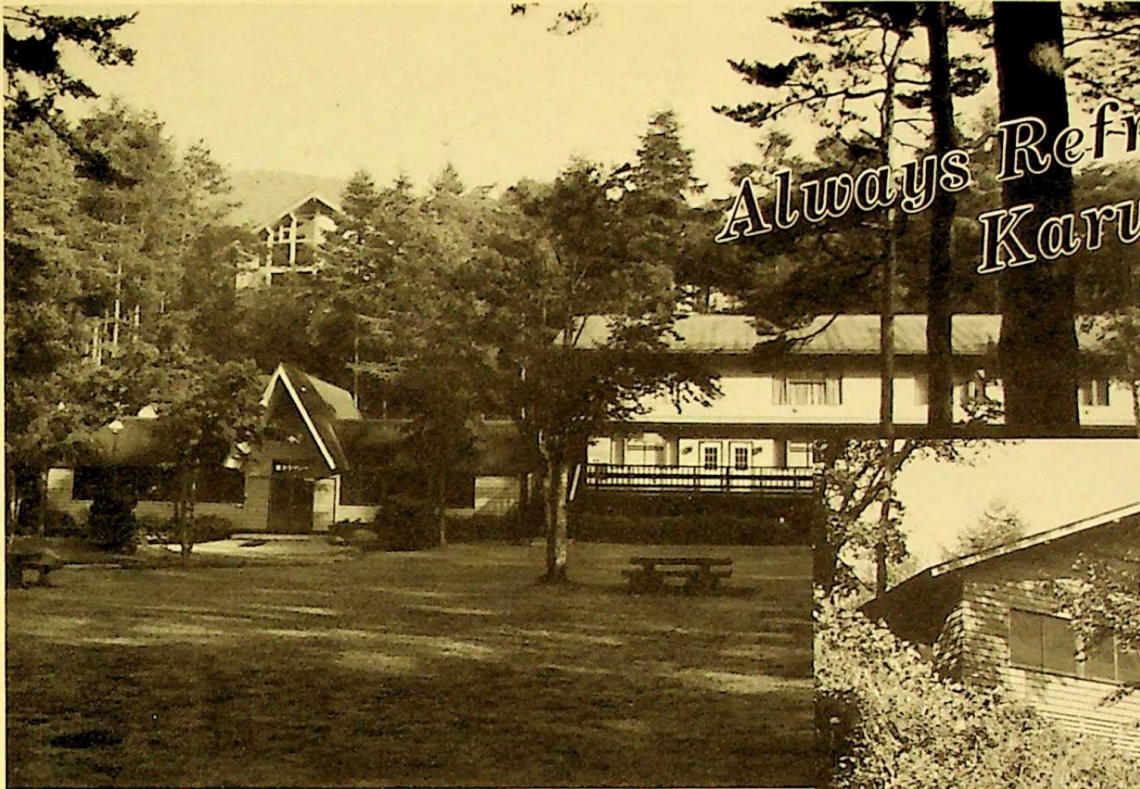


Highlights

1. **Sunday Services** begin July 22 and continue through August 26. Rev. Fife will be preaching in the morning (10:30) and evening (7:00) services each week except for July 29 and August 5.
2. **Sunday School** begins each week at 9:15 am. Classes are available for adults (Rev. Fife), youth and children.
3. **Prayer Meeting** 7:00 pm every Wednesday (Rev. Fife)
4. **Youth Week** August 2-4 Peter McRoberts, leader, and Rev. Fife, guest speaker.
5. **Annual Business Meeting** Thursday August 9, 1990 7:00 pm
6. **Deeper Life Convention** July 29 to Aug. 1 with Dr. Kerr
7. **JEMA Conference** August 2 to 5

SEE YOU THIS SUMMER!

Always Refreshing
Karuizawa!



▲Chalet Chapel, Office & Gift Shop, New Hope (No.1).



▲Newly built Prayer House on a hill.

Come to : Karuizawa's New Christian Retreat Center!

KARUIZAWA MEGUMI CHALET

A New Peaceful Retreat Center



▲16 twin rooms with private bath.



▲Mt. Asama seen from Hanare-yama.



▲Two minute walk from MCK.

3 BLESSINGS COMING YOUR WAY...

♥Spiritual Refreshment

All who visit Megumi Chalet will sense an atmosphere of tranquility, praise and spiritual quickening.

♥Physical & Mental Renewal

This is a place to relax and retreat from the stressful society around us.

♥Appreciation of the out-of-doors

Megumi Chalet is surrounded by God's beautiful handiwork in Nature. Here His Creation can be fully enjoyed.




▲Chapel, Seating Capacity of 300.

- Comfortable, cozy, newly designed buildings of Canadian cedar.
- A beautiful place to enjoy sports and worship, either privately or as a group.
- Wholesome meals served in our new, dining hall.
- 200 Christian video productions for spiritual instruction and enjoyment.
- Free Parking for 50 cars.
- For Reservations call ☎0267-42-2302



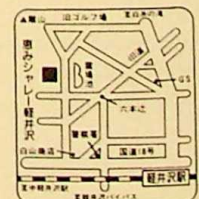
▲Special Imported Natural Flavour Jam
10 different Flavours - marmalade, spread, jam.

 恵みシャレー 軽井沢

1374-5 Karuizawa, Karuizawamachi, KitasakuGun, NaganoKen ☎389-01
Manager: Hideo Nakada (Tokyo Office ☎03-353-9345 Manager: Hiroyuki Homori)

	ADULT	CHILDREN	CHILDREN
1 Night	13yrs—older	6yrs—12yrs	2yrs—5yrs (BABIES—FREE)
2 Meals	¥5,200	¥4,100	¥3,000

Twin room is ¥600 extra.





It's a Good Time for the Great Taste.



JAPAN HARVEST

The Magazine For Today's Japan Missionary

Volume 39, Number 4, 1989/90

TABLE OF CONTENTS

2. JEMA President's Page.	Barry Potter
3. A Biblical Model for Missionary Leadership.	Dale Bidwell
5. Short-Term Missionaries as Church Planters.	Ralph Cox
7. HEISEI: A New Era for the Japanese Church?.	Joshua Tsutada
15. Response to "Heisei: A New Era for the Japanese Church?".	Siegfried Buss
20. Basic Essentials for Church Growth.	Lavern Snider
22. Power Praying!.	Donnel McLean

Book Review 19 Obituary 24

COVER: Cherries at Hanzomon, Tokyo
Credit: Siegfried Buss

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.

東京都千代田区神田駿河台2丁目1 郵便番号101

Address: 2-1 Kanda Surugadai, Chiyoda ku, Tokyo 101 Tel. (03) 295-1949

JAPAN HARVEST STAFF

Editorial Committee: . . Henry Ayabe, Siegfried Buss
 Tim Selander, Don Wright

Contributors: Barry Ross
 Lavern Snider
 Phyllis Jensen
 Roger Hederstedt
 Henry Ayabe
 Doug Birdsall

Production Manager . . Edith Buss

Subscription/Advertising
Manager Tim Selander

Printer Shinsei Undo

JEMA EXECUTIVE COMMITTEE 1990-1991

President Don Wright
Vice President. Barry Potter
Secretary Richard Kropp
Treasurer Roger Totman
Member-at-large Dale Bidwell
Member-at-large Max Oehninger
Member-at-large Marvin Eyer

Price Overseas \$20.00 per year
Price in Japan ¥2,500 per year: single copy, ¥900
Furikae (postal Transfer): Japan Harvest, Tokyo 3-180466



JEMA President's Page

At the annual JEMA Plenary Session in February Don Wright was elected JEMA President for a two-year term, succeeding Siegfried Buss, who has so ably carried the leadership of JEMA these past four years. However, Don is at the moment completing his furlough year in the U.S., and will actually return to Japan in June. So for the moment some of the President's duties, including the preparation of this page, are falling to the Vice-President. We are very happy, though, in the provision of Don Wright as our next President. JEMA is in good hands as we move into these opening years of the 1990s! Look for Don's comments in this space in future issues.

The high point on the JEMA calendar each year is the Plenary Session in February. Not only because of the business sessions that form the core of our yearly get-together, but also because of special additional features which are possible when mission leaders and delegates come together from all over Japan.

In some years we have had banquets or fellowship evenings. Other years we have benefited from special speakers who have addressed us during the business sessions as well as at special meetings running concurrently with the Plenary Session. This year, however, we took the entire first day of our usual two days, and, together with mission leaders and other representatives, went out to Okutama Fukuin no Ie to discuss strategy and cooperation. Many said that it was a very beneficial time, and would like to meet together more often to talk, strategize, share and plan.

About fifty were in attendance from 33 JEMA member missions. The emphasis was on cooperation in reaching Japan with the gospel. Five categories of fellowship and cooperation were specifically considered: prayer fellowship, information sharing, general cooperation in evangelism, cooperation in specific church planting projects, and regional planning. According to the results of a questionnaire completed by the participants, strongest interest was shown in further exploring opportunities for cooperative evangelism, and in goal-setting and planning on a regional basis.

There was also a good deal of interest in the category of research and information sharing. Several groups involved in a wide range of research projects met together to see how the information they were generating could more effectively be collated and distributed among the mission/church community in Japan.

A key question that emerged from our discussions was the extent to which JEMA could or should serve the missionary community in enhancing this cooperation, planning and information sharing. Should JEMA take an active lead in this process, remain in the background as a facilitator — or do nothing at all? Your comment are welcome.

Finally, as I complete this President's Page, I would like to express the gratitude of all of us in JEMA to Siegfried Buss for the wise leadership he has given over these past four years as JEMA President. Relationships on the national level between JEMA and the Japanese evangelical church leadership are very warm just now, and this is a credit to the mutual trust that has been fostered through Sieg's leadership. We ask God's blessing on him as he turns his attention to some new opportunities for service and ministry here in Japan.

BARRY POTTER

JAPAN HARVEST/No. 4—1989/90



A Biblical Model for Missionary Leadership

The JEMA Mission Leaders' Consultation which met at Fukuin no Ie in Okutama on February 5, 1990, was opened by JEMA Executive Committee Member, Dale Bidwell, with the devotional which follows. Dale also is chairman of the Commission for Prayer and Evangelism.

DALE BIDWELL

His name meant "to draw out". His mission: free Abraham's descendents from slavery. Along the way, he wrote the first five books of the Greatest Book as well as the eloquent ninetyeth Psalm.

The life of this leader par excellence holds many lessons for us today, particularly for those who would be leaders in Christ's church.

I. Moses' Beginning

Plucked from the bullrushes, it was a miraculous beginning. God stayed the evil plans of Pharaoh to raise up a leader. Likewise many in Christian service today have been spared by God for a purpose. John Wesley called himself a "brand plucked from the burning" in reference to a horrible fire that destroyed the parsonage where he lived as a child. A neighbor pulled him from an upper story when it looked like he would die in the flames. When I was twelve I had a "Joni" type swimming accident. After looking at x-rays the doctor was amazed that I had survived.

Tears of repentance flowed after he left the room, my neck in traction. The word of God that came to me was: "Dale, your life is not your own. I can take it or I can spare it." My willingness to do whatever God revealed flows from that moment.

It is not far-fetched to say that God has spared all of our lives, bringing us to Japan for this crucial hour. As someone has said, "We're invincible until God is finished with us".

