

Volume 40, Number 2, 1990

JAPAN HARVEST

The Magazine for Today's Japan Missionary



Chong Hyun Presbyterian Church

Asian Missions Congress '90, Seoul, Korea

The Official Organ of the Japan Evangelical Missionary Association



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JAPAN HARVEST

The Magazine For Today's Japan Missionary

Volume 40, Number 2, 1990

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Cover Photo: Choong Hyun Presbyterian Church, Seoul

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

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

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JEMA

Windows

Mr. and Mrs. Don Wright

The phone spit out the little crackles giving the clue that an international call was coming to our Minnesota apartment, where we were living for our one year home assignment. The JEMA voice from Japan, talking of the need for a new JEMA president, a position that could only be filled by Don Wright. I, back peddling the length of the phone cord, trying to block the non-logic of the request, looking for openings, jabbing with counter arguments.

Now back in Japan since June we are settling into several church-planting and evangelism ministries here in Kanto with our Baptist General Conference. Let me use this first Harvest assignment to give you an early kaleidoscope of impressions or windows from JEMA as seen by this inexperienced president.

Letters from all over the world, from faceless, precious members of Jesus' family. Some asking for money to complete special projects. Others wanting free subscriptions for the Japan Harvest. Some just saying they are praying for Japan.

Magazines from sister fellowships and mission organizations, some represented in Japan, others from exotic places far away.

Lists of those who are retiring from Japan ministry. Most are names of those I have met or heard about along the way; others who have given timely advice, godly wisdom, strategic leadership to help me personally. And I want to shout, "Don't leave us yet." But from our hearts we whisper, "THANKS. You've left a good path; have a great retirement!"

Invitations to special dinners, like the Tokyo Christian University Explanation meeting. Besides the good cuisine, a chance to hear of God's blessings in ministries I previously only heard of from afar.

A continuous flow of information cards updating, correcting, adding to the JEMA Directory. Each card representing a person or a family in just a short address and phone number, but the Lord knows completely between the lines, since these are representing Him. What a great job Miss Mizuko Matsushita is doing keeping that important service on track.

The chance to work closely with dedicated missionary leaders on the Executive Committee.

Appreciation for the healthy relationship that JEMA has with J.E.A. A variety of committee meetings that will lead up to next June's 3rd Congress on Evangelism.

Reports from Asia Missions Conference in Korea. Several of these appear in this Harvest. Since coming back from home assignment, and stepping into this new role, I have found myself trying to grasp the bigger picture of Japan, our evangelical fellowship and JEMA's mission. I have tried to share a few parts of this new job, but the two strongest impressions I have are: 1. God has given us a great fellowship within JEMA. 2. God is leading us to build on that fellowship a second step, moving from fellowship to more actively helping one another in God's work here. What is your impression?

Don Wright
JEMA President

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