II. His Training

Acts 7:22 states, "Moses was instructed in all the wisdom of the Egyptians". The Egyptians

of Moses' day had an amazing knowledge of astronomy and mathematics, not to mention embalming! But the most important part of his education took place during the second forty year period of his life, secluded in the wilderness of Midian. There he learned the territory which the Hebrews would later pass through. There he learned to be a shepherd with all its implications for leading people. Like several of the O.T. prophets and later John the Baptist and Paul, Jehovah used the wilderness to prepare Moses for future service. It's the wilderness experiences of life that build character (see James 1:2-4). The palace spoiled Moses, but the wilderness put some "spunk" into him. In the desert we learn to lean on God and Him alone. Been through any wildernesses lately? I have. I'm embarrassed to tell you how depressed and worthless I felt. The Word and praise finally brought me out, and now I can thank God for the experience and the lessons learned there.

Imagine how worthless and confused Moses must have felt at first. God kept him in the wilderness forty years to train him for forty years of effective service. From cover to cover the Bible teaches that preparation is important, regardless of how uncomfortable it may be for the person being prepared. For the missionary in Japan, language study is usually a galling, chafing experience. At JMLI I recall a student announcing to the class one day in mock seriousness: "I've been praying about it, and I believe now that God really wants me to go as a missionary

to the British Isles"! Let's encourage those in language study to persevere. Yes, I know, it seems that we could be doing more out in the field rather than studying kanji (and putting up with obstinate teachers!). But the Biblical pattern is patience in the time of training knowing that God is preparing us for the time of service.

III. His Calling

In his calling to service in Exodus 3, Moses encounters

- *the greatness and sovereignty of God (v. 2-6)
- *God's compassion for suffering Israel (v. 7-10)
- *his own inadequacy (v. 11)
- *God's promise to go with him (v. 12)

To know that we are really called of God to our ministry is important. I hate to admit that because I started out in a little Bible school that ran that concept into the ground, or so I thought. You couldn't date a girl unless she had the same "call". On top of that, you had to ask the girl's dean for permission (a western form of omiai?). Yuck! Well, all that left a bad taste in my mouth — since I didn't have a clear call to some country, I couldn't date. The girl I would have liked to date was called to the American Indians. As it turned out I too went to the Indians — my wife is part Cherokee.

Joking aside, being called is important because the strength of our call determines our faithfulness. Moses could never forget how God called him. When he was tempted to quit, as he often was, his call sustained him. If God had called him, then God would go with him. Great leaders

have a strong sense of “mission”, a strong sense of being called.

IV. His Commitment

The depth of Moses' commitment is seen in Hebrews 11:24-27. He turned his back upon Pharaoh's palace “to be mistreated along with the people of God”. What is the depth of our commitment? Before coming to Japan I pastored in San Antonio, Texas. One of the church families was a medical doctor, wife and children, on furlough from Rwanda, Africa. During the previous term their three year old, an only son, fell from a ledge seriously injuring his head. Had they been near a modern medical facility rather than the primitive one where Dr. Crandall ministered, the boy might have lived. “Easter had a deeper meaning for us that year”, Dr. Crandall told us. What inspired me the most was this: they returned to the field two more times knowing fully of the hardship that awaited them, Dr. Crandall himself contracting a severe tropical disease.

A leader's commitment, deep or shallow, will be felt by those working with him, and will inspire or deter them accordingly.

V. His Teachability

The success of the Exodus would rise and fall on Moses' ability to do as God directed. Reading through Exodus, I counted forty-seven times where it is written “The Lord said to Moses”. It becomes monotonous but it makes an important point.

In his relationship with Jethro we have another example of Moses' teachability. Moses is wearing himself out trying to do everything when Jethro takes him aside and offers some advice. “...select capable men from all the people – men who fear God, trustworthy men who hate dishonest gain – and appoint them as officials over thousands, hundreds, fifties, and tens.” (Exodus 18:21). Verse 24 records, “Moses listened to his father-in-law...”

How different his response could have been. As one who has sometimes resented advice, I

might have said: “Now, Father Jethro, as a shepherd in Midian there is none better. But you don't understand the complexities of a big operation like this. If I delegate authority the whole thing will fall apart. So, you lead the sheep, and I'll lead the Israelites.” But Moses listened, saved himself from burn-out, and took the people to the edge of the promised land.

A great part of our success will relate to our teachability. For some of us coming to Japan, it's difficult to put ourselves in the role of a learner. We came to be leaders, not learners. That might be fine in a third world country where a missionary's education, relative wealth, and boldness automatically qualifies him. But the Japanese church expects today's missionary leader to submit to denominational leadership. To be a learner first, after all, it's their culture and they should know it better than us, so the reasoning goes.

Those who will not take the role of a learner with the Japanese church will have to work without the benefit of national cooperation. Likewise, they cannot expect the Japanese church to later take responsibility for work they (the loner) have started. They will also miss the comradeship that goes along with crosscultural teamwork.

Veteran missionary Stan Barthold demonstrated a commendable teachableness in sending out for TEAM a questionnaire to Japanese colleagues relating to how missionaries could be more useful to the Japanese church. Such openness wins respect for missionaries and helps us to serve the Japanese church better by knowing their needs better. (See JH/No. 1-1989 for the results of Stan's questionnaire). May the Lord help us to balance leadership with learning.

VI. His Compassion

In Exodus 32:32 we have perhaps the most compassionate intercessory prayer ever prayed: “But now, please forgive their sin – but if not, then blot me out of

the book you have written.” The Israelites had grievously sinned by making the golden calf while Moses was on Sinai. He puts aside his own anger at them and cries out to God in their behalf. Great leaders have this kind of compassion for those under their care.

During college I attended a large church near the campus. Those were days of searching for more spiritual reality. After one service the pastor stopped me at the door and said, “Dale, I know there is a spiritual quest going on in your life. Why don't you drop by the office this week and talk about it.” That Pastor Bastian could pick out one searching teenager from a sea of faces, well, it made me feel very affirmed, very loved. Such is the character of true leadership.

VII. His Effectiveness

What made Moses a great leader? Was it his palace upbringing? Was it his good looks? Exodus 2:2 says that he was a “fine” child. Maybe he really was as good looking as Charlton Heston in the movie!

The Scriptures say his success was all because of God. “And I will bring you to the land I swore with uplifted hand to give to Abraham and to Jacob. I will give it to you as a possession. I am the Lord” (Exodus 6:8).

As we look for other secrets of his effectiveness, notice that he spent two different forty day periods secluded in prayer. And that he often was in the Tent of Meeting in communion with God. (Exodus 33:7-10).

Martin Luther, “Moses” of the Protestant Reformation, said something like this: “Normally I begin each day with 2-3 hours of prayer. But when faced with a specially busy day, I know I must spend 4-5 hours in prayer.” The lives of both Moses and Martin show us the importance of prayer in effective leadership.

We can sharpen our leadership abilities by using Moses as a biblical model of leadership.

Short-Term Missionaries as Church Planters

TEAM Missionary Ralph Cox stimulated heated discussion with the paper he presented at the 1990 JEMA Mission Leaders' Consultation, on February 5th. His lecture was edited because of space limitation.

RALPH COX

This report is designed to show the total growth that has taken place in TEAM's work in SHIKOKU & WEST JAPAN since 1969 where a FEW career missionaries using STM have worked with developed & developing churches to produce new churches. "Churches" in this report means: DEVELOPED, HALF-DEVELOPED, AND JUST STARTING CHURCHES (foundations) except where clearly designated.

I. MAJOR PREMISE: The multiplication of local churches that produce local churches that ...etc., etc., is God's main method.
 II. BIBLICAL BASIS for STM in church-planting:

- A. Our Lord Jesus Christ modeled a life, a method, and a ministry for 3 1/2 years to 12 novices (in a sense STM).
- B. The book of Acts and the rest of the N.T. records similar activity by those trained by the Master.

- C. A summary of N.T. methodology: 1. A team effort; 2. short-term trainees; 3. rapid intensive evangelism; 4. covered vast areas; 5. laid foundations & MOVED ON; 6. used others to build thereon; 7. continued oversight and input; 8. trust in the Holy Spirit to keep, build and multiply.
- D. CONCLUSION: Trainees (STM) were an integral part in N.T.
- E. QUESTION#1: How have we missionaries gotten so far from the N.T. methodology that we are not only not training anyone TO DO THE SAME THING WE ARE DOING, but feel that to do so would detract from our own church planting efforts?
- F. QUESTION#2: What would happen all over the world if every church planting missionary by utilizing STM

could plant an additional church or two each term; and that by leading national churches to build on these foundations, they also caught a vision for multiplying churches; and also a good percentage of STM returned to the field as full-time missionaries; and also many Japanese young people directly assisting in this program also entered full-time service??

III. ANTICIPATED RESULTS OF USING STM: Similar results as the above, plus greater cooperation between national church and missionary, plus a closer walk with Jesus as you model and pray for those watching you. And I believe we will see a church multiplication movement take shape ACROSS DENOMINATIONAL & MISSION BOUNDARIES right here in Japan.

IV. PRINCIPLES TO GOVERN THE USAGE OF STM:

- A. Our main goal is to establish indigenous, self-supporting churches that are not dependent on foreign funds OR FOREIGN PERSONNEL and THAT REPRODUCE THEMSELVES RAPIDLY.

1. Missionaries & STM should, therefore, not become like staff members of a local church. 2. Dependence on English should be removed soon. 3. Missionaries & STM are only temporary – scaffolding and should, therefore, move on soon like Jesus & Paul did. 4. We will, therefore, only supply STM to beginning and continuing church-planting

	1955 - 1969		1989 - 21 years later		
1969 - 7 "churches"			1989	51	
(3 fully developed			1989	25=(1 per year)	
3 half developed			1989	6	
1 "foundation".)			1989	20 "foundations".	
1969 total ave. attendance was 113			1989	634	
1969-15 had gone into full time work.			1989	50+(3 to missions)	
From 1953 to 1969 we had not been able to influence Americans to become career missionaries to Japan. 1969 to 1989; 30 of our short-termers have become full-time missionaries to Japan or accepted candidates. (Includes spouses)					
	1955	1969	1983	12/89	21 year %Growth
Number of churches*	0	7	24	51	628%
Owners of building & land:	0	3	13	22	633%
Number of Japanese Pastors:	0	4	14	23	475%
Attendance over all:	0	113	357	634	461%
Attend. in 30 new churches (1983 - 10/89)			0	267	
Baptisms in 30 new churches (1983 - 6/89)			0	75??	
"Developed" churches have grown from 3 to 25 1 per yr. ave.					
Since 1983 4.7 new churches have been started each yr. ave.					

efforts. 5. STM will be used to lead churches to reproduce.

B. An equally important goal: TRAIN STM AS "APOSTLES" 1. STM, therefore, will always be assigned to a Sr. "apostle" (Missionary). 2. We will jealously guard our & the STM apostolic calling so that we don't become staff members of churches. 3. The Sr. Missionary and Mission can best understand this special calling, so ultimate responsibility and supervision will always rest with them. 4. The Sr. missionary should assign the STM to national churches that he is related to and can monitor to assist in church planting efforts. 5. These assignments (with agreed on guide lines) should be for 1 or 2 years and renewable.

C. A secondary consideration: Finances result from English teaching and this can become PRIMARY, so... 1. Before God we will keep our primary goal PRIMARY. 2. STM are MISSIONARIES — not English teachers. a. We will, as a principle, not use STM in situations that seem to have remuneration as primary. b. We will not assign them to churches that we perceive to be using them primarily for this purpose. 3. Recognizing the Biblical "tent-making" value of this remuneration, we will follow the Biblical example and utilize it TOTALLY to accomplish our major goal.

V. CONCLUSION: Because the rising yen increasingly places a heavy financial burden on home churches supporting missionaries in Japan in comparison to missionaries that they support in other parts of the world.

And because God has opened a door to "tent-making" activi-

ties here in Japan that also directly assist us in evangelism and church planting

We can cautiously utilize this means to help support STM as missionaries: to better evangelize and plant

churches; to enable more STM to get to Japan quicker; to ease the financial burden on our supporting churches who must apportion their missionary budget world-wide.

KARUIZAWA DEEPER LIFE CONVENTION

KARUIZAWA UNION CHURCH
JULY 29 – AUGUST 1, 1990

Sunday 10:30 a.m. 7:00 p.m. Monday 10:00 a.m. 7:00 p.m. Tuesday 10:00 a.m. 7:00 p.m. Wednesday 10:00 a.m. 7:00 p.m.



INTRODUCING DR. WM. KERR:

Born in Pitman, New Jersey, U.S.A. he attended Wheaton College, 1934-37; graduated from Bryan College, 1939, Grace Theological Seminary 1942, and from Northern Baptist Theological Seminary 1947 with Post-doctoral studies in Garrett Theological Seminary 1948-50, and Harvard University 1952-54. Dr. Kerr has wide experience both as a pastor and Theological Educator. From 1982 – 84 he was President of International College and Graduate School of Theology, and is now President Emeritus since 1985.

He is Author of a number of books and publications including: A Christology For Our Day; Rediscovering the New Testament; Conservative Baptist Distinctives; The Living Bible – Not Just another Version; Handbook to the Bible.

As a Conference speaker he has spoken at: Moody Founders Week, New York A.A.J.E. Prophetic Conference, Winona Lake Bible Conference, Muskoka Bible Conference, Hephzibah House Bible Conference, Rumney Bible Conference, and several others.

MAKE PLANS NOW TO ATTEND FOR YOUR SPIRITUAL REFRESHMENT, INSPIRATION, AND REJUVENATION.

Karuizawa Christian Center has accommodations for you if you make your own reservation early: Phone 02674-2-2302 or write Karuizawa Machi, Nagano Ken 389-01.

People Helping People for more than 20 years. . .

JAPAN
MISSIONARY
LANGUAGE
INSTITUTE



... for Communicating the Gospel



雨ニモマケズ、雪ニモマケズ...

Japan Missionary
Language Institute
c/o Waseda Hoshien
2-3-1 Nishi Waseda, Shinjuku-ku
Tokyo 169
Tel. 03-202-0388

1990 SCHEDULE:
Spring Term – Apr. 5 – July 13
Fall Term – Sep. 3 – Dec. 14



HEISEI: A New Era for the Japanese Church?

Dr. Joshua Tsutada is President of the Immanuel Bible College in Yokohama and Pastor of the Immanuel College Church. His many involvements include Chairman of the Executive Committee of the Evangelical Fellowship of Asia and Member of JEA's International Relations Commission. Dr. Tsutada for 17 years served as missionary to India. He holds graduate degrees from the Union Biblical Seminary, India, and the University of Aberdeen, Scotland. Dr. Tsutada gave the keynote address that follows at the 1990 Hayama Men's Seminar.

JOSHUA TSUTADA

Heisei in the Historical Perspective (in Japan).

To have a clear and right understanding of the significance of the present *Heisei* era we must view it from the perspective of church history in Japan leading up to this era. Among the many ways to analytically look at this history, the division into two major periods may be of most help to our purpose.

The first is from the time of the introduction of Christianity into Japan to just before World War II. We will name this period "Before 1945." The second is from the end of the war till the present. We will name this period "After 1945."

Before 1945: Three Occasions When Japan Was Challenged with Christianity. Tomonobu Yanagida, author of *Nihon Kirisutokyo Shi*, maintains that Japan has had in the past three points of confrontation from outside, which in turn became challenges for her to reject or accept Christianity into her heart.

In 1543 the first challenge came to Japan through three Portugese who landed in the southernmost island of Tanegashima with guns in their hands. This resulted in a whole new concept of battle strategy in Japan. Six year later, in 1549, Francisco de Xavier, a Jesuit of the Roman Catholic Church, came to Kagoshima, starting the first missionary activity there.

The Japanese response to this first challenge, coming thirty-

eight years after the challenge was first given, was the total ban against Christian missionaries, issued in 1587 by Hideyoshi Toyotomi.

During the years 1853-54, the American Fleet Commander, Matthew Calbraith Perry brought his fleet to Uraga Port. Japan's response was to open herself to the outside world after a period of nearly 300 years of seclusion (1541-1854).

Though he used force, Commander Perry definitely intended to bring the Kingdom of God into Japan, which he believed to be the only way for the good of the nation. Japan's response to this challenge was the proclamation of the Imperial Rescript on Education in 1890. In essence, this was a rejection of Christianity and an imposition of Shintoistic ideology coupled with the moral teachings of Taoism.

The third challenge came to Japan immediately after the Second World War, in 1945, with General Douglas Mac Arthur. This led the nation into a new era of democracy. At the same time, Christians and churches from all around the world extended their hands in helping churches in Japan. Help in the form of goods and persons poured in from all around the world. For example, in October, 1945, only two months after the end of the war, the Bible Society of the United States of America sent 2.5 million copies of the Bible. Four delegates came from the Protestant churches in

America, promising total cooperation for the restoration of the Church in Japan.

In that period just after the War, the foundation for the expansion of Christianity in Japan was laid in three forms. The first is the Kyodan and the denominations that came out of the Kyodan. The second is the denominations and churches newly formed by the Japanese themselves. The third is those churches and denominations newly established by the missionaries who came in those days.

Yanagida says that the response to this post-war challenge is yet to be seen. He may be right. The people of Japan have been outwardly liberated from all the chains of old which appeared, up till the end of the War, in various forms of evil, such as Emperor worship, and the Shinto militant regime.

This meant, however, that they were set at freedom to make a choice. And this choice still remains ours today. We have, as I see it, three choices. One is to turn back to the old way of Shintoism, with the whole nation again becoming the people of the Emperor-god. The second is to choose the so-called new way of atheistic, agnostic and humanistic materialism. The third is to choose the way of the Gospel, the way of Jesus Christ. Now, forty-five years after the War, we are in a new era called *Heisei*, and the choice has not yet been made. However, it has to be made

soon. Today we need to look at this new era, Heisei, from this perspective.

After 1945: Three Steps in the Growth of Christianity in Japan. Since the end of World War II up until the present, Christianity and the Church in Japan have trod a long period of forty-five years. This period is, in a special way, important for understanding the coming years of the *Heisei* era. We can analyse this period in the following three ways.

Rev. Akira Izuta, Board Chairman of the Japan Evangelical Association, divides this period into five categories. The first, 1945 to 1954, the Period of Restoration; the second, 1955 to 1964, the Period of Development; the third, 1965 to 1974, the Period of Confusion; the fourth, 1975 to 1984, the Period of Growth; the fifth, 1985 to the present, the Period of Maturity.

Mr. Motoyoshi Tako, a senior editor of *Kurisuchan Shimibun* (*The Christian Newspaper*), because of his own conversion at the time of the 1967 Tokyo Billy Graham Crusade, begins his analysis of the post-War period from 1967. He gives four divisions.

1967-1974. This period begins with the first (1967) Tokyo Billy Graham Crusade, an event which in many ways became a turning of the stream for Christianity and the churches in Japan. The period that followed was a time in which the churches woke up to a move of interdenominational cooperation and evangelization. Many evangelistic movements were born, putting forth considerable effort to mobilize the Christians of Japan. I mention two: One was the Federation of Christian Laymen. A second was *Senkyo No Tsudoi*, united missionary campaigns in various parts of Japan by Rev. Akira Hatori and his colleagues. This latter was new in the history of the Church in Japan, for up till then local churches and denominations had

been functioning independently and individually.

1974-1980. This period begins with the first Japan Congress on Evangelism. A new realization that the evangelization of Japan ought to be done in a church-centered way was recognized. The importance of local churches was emphasized. Congresses on evangelism were held in different areas of Japan. Some of the movements, such as Evangelism in Depth and other crusades, became smaller in size and activities because they had not been rooted in the churches.

1980-1986. This period begins with the second (1980) Japan Billy Graham Crusade. This crusade took place not only in Tokyo but in other major cities of Japan, including Okinawa, Fukuoka and Nagoya. This way of holding the crusade in plural cities, in a way, expressed the characteristics of this period, which again stressed the importance of local areas and the churches therein. In this period, furthermore, in many areas, citywide and province-wide cooperative Christmas meetings were held. The ideology of such cooperation was accepted well, but there was weakness in actually working it out. However, this period ended with a reorganization of the Japan Evangelical Association (JEA) in June, 1986. It served as a point of consolidation toward the church-centered way of advancing Christianity in Japan.

1980-the present. With the reorganized JEA new days opened in Japan. Being consolidated within as the church of Jesus Christ in Japan, the church started looking outward and casting her eyes to the world. The churches now have realized the significance of the Great Commission of Jesus Christ and the role that the Japanese church should take. In other words, the Japanese church has realized that she is a member of the church around the world, that she is a part of the global church. With the setting up of

five commissions in JEA, such as the Commission of International Relations, the Commission of World Relief, etc., JEA has started extending its arms of fellowship and cooperation towards the churches worldwide. The commission of international relations has begun working hand in hand with the Evangelical Fellowship of Asia (EFA) and the World Evangelical Fellowship (WEF). It is on a small scale now but in the future maximum cooperation is the goal. The commission of world relief has begun functioning according to its stated purpose, cooperating with such groups as World Vision, Food for the Hungry International, and World Relief International.

My own analysis of the post-war period, to the present, sees three stages of growth of Christianity in Japan.

1945-1967. In this period there were two clear polarizations of churches and Christianity in Japan. The first, a major effect of the Second World War, was a distinct polarization of the liberals and the evangelicals. The War polarized the church in Japan in a similar way in which the emperor worship of the old Roman Empire did to the early church in the period of persecution. With the coming into Japan of many liberally oriented missionaries immediately after the War, the church of the liberal trend grew strong. All through this period it could be said in general that liberal Christianity was the leading figure of the church in Japan, while the evangelicals were in the background of the stream. Liberalism, with its presentation of humanistic, materialistic and cultural content, was well accepted by the people of Japan who were disillusioned with the old systems and teachings. Especially with respect to the belief that the Emperor was their god, they had lost the core of their trust which they held during the War. The evangelicals seemed to have the weakness of staying away from anything that appeared humanis-

tic, materialistic and cultural, and kept on evangelizing "the souls." This might have been so because of an overreaction to the way of liberalism. Because the evangelicals presented the Gospel in simple, straight forward preaching, the souls they won became very firm and sure in their faith. Yet as for effect on society and the nation in general, the evangelicals did not appear strong.

This situation continued up to 1967 when the evangelicals, for the first time in the post-war period, were united in their effort of conducting the Tokyo Billy Graham Crusade. The Crusade Executive Director made it very clear when he accepted this position of responsibility that no one from the liberal churches should be appointed to responsible positions on the crusade committee. This became a challenge to both the evangelicals and the liberals. The result was great in every way, visible and invisible. The greatest auditorium in Tokyo, the Budokan, was full every night for nine days. The Korakuen Baseball Stadium, the place of the final meeting, overflowed with people. The great financial need was not only met but there was enough balance to give a contribution to the Billy Graham Crusade organization. The rate of conversion was reported to be the highest among the crusades worldwide up to that point.

This event gave the evangelical churches, even in the remotest locality, a sense of confidence in the faith that they had been holding thus far. Some of the smaller churches, hidden from view in the side streets, started putting larger signboards, with brush written advertisement of their Sunday morning services, at the foremost places on the main streets.

With this event, the pastors and church leaders became very conscious of a new sense of unity and oneness in Christ among the evangelical churches. Timidity,

hesitation, reservation and a passive attitude which had existed so far vanished away. This even put a full stop to a long period when the liberals took the lead in Japan.

1968-1986. This period begins with the first formation of the Japan Evangelical Association (1968) and closes with the reconstruction and reformation of JEA (1986). The basic reason why re-formation and reconstruction of JEA were needed could be stated as follows.

It was a great event when the first JEA was formed with three charter members: Japan Evangelical Fellowship (JEF), Japan Protestant Conference (JPC), and Japan Evangelical Missionary Association (JEMA). Because membership in JEA was only through one of these three organizations, for eighteen years there was a feeling of dissatisfaction that not all the evangelical churches were wholly represented by JEA. Many churches not related to any of the three charter members could not, therefore, be members of JEA. Recognizing a need to rectify this imbalance of representation, the reconstruction of JEA took place in 1986. Cancelling out completely the three charter member system, a new system of membership was established. Now, full membership is given a denominational unit or a unit consisting of a group of independent churches. Para-church organizations can join as associate members.

This newly reconstructed JEA now represents most of the evangelical churches all over Japan. This provides a strong foundation for mutual fellowship, cooperation, and for endeavoring together in Christ Jesus — a real spiritual unity in diversity. This JEA, by God's grace has become an example in many ways to the churches of other nations, not only in Asia, but throughout the world.

1986-present. The first year of *Heisei* is the first year of the new JEA age. Therefore, we can get a picture of the good consolidation of the evangelical churches, and at the same time see clearly the direction that JEA is taking in the future.

Our looking into the perspective of church history in Japan has served to help our understanding of the position of the *Heisei* era in relation to the work and move of the church in Japan today. The importance and significance of this *Heisei* era in relation to the Church will be further expounded in the following sections of this paper.

Heisei in the Global Perspective.

Is "History" "His Story?" There is a well-known play on words, saying that "History is His story." In other words, history is the story of God's actions on earth. But is this so? I believe so. From the biblical view throughout both the Old and New Testaments, and throughout the history of the Christian Church, we do see this truth, not as merely a play on words, but as reality. Nations rise and fall. A people comes on the scene today with power but disappears from the scene the next day. History moves on. But above all earthly authorities and powers, we know there is The Authority on the throne high above, as Isaiah saw (Isa. 6:1ff).

What is God doing all through history? If what the Christians are told from the Bible and what they know by faith, that is, that the ultimate purpose of God in human history is the Gospel and its penetration to the uttermost parts of the world, is true, then we may see God as a Great Capitalist God who looks around the different parts of the world at each point of history, and grants wealth, power and other blessings to the people and nation that does His work of missions. I do not want to appear dogmatic on this because God does, indeed, have many different ways of

carrying out His Task throughout history.

But was it not the time when Great Britain was really great in the world that they were the ones carrying out the missionary Task of God, perhaps starting at the time of William Carey who opened up the way for the work of the modern missionary? Was it not also the time when they started withdrawing missionaries and missionary work that the power of Great Britain started diminishing?

After World War II, did not the United States of America, almost as a whole nation, become a body of missionary works? And did not America indeed become in the eyes of the world a great, first class nation? God definitely was blessing the United States of America because the American people was carrying out His Task.

Presently, I see this materially and culturally blessed Japan with the same eyes. Is it not that God has been preparing this nation to be stronger economically and otherwise in order that the church therein should carry out God's Task of expansion of His Kingdom and building up the churches of Jesus Christ all around the world.?

Today the church in Japan is standing at the point of crisis. The Japanese character for crisis consists of two words: danger and opportunity. Japan, and in fact, at the core of it, the church in Japan must make a choice. If we should fail in making the right choice, with all its wealth and power Japan will become another Sodom and Gomorrah. We will then stand before the Judge and receive the judgment of negligence of the privilege and responsibility vested upon us by God.

Heisei and the Awakening of the Third World. The Heisei era needs to be looked at in the context of the great current of movement of the church around the world. There is an undeniable reality of awaking of the third world churches. The matter has

been talked about for a long time, particularly in the West among the Church Growth people's circle. But now, with a quiet and sure moving of the Holy Spirit around the world, the church in the third world has been awakened. But the question ought to be asked, in what way and to what has the church been awakened? When a small child is awakened from his sleep, it could be just because his surroundings were noisy. The child has been awakened but he does not know for what he has come out of his sleep. He looks around but does not know what to do next.

At the early stage of this so-called awakening in the '60's and '70's, it seemed to me that there was shouting all around, saying that the churches in the mission fields ought to be self-supporting, self-governing, self-expanding, and to contextualize themselves. The poor children all around the world woke up alright, but for a while they did not know what it meant to be self-supporting, to contextualize themselves, and so on. However, almost parallel to the secular, political and social awakening of the third world nations, churches in those same nations gradually started realizing what it means to be responsible. The Spirit of God has worked through different means among the churches so that they may have a real awakening within to read the Bible for themselves, to study the biblical truth in it, and to choose for themselves to follow the way of Jesus Christ. This inner awakening has been gradually appearing in many different forms. We shall deal with some of the points later, but one point is to be raised here.

One such thing is the need of de-westernization of the church culture among the native churches. The national churches in different nations have realized that they themselves are branches of the Body of Jesus Christ. They gradually have come to a sense that they should and could be a

branch related directly to the Stem, and thereby they can draw out light and power straight from their own Lord without any further mediator other than Jesus, their Lord. A father is necessary for the birth and growth of a child, but when that child is grown up, the father needs to let the child leave his parents. The need is not only on the child's part to leave the father, but a part of the responsibility rests upon the father to leave his child.

The question then is, what distinguishes Gospel culture from Western Christian culture? There is no time to expound this point here, expect to mention that during the latter part of the Showa era, the churches in Japan have been struggling with this issue, an issue vitally involved in the matter of growth. It seems that the Church in Japan, by God's grace should set an example for the Churches of other nations.

The Japanese Church in the Heisei Era and Her New Realization in the Global Context. It has been for just the past two or three years that the Church in Japan has had her eyes opened to the new reality of her own position in the context of the Church around the world. The point of view of the Church has been completely reversed. In the past, the understanding of the Church was as if, "In the beginning was my church." Then, around "my church" there are towns and cities which need our outreach. Then again there are wider areas of evangelism and mission, that is, the whole nation. And finally, the field of God is the uttermost part of the world. Basically, this idea must have come from Acts 1:8. But the Church had not realized that what Jesus is talking about is an order of missionary expansion and not about the structure and mutual relationship of the body of Jesus Christ. The re-formation of the Japan Evangelical Association (JEA) in 1986 and its inward and outward growth has contributed to the

Japanese churches' new realization that "in the beginning was the Church around the world." Through contact and relationship with Evangelical Fellowship of Asia, World Evangelical Fellowship, together with other movements such as Lausanne, they have in reality come to know afresh that first there is the Holy Catholic Church as the body of Jesus Christ, who is the Head of the Church, which is around the world. Then a part of the body is the Asian Church, and in that part is a Japanese Church. The Japanese Church is made up of parts which are the denominations, and finally in the denomination exists "my local church." This realization, which the Japanese Church has seen in the New Testament, such as in Paul's letters to the Ephesians and Colossians, now has become reality in the mind of the Church in Japan. Now, how to take this into the heart and how to apply this truth to the whole of the Church in Japan, internally and externally, in the coming years, is the challenge the Church is confronting. The whole perspective of each local church should be completely changed, and at the same time, the whole view of missionary work through Japanese churches ought to be reviewed. We are at the point where we should go back directly to the Word of God, carefully and intently listening to the guidance of the Holy Spirit in terms of our future direction. If this is done properly, there will be a great outbreak of the Power of the Gospel in and through the Church in Japan. We are in an exciting age in this era of Heisei.

Heisei in the Ecclesiological Perspective.

Since the reconstruction and re-formation of the new JEA, there has been rapid change in the ecclesiological perspective of the Church in Japan. This is seen in three ways.

Church Centered Orientation of the Whole Matter. The Japanese Church has been suffering for a long period of time with no defined understanding of the Church as a whole in terms of its being and its doing. In other words, a proper understanding of the whole matter related to the existence and the works of the Church was not apprehended in the proper order. The whole life and work of the churches in Japan have been like in the days of the Judges when "everyone did according to what was seen to be good in his own eyes." Each church has not thought of its existence and activities in relation to other parts of the Body. Churches have not thought of their being and doing in terms of their own correct positions in mutual relationship. This has been seen much in the areas of missions and evangelism.

This has been caused by the way Christianity came into Japan. Christianity came from the West from two different backgrounds, both of which seemed to have the identical point of weakness.

One background was Great Britain and the missionary minded Christians there. We learn from the history of the Church in Great Britain that missionary work started and developed separate from the Church proper. The work of missions has been carried out through the mission societies that were external from the Church. The case of William Carey, the forerunner of the modern missionary movements of Great Britain and Europe, was neglected by the church. Therefore, he needed to form a supporting body, a mission society outside the Church. This became a pattern for other overseas missionary works.

Another background is that of the United States of America. With a good pioneering spirit, and with a very independent, individualistic way of thinking and carrying out matters, the Americans set up different missionary and evangelistic groups,

sending out missionaries all over the world, including Japan. These works have been supported, not by the units of local churches or denominations, but rather by numbers of individual Christians who personally chose to support certain works.

Since the missionary work from these two backgrounds was based upon a personal concern, interest and burden, they have strong vitality in the respective work on the fields.

Having these as an ideological background, there has been a lot of either confusion or no thought given to ways of mission works and evangelism in Japan. ever, after the first Tokyo Graham Crusade in 1967, has been a gradual crystallization of the streams of Church existence and activity into one until it has become clear the whole of Christian activities mission works ought to be related in such a way that the Church is the center of the whole, and further, the Church as the Body of Jesus Christ ought to be under its Head, Jesus Himself. There have been some factors which led to this realization.

One factor was the presence of so called "para-church" organizations. They have been actively working out their own convictions literally "around or beside the churches," some of them not quite vitally related to the Church. A second factor was some international movements, such as the Lausanne Movement. While churches were not conscious of their own place of existence and relationship to such movements, they have been pouring out their efforts and contributions in many ways. But it did not take long for them to start questioning as to whom these movements were responsible, both in Japan and around the world, and in what way they were building up the Church. Having this as a background and in light of Scriptural teaching, the Church in Japan has now come to the realization

that the whole matter can be set right when everything is done having the Church at the center.

Now, with this new realization of Church centered orientation, there are several issues we need to make clear in the days to come. Some are as follows.

1. The Para-Church organizations: the title, the definition, the place of "Para-Church" in relation to the Church.

2. The Christian movements which have no basis, no relationship to the Church, such as AD 2000, Lausanne Movement: their significance and their relationship to the Church.

3. The Liberal Churches: their place in relation to the Church, if any.

4. The missionary organizations and their missionaries in Japan: their role in Japan and their relationship to the Church in Japan.

5. Relief and development works of the Church: the theology of giving should be thought through and be established.

6. Theology: several vital points of theological issues should be reviewed in the context of Oriental and Japanese mind and culture.

7. Theological education and ministerial training: the proper set up, curriculum and course should be reviewed.

8. In addition to many issues such as the above, in the case of Japan, there is one particular point that should be cleared. This is the matter of War crimes. With Shintoism and Emperor Worship, Japanese soldiers committed terrible crimes and evil acts all through Asia. The resolution of this matter is not simple. There are two dimensions that should be taken into consideration in this whole matter. It is not simply Japan versus other nations in the War, but it was the satanic world versus the Kingdom of God. How to make a clear point of reconciliation which relates these two dimensions properly, is a difficult question.

Yet it must be resolved to bring about a basis for heart to heart unity in carrying out mutual endeavours for the Kingdom of God among the Asian nations.

Church and a Culture Conscious Approach in Evangelism and Missions. Paul says in Romans 1:16, "(The Gospel) is the power of God for salvation to everyone who has faith." The ultimate goal of the Gospel work is that the Gospel, the power of God, reaches each soul so that the soul receives salvation of God. In the two streams of the Church, the liberal and the evangelical, different views and approaches have been taken respectively in their expediting of the Gospel work.

While this Gospel, the power of God, should reach each individual's soul, there is a bridge of channel which is called culture. So far, both liberals and evangelicals have been trying to do their evangelistic works, but with certain kinds of shortcoming.

The liberals tried to carry out the Gospel work but it reached only the cultural and humanistic levels. Thus they could not reach each soul to let the power of God, the power of the Gospel, change the soul. The evangelicals neglected culture and went straight to reach "souls" to save them. These two approaches are seen as follows:

The liberals: Gospel-Culture
The evangelicals: Gospel-Souls

But a new realization of the whole approach is taking place among the churches in Japan, seen as follows:
Gospel-Culture-Souls

When we talk about culture it could mean national culture, family culture or individual culture. In the cases of Jesus and Paul, they never neglected culture in reaching souls with the power of the Gospel. Jesus, for instance, pointed to the birds in the air or the lilies in the field to teach the

truth of the Kingdom to the common people in his day and place. Paul took up illustrations of the armaments and athletic fields or even boxing and gymnasiums to convey the truth of the Gospel according to the culture of his day and place. He says, "To the Jews, I became as a Jew, to those under the law I became as one under the law, to those outside the law I became as one outside the law, to the weak I became weak, I have become all things to all men, "but he says at each point, "in order to win souls" (1 Cor. 9:20-23).

With this new realization, if the Church in Japan proceeds on in its proper course, a great fruit-bearing work can be expected.

The Japanese Church in Realization of Her Responsibility in the Global relationship. With this new realization of the Church in Japan that they belong to the Church world wide as a branch of the Body of Jesus Christ, the Japanese Church began discovering the role that she should take to fulfill the great commission of Jesus Christ in relation to the churches in different parts of the world, particularly in Asia.

It used to be that when we talked about the major cities, to our minds would come cities such as Tokyo, Yokohama, Nagoya, Kobe, Osaka, or to the north Sendai, Aomori and Sapporo. But nowadays when we think of cities in connection with our ministry, names such as Seoul, Taichung, Hong Kong, Bangkok, Manila, Singapore, Jakarta, New Delhi, Karachi, and more, come to our minds. In fact, on the desk of the Evangelical Fellowship of Asia chairman in Yokohama and on the desk of the JEA office in Tokyo the Fax phones are receiving communications from those Asian cities almost every day, and the Fax messages are going out in reply to the same cities. This is a new day indeed.

From the 4th to the 7th of December, 1989, for the first time



Celebrating Forty Years of Ministry to the Christian Community...

Where were you on January 30, 1950? In college or elementary school? Were you a pre-schooler? In Tokyo, a group of missionary parents, one teacher and thirteen students celebrated the opening of Japan Evangelical Christian School. Forty years later, the institution that was JECS, is Christian Academy in Japan. Three hundred and ten students now enrolled are from twenty countries and forty-seven mission and international organizations. They are served by a faculty and staff of seventy. Our numbers have changed, but our purpose has not. We are still providing a quality Christian education in the English language for the children of missionary and business families living in Japan.

Christian Academy in Japan

1-2-14 Shinkawa cho Higashi Kurume shi Tokyo Japan 203

Tel. 0424-71-0022 Fax 0424-76-2200

HOW TO BUILD FAITH AND DEVELOP STRONG CHURCHES!

Use Christian Literature—Evangelism's Sharp Tool!

Word of Life Press Ministries

Your Source of Literature and Audio-Visual Supplies.



Headquarters:

Publishing
Gospel for the Millions
Ministry for the Blind
English Book Dept.
Living Bibles



OCC-5th Floor:

Christian Shimbun
CS Seicho Center (JSSU)
Japan Bible Publishers
Every Home Crusade
Living Praise

...Life Kikaku (films, cassettes and videos).....Tel. 03(359)0912

...Wholesale Department.....Tel. 03(269)6921

...Life Center Chain (18 Christian book stores) - See JEMA Directory for locations.

Book catalogues and brochures available on request.



Word of Life Press Ministries

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

in the history of the Church in Asia, there was a Kanji Area Church Leaders' Conference held in Japan. Fifteen top leaders of the Church in Korea, nine delegates from the Chinese Churches throughout the world, and seventeen Japanese Church leaders met together, first in Tokyo, then in Hakone. This year, 1990, from the 27th to the 31st of August, in Seoul, Korea, there will be a great congress on missions in Asia which is called Asia Mission Congress '90. This is being sponsored by the Evangelical Fellowship of Asia (EFA). Two thousand delegates of the churches throughout Asia are expected, with five hundred observers from non-Asian countries around the world. Two hundred seventy five from Japan are participating. The purpose of the Congress is threefold: 1) To review past missionary work up to the present with a full analysis of all available data, 2) to grasp the total picture of the present status of mission work in Asia, and 3) to find out God's way for us to fulfill the Task of missions in and through Asia from now on.

It is exciting to see that by the work of the Holy Spirit in the coming years of the Heisei era, the Asian churches, including the churches of Japan, are going to join the great force of the Gospel work that has been carried on by the Western churches all through history thus far.

Conclusion.

Tomonbu Yanagida (mentioned earlier) talks about our nation of Japan confronting the challenge of Christianity. Facing this challenge, our nation again is standing at another crisis. While we do have an optimistic view of the Church in Japan in the Heisei era, there are points about which we need to be watchful. So in conclusion, let me summarize by pointing out three aspects of the crisis we are facing right now for the future years of this era.

Some points of watchfulness:

1. A rise of Shinto New Tide.

We need to recognize that Japan is essentially a pagan nation.

2. There have been signs of a revival of Japanese social structure, regarded by some in the form of a mobile.

Some points of hopefulness:

1. A good foundation for the growth of the Church and the development of the Task of missions has been prepared already.

2. There are many indications that spiritual revival is anticipated with the prayers of the saints and through the working of the Holy Spirit.

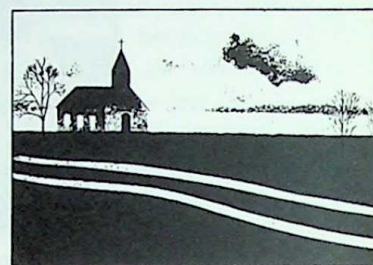
The key point of the whole issue:

The work of the Gospel has been a personality movement all through history. Quite often the question is asked: Are foreign missionaries still needed in Japan? The answer is clear that if the minister, regardless of the nationality, is qualified as a spiritual leader who is able to bear the task of this personality movement, then he or she is needed. The matter concerns a minister's *begin* before his *doing*. Those who are not qualified for spiritual leadership, therefore, are not needed because they do harm to the Church in Japan rather than good. The ones whose hearts are cleansed and totally dedicated to the Lord, whose lives are characterized by the total giving out both to God and to the people, are the ones who are very much required in the field here. The matter, therefore, is focused upon the question whether we have such men and women of God in whom the Holiness of God in heart and in life is seen. This not only applies to the foreign missionaries, but to the pastors, evangelists and all kinds of Gospel workers in Japan. Isaiah says, "You who bear the vessels of the Lord purify yourselves."

I conclude this paper with the prayer that we may find many men and women of God such as this, because only through them

is God able to carry out what He desires to do in and through the Churches in Japan in the coming years of this Heisei era.

Great days are ahead of us.



KARUIZAWA

JEMA

SUMMER CONFERENCE

Make Your Reservations NOW

See page 19

**CHRISTIAN CENTER
BOOKSTORE**

Box 14, Kanoya, Kagoshima 893

OUR SPECIALITY:

**15 Graded Texts
For Your English
Bible Classes**

* * * * *

**Order Your
Chinese Art
Calendars Now
For Fall Delivery
Supply Limited**

* * * * *

**Why Not Send
For Our
Catalogue**

Phone: 0994-42-4444



Response to "Heisei: A New Era for for the Japanese Church?"

The "Response" that follows was given at the 1990 Hayama Men's Seminar. The readers' comments are welcome.

SIEGFRIED BUSS

First of all I wish to commend the Hayama Committee for opening the 1990 seminar with a Japanese speaker. I am especially delighted that Dr. Joshua Tsutada was invited. He is an outstanding Evangelical and represents the kind of leadership that will advance the cause of Christ in Japan in the 90's and beyond.

Since almost half of Dr. Tsutada's presentation dealt with providing a proper historical setting for the Heisei Era, allow me to begin with a few personal observations dealing with Japan's past.

It was pointed out that Francisco de Xavier had a great impact on Japan when he landed in Kagoshima in 1549. I would like to suggest that his influence is felt to this day. During the immediate Post-War Period the 400th Anniversary of his landing was celebrated in great splendor and on a nationwide scale. The year 1949 could be described as a time of Xavier Revival. Japanese by the thousands paid homage to relics of the saint which were paraded through the streets of Japan. The propaganda impact of this event gave the Roman Catholic Church in Japan a very strong Post War start and reminded the public of the long, historic heritage of the Catholic Church. It was a very shrewd move. I witnessed this "Xavier hysteria" as a high school student at St. Joseph, a Catholic school in Yokohama.

Dr. Tsutada touched on the Imperial Rescript on Education in 1890. In my review of this period of Japanese history I was again reminded of its extreme complexity. This would be a treatise in itself. During the late 1890's a concerted effort was made to "unify ideology." We must keep in mind that this was at a time when nearly 200,000 shrines were completely under government control. Is it not ironic that just a year earlier, in 1889, religious freedom was guaranteed in Article 28 which stated:

Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief.

The ambiguity of wording, a technique used widely in international diplomacy today, left the door open to harassment under any pretext.

I would like to suggest that Christianity's greatest opportunity came at the end of World War II. It is significant that General Mac Arthur sensed the urgency of the hour when appealing for 10,000 missionaries. He, of course, was concerned that the post-war spiritual vacuum would be filled with communist ideology. This golden hour of opportunity slipped by without the Church taking full advantage of it. This is by no means to minimize the valient efforts of the first wave of post-war missionaries, nor the efforts of such organizations as the Pocket Testament League or

World Vision. But it was too little, too late.

I must differ with our distinguished speaker and suggest that the Japanese people during this period did make a choice. They opted for pragmatic materialism while conveniently absorbing into their culture whatever the West had to offer. It is a direction that the post-war generation inherited, refined and "Japanized" to a point of perfection where Japan has become Number One. People often ask why evangelizing Japan is so difficult. Isn't here at least part of the answer?

I am always fascinated by the way the Post War Era has been divided. Rev. Akira Izuta approaches the period from a JEA perspective; Mr. Tako of the *Kurisuchan Shinbun* classifies history in strictly personal terms and his encounter with Jesus Christ becomes the pivotal point in post-war history. As for Dr. Tsutada, 1967 is singled out as a year of great importance. I am not disputing the significance of the Billy Graham Tokyo Crusade but at the same time I cannot help but piont out that the Executive Director of the Crusade was none other then Dr. David Tsutada, our speaker's father.

A few years ago I attended an educators' congress. During the workshop hour we were handed a plain piece of paper and asked to draw a world map in just three minutes. As the leader made his rounds, he would comment: "I can tell that you are from

Australia and that you come from Europe... and you must be from North America, and you from Japan." How could he tell? The answer is very simple. Most of us had placed our respective area in the center of our map. Have you ever watched NHK TV end the day?

With this, let me look at the Post War Era from a missionary perspective. Division by decades is, of course, arbitrary, but I regard the 50's as a decade of sowing. General Douglas Mac Arthur's call for 10,000 missionaries did not fall on deaf ears. Many who had fought the Japanese in battle returned as soldiers of the Cross. The Far Eastern Gospel Crusade is a classic example. It was a time when land acquisition compared to today was a minor problem and many churches were established. It is especially significant that there was a great influx of evangelical missionaries. They set aside minor differences and were prepared to work together to reach Japan for Christ. Such organizations as EMAJ and JCEM that preceded JEMA bear witness to the resolve of evangelicals. It was a step dictated by necessity. Rev. Reiji Oyama has calculated that at the end of the War the ratio of evangelicals to liberals was twenty-three to one. (Today evangelicals account for almost 50%). The majority of the evangelical leadership of today accepted Christ during the 50's, many in English Bible classes. The 60's by contrast were a decade of growing pains. There was strong anti-American feeling fueled by the Vietnam War. Things improved dramatically in the 70's which I would describe as a decade of consolidation. A very healthy partnership evolved in which missionaries and pastors could work together harmoniously.

This brings us to the 80's, a decade of reaping. An awful lot has happened in a very short time! Church historians will

point to the reorganization of the Japan Evangelical Association (JEA) as the watershed of the Post War Era. Inevitable and welcome consequences were the establishing of long overdue ties with the Church at large. This found tangible expression in JEA's joining of both the World Evangelical Fellowship (WEF) and the Evangelical Fellowship of Asia (EFA).

Japan's evangelicals also participated in significant conferences and consultations both in Japan and abroad. On the international scene in the 80's were Amsterdam I and II (Congress for Itinerant Evangelists), there was the Seoul Prayer Assembly, ALOE II (Asian Leadership on Evangelism), the Young Leaders' Consultation the AD 2000 and Beyond Conference, and, of course, LAUSANNE II in Manila. Dr. Tsutada correctly pointed out the dynamic role the leadership of JEA has come to play. It is quite exciting to note that the voice of Japan's evangelical church is being heard around the world and that the Japanese church is playing a role in shaping the direction of various international organizations, including the Evangelical Fellowship of Asia. There is cause for optimism. There are positive signs of growth. Today there are 6,629 Protestant churches in Japan. That is 800 more than in 1980. In 1950 the figure stood at 2,120. When we consider that the total in 1909 was only 600, we may be tempted to congratulate ourselves. But there is cause for sober reflection. The Japan Church Growth Institute has calculated that if the number of churches continue to grow at the same rate as in the past five years (1.68% per annum), there will be 8,171 churches in the year 2,000. If we take seriously the goal of reaching 10 million Japanese for Christ, 50,000 churches would be needed! Perhaps Okinawa, not Tokyo, will set the pace. Presently 4% there are Christian and the churches are enthusiastically

working towards a target of 10%. What is JEA's role? It could be described as being that of a catalyst. JEA also has become a voice for Japan's evangelicals. Already 1,500 churches are part of JEA and the number is increasing. Dr. Tsutada pointed out that JEA has made clear its stand on various issues such as the Yasukuni Shrine, the funeral of the late Emperor and now the matter of the enthronement of the new Emperor (Daijoosai). JEA is also in a position to challenge tactics of various cults, especially the Unification Church. Korea's evangelicals have suggested that such issues as the "Moonies," which are of mutual concern, should be confronted jointly. Presently, for example, this group is seeking to establish its own university in Korea and JEA has been approached about communicating to the Korean authorities its concern and apprehension.

The December 1989 Hakone Consultation, referred to as the Kanji Culture Consultation was sponsored jointly by EFA and JEA and brought together leaders of Singapore, Taiwan and Hong Kong (Chinese speaking) and South Korea. The days together convinced those attending that dynamic cooperation lies ahead, including the eventual evangelization of China. The political map of Eastern Europe has been rewritten during a very brief period of just months. When will the Bamboo Curtain fall? Noone has the answer but the time for planning and preparation for such an eventuality is at hand. By the way, I must mention that I received a most unusual Christmas card. It was from my younger brother, Professor Reinhard Buss, Director of BIOLA Abroad, who was writing from Berlin and had attached a chip off the Berlin wall.

Dr. Tsutada is too modest a person to highlight activities in which he plays a vital role. It was both a day of pride and re-

joining when word was received that Dr. Tsutada had been elected Chairman of the Evangelical Fellowship of Asia (EFA) during the 1989 General Assembly. He had previously served as EFA Vice Chairman and is a person eminently qualified. He has for many years served in India where he is highly respected. Dr. Tsutada is a world Christian and addresses problems as well as opportunities from a global perspective. It is no accident that his first great challenge will be the ASIAN MISSION CONGRESS (AMC '90). Over 2,000 participants and observers will discuss missions' strategy from August 27-31, 1990 at Seoul, Korea. Two-hundred seventy-five are expected to attend from Japan. This congress will serve as another stepping stone towards closer cooperation between JEA and its Korean counterpart, KEF. The Heisei Era is opening a new chapter between the Christians of Korea and Japan. For too long have tragic events of the past cast a dark shadow over the two countries. It is encouraging to see that both sides now are striving to bury the past and to move forward for Christ and His Kingdom. Many Koreans for some time have unitedly prayed for the salvation of ten million Japanese and the significant growth of the church in Okinawa can in part be attributed to its close ties with Christians in Korea.

Now as we turn our attention to the future, we are once again reminded of today's topic: HEISEI: A NEW ERA FOR THE JAPANESE CHURCH?

Of special interest for us is, of course, the role missionaries will play in the Heisei Era. I appreciated the frankness with which Dr. Tsutada approached this subject. I agree that a greater effort must be made on the part of the missionary to adapt to the realities of the 90's. It goes without saying that all missionary activities should be directed towards supporting the existing church,

which, of course, is under Japanese leadership. There is no room for independent "adventurism".

The Protestant missionary force in the 80's has been relatively constant and averaged around 2,600. The same can be said about JEMA with its 45 organizations and 1,500 members. What has changed is an emphasis on short-termers who are to supplement career missionaries. Japan is a unique country where missionaries can play a vital role in church planting. In the future more consultation may be necessary in the church planting efforts in order to avoid duplication of effort. CIS is of great assistance in providing up-to-date information. Missionaries of today have the advantage of working in most cases with a church or pastor who is senior in age and experience. The young missionary just out of language school must accept this reality gracefully.

I predict that there will continue to be a need for specialists in the field of radio, T.V., communication, publication, computer technology, languages and other academic subjects. A mastery of written and spoken Japanese in most cases will prove essential. Mission leaders will need to be increasingly sensitive to the wishes of Japanese pastors. This may affect the assigning or reassigning of missionaries. It would make sense to check with the local pastor about post-furlough assignments. Where missionaries are "endured" rather than warmly welcomed ample opportunities for changes exists. A solution of missionaries who do not "fit" may be early retirement or "home assignment."

Another concept that needs to be applied in the 90's is that money does not build churches. US financial aid is no longer appreciated. After all, Japan has become a financial giant. It has been pointed out that if the 23 Ku (districts) of Tokyo were put on the market for sale, the

proceeds would be more than sufficient to buy all of the U.S.A. There would be plenty of money left over — enough, perhaps to purchase the moon? If it is not money that the Japanese church needs or wants, what is it? Missionaries, yes, missionaries with the virtues of integrity, kindness, commitment, dedication, and dependability — to mention a few. Is the price too high, the sacrifice too great?

If the church is to make progress in the Heisei Era, something must also be done about how the Word is proclaimed. At the earlier mentioned Hakone Consultation Dr. Jong-jun Lee, Senior Pastor of the Choong Hyun Presbyterian church in Seoul, spoke on "The Power of the Word of God in Pastoral Ministry." (Reproduced in JAPAN HARVEST Vol. 39 No. 3) There is a dirth in Japan when it comes to expository preaching. This is a matter of urgency. AMC '90 will convene at Dr. Lee's church. May Japan's pastors be inspired and challenged to make the best use of the Sunday morning service. This in turn will contribute to church growth.

I am convinced that the Heisei Era will also change the status and role of women in the church. JEA belatedly added the Women's Commission in order to respond to inside and outside pressure. Even the LDP during current elections has discovered that half of the voters are women and during the months of crisis women were included in the Cabinet. My contact with Christians of South East Asia, Singapore and Indonesia, in particular, has convinced me that the dynamic church growth in those countries has a direct relationship to the role women play in the church. It is just a matter of time until we will see a greater appreciation of women in Japan's church.

The Heisei Era has ushered in the five-day week for Japan's workes. Leisure and especially the enrichment of one's life are

frequent topics in newspapers and magazine. Here, too, the church faces a challenge. Will it be in a position to provide "enrichment" in daily life that today's materialistically oriented society is unable to provide? The Soka Gakkai is striving hard to take advantage of this time of opportunity.

We rejoice in the more than 300 missionaries Japan has sent overseas. But this is just the beginning. Dramatic changes are taking place. The shift to third world missions is astonishingly rapid. Just consider the fact that at the First Missions Conference in Edinburgh held in 1910 the Third World was represented by less than 2% of the 1,200 delegates. Non-Western Missions will contribute towards more rapid and effective world evangelization at a much lower cost. There is the added benefit that Non-Western Missions will contribute towards correcting the erroneous perception that Christianity is an import from the West.

For Japan the implications are to increasingly integrate non-Western missionaries into the missionary force. The Christians of Korea, for example, are prayerfully considering their role in evangelizing Japan.

Japan is rapidly becoming an aging society. While only 4.9% were 65 and over in 1950, the percentage rose to 10.8% in 1987 and will climb to 23.4% by the year 2,025. Longevity in Japan can be a blessing in disguise. Will the church in the Heisei Era consider the challenge of providing geriatric care in a Christian setting? This has proven to be a viable option to institutionalization in the States. Ann Underland and her outreach through CARING International can provide, among others, assistance in setting up programs in Japan. God has given us an extra thirty years to reach the aged of Japan for Christ. Life expectancy at birth in 1987 was 75.61 years for males and 81.39 years for females.

How, in conclusion, does the future in Japan look for evangelicals? My personal assessment is that the future looks bright. Evangelicals are not biding time but moving forward. The local church today has a better understanding of its role in world evangelization. Para-ministries which have supported the outreach of the church in the past are now becoming more closely identified with the church and increasingly para-ministries are becoming an arm of the church. Accountability is becoming more clearly defined. Internationally the evangelical church of Japan will play a major role in the Evangelical Fellowship of Asia (EFA) and will fully support the goal and objectives of the World Evangelical Fellowship (WEF). Current trends of the Lausanne Movement place in doubt Japan's active participation in the future.

I sense optimism, unity, cooperation and enthusiasm in evangelical circles today. A new wind is blowing. The banner of the cross is lifted high as the church moves forward to win JAPAN FOR CHRIST.

YOUR DRUGSTORE IN JAPAN

COMPLETE LINE OF STATESIDE

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

MISSIONARY DISCOUNT

We entitle all people engaged in missionary work 10% discount on drug purchases.



Tokyo Yurakucho Store:
Hibiya Park Bldg., (03-271-4034-5)
Shin Kobe Store:
Shinkobe Oriental Park Ave. O/P
(078-262-2577)
Osaka Store:
Matsushita IMD Bldg., 2F
(06-943-6061)

JOYFUL BOOK

ENGLISH FOR CHILDREN

Enjoyableness and cuteness

Enjoyableness and cuteness are indispensable in the teaching materials for children. An American family living in Japan, depicted in cute caricatures, appears in the Joyful Children English Conversation Series. Through these cute characters children will not only naturally be acquainted with English, but also will learn European and American cultures and ways of life.

Three Course

Kindergartener

Junior (elementary school)

Senior (elementary school)

Textbook ¥ 900, Workbook ¥ 450, Wordbook ¥ 600, ¥ 450.



SAMPLE BOOKS
FREE

The K.K. Joyful

1-5-9 Senbonnaka Nishinariku, Osaka Shi 557

TEL. (06) 658-2832 FAX (06) 658-1775

Phillip Foxwell, Missionary Magician,

Published by William Carey Library.

Phil Foxwell has written a delightful autobiography—83 pages packed with stories and anecdotes dating all the way back to his high school years. It was then that he got into the magic that has amazed and thrilled audiences all the way from the East Coast of America to the Oriental lands of Japan and Korea.

Throughout the book it is evident that he has greatly enjoyed his magic and illusions—and that he is one of the best! At the tender age of 23 he won the Grand Prize trophy at the International Brotherhood of Magicians Convention. Though he has passed his three score years and ten, it is still hard to find anyone who can match his sleight of hand or his superb mnemonic ability. Perhaps his greatest memory feat was the memorization of Thayer's Greek Lexicon of about 5600 words.

But from eternity's point of view the greatest contribution of Phil and his beloved wife, Jane, has been in their service as missionaries to Japan from 1948 to 1979. Upon arrival in Japan, Phil says, "I had no expectation of using magic as a tool for spiritual ministry." But time and again, for 31 years, his magic opened doors for evangelism that might never have opened otherwise, from military camps, hospitals, and remote outposts to Japanese schools, prisons, and youth rallies.

I personally remember Philip Foxwell best as a "sweet savour of Jesus Christ," a humble, selfless, totally dedicated man of God. Read this book and you'll like it!

Vic Springer

Copies may be purchased directly from the author at 1605 Elizabeth Street, Pasadena, CA. 91104 U.S.A.

Plan now to attend

"REACHING JAPAN'S ELDERLY FOR CHRIST"

May 14 (Mon.) 1990, 10:00 AM—3:00 PM
at Ochanomizu Christian Center, 9th floor

- Challenging speakers including U.S.'s foremost Christian authority on ministering to the elderly, Ann Underland of Caring, Inc.
- Bring your best ideas and questions as we learn from each other.
- Sponsored by JEMA's Prayer and Evangelism Commission.

For full details contact:

Dale Bidwell or JEMA OFFICE
0427-23-7778 (03) 295-1949

**ACCOMMODATIONS
JEMA SUMMER CONFERENCE**

For JEMA Conference Accommodations make reservations early.

The following lodging is available:

KCC (See ad in JEMA Directory p. 201)
Tel. 0267-42-2302

EMMAUS SANZO
Karuizawa 1323, Karuizawa Machi, Nagano Ken 389-01
Tel. 0267-42-2036 (¥ 6200—)
Overnight with 2 meals (Near Union Church)

PENSION KARAMATSU (Mrs. Tomono)
Karuizawa 1148-29, Nagano Ken 389-01
Tel. 0267-42-5993 (¥ 7000 - ¥ 7500)
Overnight with 2 meals

HOUSE KARUIZAWA
Minamihara 3722, Karuizawa, Nagano Ken 389-01
Tel. 0267-42-7004

Make Your Reservations NOW

(Cancellation charge after June 30)

Basic Essentials for Church Growth

Dr. Snider just came out with another practical book. A chapter follows. After reading it you may want to place an order. Full details are to be found on the opposite page.

LAVERN SNIDER

Every cluster of believers, whether a church congregation, denomination or a para-church ministry, must determine for itself under God those means which, in its own particular context, will best contribute to the numerical increase of believers. Through research data on the subject of church growth, we have come to know quite well those basic essentials which produce church growth happenings today. To some of these we will call attention. But first, it is necessary to remind ourselves that "real" church growth is conversion growth and not, as has been clearly explained in Church growth literature, biological or transfer growth. Biological growth is that which occurs when family members follow in the footsteps of their Christian parents and come into the faith. These persons may be added to the church rolls and account for significant statistical increases in some cases. But even biological growth requires evangelism and other activities. Transference of membership from one congregation to another does not effect the total Christian membership. In other words, there is not total gain.

Specifically, what then are some of the essential ingredients for affecting church growth in a local congregation or a church denomination?

1. Strict adherence to a Biblical, evangelical faith. For a growing church, the Bible is the

authentic word of God and Jesus Christ as the true revelation of God is proclaimed as the world's only Savior.

2. Vision. For the church to grow there must be a shared vision and passion for new persons to be added to the church. This vision and passion will drive increasing numbers into the world to share their faith and press for conversions to the Christian faith.

3. Dynamic pastoral leadership. A church usually grows under the leadership of a dynamic pastor or other leader, one who is optimistic, enthusiastic and progressive in his thinking. If the pastor's concept of church growth is clear and positive and a large part of his time and effort given to achieving church growth goals, the parish as a whole will most likely reflect this kind of leadership.

4. Shared leadership. The church which desires to achieve growth will distribute leadership as widely as possible but will hold all leaders accountable to the entire church body. Leadership held tightly in the hands of a few, stifles initiative and curtails involvement in progressive activity.

5. Decentralization. The more places and times of evangelism and other church growth activities, the more people are touched and reached by the gospel. This means that the parish will constantly look for new opportunities — places, times, and variety of activities for producing church growth. This is in contrast with many church

activities which are held within the walls of the church sanctuary with little attention given to necessary changes for achieving church growth.

6. Training in and for ministry. For Christians to become strong in their faith and effective in service for God, training is necessary at all levels. Instruction will be given in the basics of the Christian faith, Church History and Christian Ethics. Training in how to share one's faith, how to lead a person to faith in Christ and how to be an effective leader in one of several capacities is also needed. How necessary for training to be in the context of ministry and not merely "for" ministry! If the concept of training is exclusively "for" ministry, there is always the tendency to postpone ministry until one is adequately prepared. But is one ever adequately and altogether prepared for ministry? While desirable, ministry can be accomplished without perfection in training.

7. Meaningful worship. Warm, joyful, fervent, inspirational Christian worship is inviting and heartwarming; Biblical preaching related to life and witness is a definite contributing factor to church growth.

8. The setting of realistic faith goals. Realistic faith goals should always be based on previous "track record." To announce a beautiful slogan or totally unrealistic goal is to invite both humor and scorn. Beyond realism based

on previous experience of growth (positive, static or negative) must be added the faith dimension, faith in God who wants to demonstrate His power to convert sinners and bring them to Himself.

9. Firm decision making. The church which finds it difficult to make decisions or to procrastinate decisions for whatever reasons is usually a non-growing church. The process of decision making needs to include careful planning, maximum deployment of personnel and the discovery and use of the most effective means for achieving church growth.

10. Focus on people. The church exist for people and not people for the church. Never must a program be allowed to become so all-important that people are lost sight of or neglected. When people sense that the church cares for them, respects them and reaches out to help them toward full living, they will be drawn to the church and feel compelled to become

part of the fellowship which shows such genuine concern for human needs.



JEMA KARUIZAWA SUMMER CONFERENCE
with Dr. William D. Lawrence
August 2-5, 1990

INTERNATIONAL
JEMA PICNIC

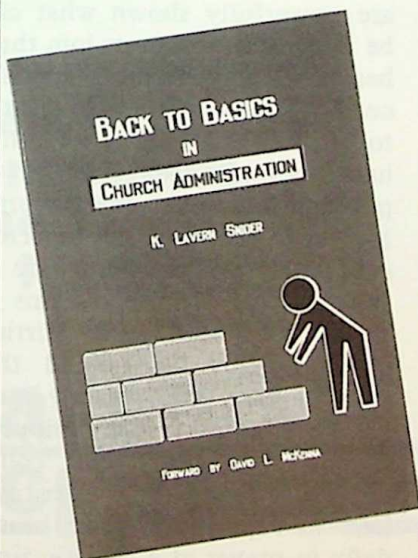
– LADIES' TEA –

– SEMINARS –



MAKE YOUR RESERVATION
EARLY

See p. 19 for listing.



BACK TO BASICS IN CHURCH ADMINISTRATION

by K. Lavern Snider

Bookstore Price: ¥ 1000

Order from your Christian bookstore.
Or, order directly from:
The Japan Free Methodist Mission,
1-3-12 Maruyama dori,
Abeno Ku, Osaka, 545.

(Direct order discount price for 10 or more copies.)

Note: Japanese edition will be published later this year.

From the Preface....

This book on the basics of church administration I have written for many reasons, one of which is to provide a basic textbook on the subject for students in Bible colleges and theological seminaries who are moving in the direction of becoming full time Christian workers. Another reason is to provide help for pastors and laymen who have not had formal classes in church administration nor participated in administrative seminars and other learning experiences but want to improve their leadership administrative skills.

From the Foreword by David L. McKenna, President, Asbury Theological Seminary....

To address leadership from this Christian perspective, K. Lavern Snider is eminently qualified. His astute scholarship is matched by his effective ministry as an educational executive, a church leader, and a cross-cultural statesman in Christian higher education for many years.

POWER PRAYING!

Veteran Missionary Donnel McLean shares with Japan Harvest readers a burden that is on his heart. "What a privilege it is to carry everything to God in prayer."

DONNEL MCLEAN

Can you begin to imagine the tremendous power and impact we would have as a church if we truly united our hearts in believing prayer, joining our hearts together at the same hour and for the same request? The prayer power potential of such prayer unity in the church could be staggering, leading to far greater results here in the land of Japan. Recently my heart has been deeply stirred as this truth has gripped me.

The crux of our Lord's prayer of John 17 was that we might have unity. He prayed, "that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Doubtless the single area the Church could most easily experience unity would be in the area of prayer. We all believe in prayer, spend time in prayer and, no doubt, yearn to be more effective in prayer. Certainly this is an aspiration each of us feels as a missionary. Dr. Harold Lindsell says in his book, *When You Pray*, "...in the matter of prayer, all of the communions...are in agreement. All of them confess their belief in the necessity and efficacy of prayer. In fact prayer is a universal phenomenon common to Christians.

Let's go back to the early church and learn from a very powerful event that vividly emphasizes the importance, yes, the necessity of united praying, that is, simultaneously joining hearts in praying for something specific. We find this thrilling story in Acts 12. It was an hour of growing

persecution for the Church. Here King Herod had already killed James the brother of John and because he saw it pleased the Jews he then imprisoned Peter, the leader of the early Church, intending to kill him, too.

In verse 4 Peter was committed to four quaternions of soldiers to keep him from escaping. Possibly this was because of an earlier event in the church, found in Acts 5. Because "believers were the more added to the Lord, multitudes both of men and women" the apostles were thrown into prison, but in the middle of the night an angel opened the prison doors saying, "Go, stand and speak in the temple to all the people." They did. And so it was this time Peter was secured extremely well for King Herod intended to make escape impossible. This was the crisis in the Church. It seemed absolutely certain that Peter, too, would be executed.

But what did the Church do in response to this? They went to prayer — the entire Church. Nor was this a single church congregation that was united in praying. Absolutely not! No one knows the actual number of Christians at that time, but beginning with Acts 2 various records clearly indicate that thousands came to Christ again and again. What an exciting day! There could easily have been 20,000 Christians and maybe many more. They gathered in homes to worship and to break bread together. They were scattered in tiny congregations all over Jerusalem and the surrounding areas in ever growing numbers.

In Acts 4:12 we read: "Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him." All over the country, yes, everywhere the entire Church went to its knees. They were one though scattered over all the land. There was unity in prayer! The entire Christian community prayed as one body — and God answered. Peter was delivered supernaturally. His release was so sensational that when he arrived at Mary's house they could not believe it had happened. But it had — in answer to the united praying of countless thousands across the land.

Through this story in Acts we are powerfully shown what can be done when believers join their hearts to pray about a specific need. The impact seems clearly to be that as a church we could have even greater answers to prayer if we could somehow pray together, focusing on specific needs that we face even here in Japan. This definitely seems to be a profound and stirring challenge that lies behind this story in Acts. Moreover my heart has become increasingly gripped, even excited over what could happen if many of us Christians here in Japan joined our hearts daily in prayer at a specific time and for some pertinent, specific needs. It's the principle of "togetherness" that seems to be the key. That is, the need of establishing a time even daily when hundreds, even thousands will covenant before God to faithfully intercede together!

In Matthew 18:19 Jesus says, "If two of you shall agree on earth as touching anything that they

shall ask, it shall be done for them..." What a phenomenal promise! Just two agreeing in prayer can see God move in greater ways. How this behoves us to find a prayer partner with whom we can agree in prayer in need after need! But how much greater the prayer power potential if thousands join their hearts in believing prayer for God to work!

So the challenge that presses so heavily on my heart is that God Himself will stir you and many others across the land of Japan to join our hearts in prayer daily at one hour of the day. May I suggest that we begin to mobilize to pray for five minutes each week day at 12 o'clock? Certainly almost anyone can work this into his or her schedule. It seems to be the ideal time; hence my suggestion. Will you share this concept with your local congregation and begin thus praying together daily? From then may I suggest that we share it with our fellow-missionaries

and national co-workers praying that they, too, will begin to respond? Gradually as various groups begin to do this, eventually there could be many thousands all across Japan praying together. It is exciting just to think about the potential for greater blessing. Beloved, we need such unity in prayer. It is imperative that there be more prayer. This is one way. How we need it here in Japan!

Finally allow me to suggest two specific requests that we might pray about together? 1) Conversion of families, especially for fathers. Doubtless, this is a key to a truly strong church in Japan; moreover, the majority of Japan's Christians stand alone in their families and long to see family members saved. 2) Pray for REVIVAL in Japan, too. Revival blessing is now happening even in many parts of the Orient such as Korea, China, Malasia, Singapore, etc. Why not Japan? Let's doubt not that next it is Japan's turn.

**When it comes
to insurance,
come to
the leader.**

**Marsh &
McLennan**

Insurance Brokers for All Lines of General Insurance

**Marsh & McLennan Japan, Ltd.
Rm. 521, Yurakucho Bldg.,
1-10-1, Yuraku-cho, Chiyoda-ku, Tokyo.
Tel. (03) 212-5831**

Come on in to

Student Shop

NICHI-IN

TYPEWRITERS

STATIONERY

OFFICE SUPPLIES

CASSETTES

COPY SERVICE

日印

NICHI-IN

Location:

Across from Morinaga

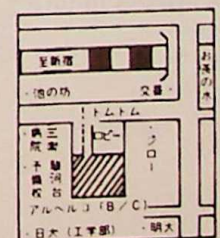
LOVE Restaurant

In front of

OCHANOMIZU JR STATION

Tel. (03) 295-5488

Ask for Miss Kurihara, Manager



PROMOTED TO GLORY

Rev. Ernst Lang on the 13th of August, 1989, was called home to his Lord following a brief illness.

Born on September 5, 1897, in southern Germany, he entered Christian service as a young man and then answered a call to the mission field. After training at the Liebenzeller Mission Seminary, he was ordained in 1928 and along with Rev. Bernhard Buss came to Japan. After two years of intensive language study the fiancées joined them and there was a double wedding. Both families were blessed with six children and spent the War years in Japan.

After the War the Langs joined the Evangelical United Brethren Mission. A fruitful and diverse ministry opened up during the immediate post-war years. A Gospel and Medical Mission was established and the work of the Kikuna Church was expanded. Kindergarten work, prison ministry, ministry to seamen, radio evangelism, seminary teaching and pioneer evangelism were part of the fruitful ministry. Not to be overlooked is the hospitality extended to GI's, many of whom considered the Langs their spiritual parents and the Kikuna residence their second home. Among those GI's who returned to Japan as missionaries and serve here to this day are David and Paul Broman, Stan Barthold and Raymond Shelhorn.

Rev. Lang is also linked with JEMA's early beginnings. On October 24, 1947 an organizing meeting of the Evangelical Missionary Association of Japan was convened. Rev. Ernst Lang was elected as a member-at-large of the executive committee.

WITH THE LORD

Rev. Shinbei Nobata finished this life's course on March 14, 1990, at the age of 101. He was Japan's oldest pastor.

His illustrious life included pastoring (Shiinamachi Church), teaching (Tokyo Christian College), administrative responsibilities (Tokyo Christian College, Nihon Domei Kirisuto Kyoodan, White Fields, Keio Univeristy, YMCA, etc.).

Rev. Nobata refused to retire from the ministry and preached at the Shiinamachi Church until he was 94 years old. Only illness stopped him.

His daughter, Mrs. Shuko Watanabe, for many years served as JEMA Office Secretary.

You are in good hands at

SEISHIKAI HOSPITAL



181 beds

Comprehensive Medical Care
including rehabilitation and emergency
as well as out patient service

Christian doctors and nurses
A Hospital with a Christian witness

Discount for missionaries and the clergy

Director: Dr. Nobuyoshi Okada

40-2 Sakashita 1 chome
Itabashi Ku, Tokyo 174
Tel. 03-968-2621

7 minutes walk from "Sakane"
subway station (Mita Line)

KARUIZAWA LANGUAGE SCHOOL

軽井沢日本語学校

〒389-01 長野県軽井沢町1001



SUMMER SCHOOL

Four Week Course

June 25-July 20

- * Jordan Course
- * Brannen Course
- * Course tailor-made to meet your specific needs

Enjoy the cool Karuizawa summer while improving your language skills.

JOIN THE 1990 KLS SUMMER SCHOOL

Stan Barthold-Director

Full Details: Karuizawa Language School
1001 Karuizawa Machi, Nagano-ken 389-01
Tel. (0267) 42-4605

A FORWARD STEP

with the ministry of films and videos in Japan

For twenty-five years the Christian AV Center, headed first by John Schwab and then by Ryoichi Kikuchi, has pioneered in Japan the vital ministry of Christian films and videos. And this ministry has been marked by outstanding fruitfulness and blessing.

But times change. And the original working pattern of the film ministry in Japan came to a point where it needed major rethinking.

The decision was reached to request the Life Productions department of Word of Life Press Ministries to assume the management of AV Center, and to lay out new future plans for it. The resulting merger blended together the two major evangelical ministries in the audio-visual field.

New plans and new productions (such as "Fanny Crosby" and "Distinctively Human") are moving forward. And it is now possible to rent the films and purchase the videos from a single source, including all of the previous productions of both the Christian AV Center and Life Productions. A "Service Center" has been established at the Ochanomizu Christian Center (5th floor) to provide the best service possible. You are invited to call there in person, or to call at any Life Center retail store. Or contact directly:

Life Productions

Okuura Building, 20 Samon Cho, Shinjuku Ku, Tokyo 160

Telephone: (03) 359-0912

東京SIM外語研究所

Tokyo SIM Foreign Language Institute

SERVING
THE
TRIUNE
GOD



MR. WATARU UENO
Founder & President

NATIVE AMERICAN (with working or proper visa) required by Christian company for full-time position. B.A. in English or Linguistics preferred. Transcribing, proofreading, research, consulting, and translation. Immediate employment.

Call 03-417-5024

19-11 Seijo 1 Chome, Setagaya Ku TOKYO 157

SPRING TERM

REGISTER NOW!



Language School

ENGLISH

GERMAN

FRENCH



(Over 50 classes to choose from)

INTRODUCE YOUR JAPANESE FRIENDS TO OCC

OCHANOMIZU CHRISTIAN CENTER
2-1, Kanda Surugadai, Chiyoda-ku, Tokyo 101
Tel: (03) 292-3001
Language Ministries 291-1285

PRAISE THE LORD & PRAY WITH US!

By God's grace we at Shinsei Undo have undertaken a major project of producing 1 million Russian New Testaments over the next few months. Moreover, we have promised to trust God for supplying 30% of the needed funds.



Please also pray with us for the 688,000 Chinese Bibles and New Testaments produced during the past one year period. To get these into the hands of Chinese Christians is a major undertaking, and your prayers would be most appreciated.

Will you pray with us that all financial needs will be met?

Will you pray with us for the New Testaments as they are produced and sent to one of the most needy countries in the world? (There is an immediate need for 25 million Bibles and New Testaments according to the United Bible Society in London).

We praise the Lord for the opportunity of also serving Him in this way.



SHINSEI UNDO

1-9-34 Ishigami, Niiza Shi, Saitama Ken 352
Tel. 0424(74)2212 FAX. 0424(74)0291

PRESERVE NATURE

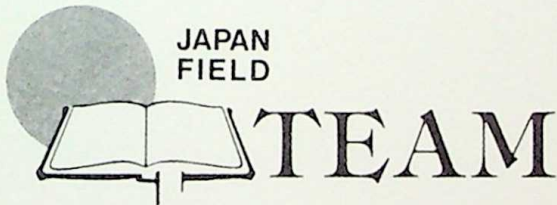
World Famous
BIRD SANCTUARY



Visit our Hot Spring.
Hot Springs bring out the
song in people, don't they!

KARUIZAWA HOSHINO RESORT

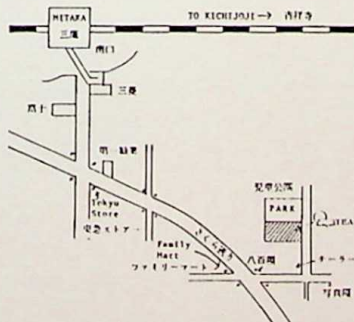
NAKAKARUIZAWA, KARUIZAWAMACHI NAGANO-KEN
TEL.0267-45-5121



Join us in praising God for His provision of a new mission office in Mitaka Shi, Tokyo! As TEAM approaches 100 years of service in Japan, we look forward to directing our outreach into the next century from this location.

TEAM Office/TEAM Center
3-6-20 Shimorenjaku, Mitaka Shi, Tokyo 181
〒181東京都三鷹市下連雀3-6-20
TEAM Office Phone - 0422-47-2002
Fax - 0422-42-8241
TEAM Center Phone - 0422-47-2662

We're also grateful for comfortable guest rooms for missionaries. If you need accommodations, call the McDougall's at TEAM Center. Tel. (0422) 47-2662



Seven minute walk from Mitaka station on the Chuo Line.



Your TRAVEL is our BUSINESS

"The Lord shall preserve thy going out and thy coming
in from this time forth, and even for evermore" Ps.121



MISSIONS TRANSPORT CENTER

1, KANDA SURUGADAI 2-CHOME, CHIYODA-KU,
TOKYO 101, JAPAN

(Travel Agency License No. 432)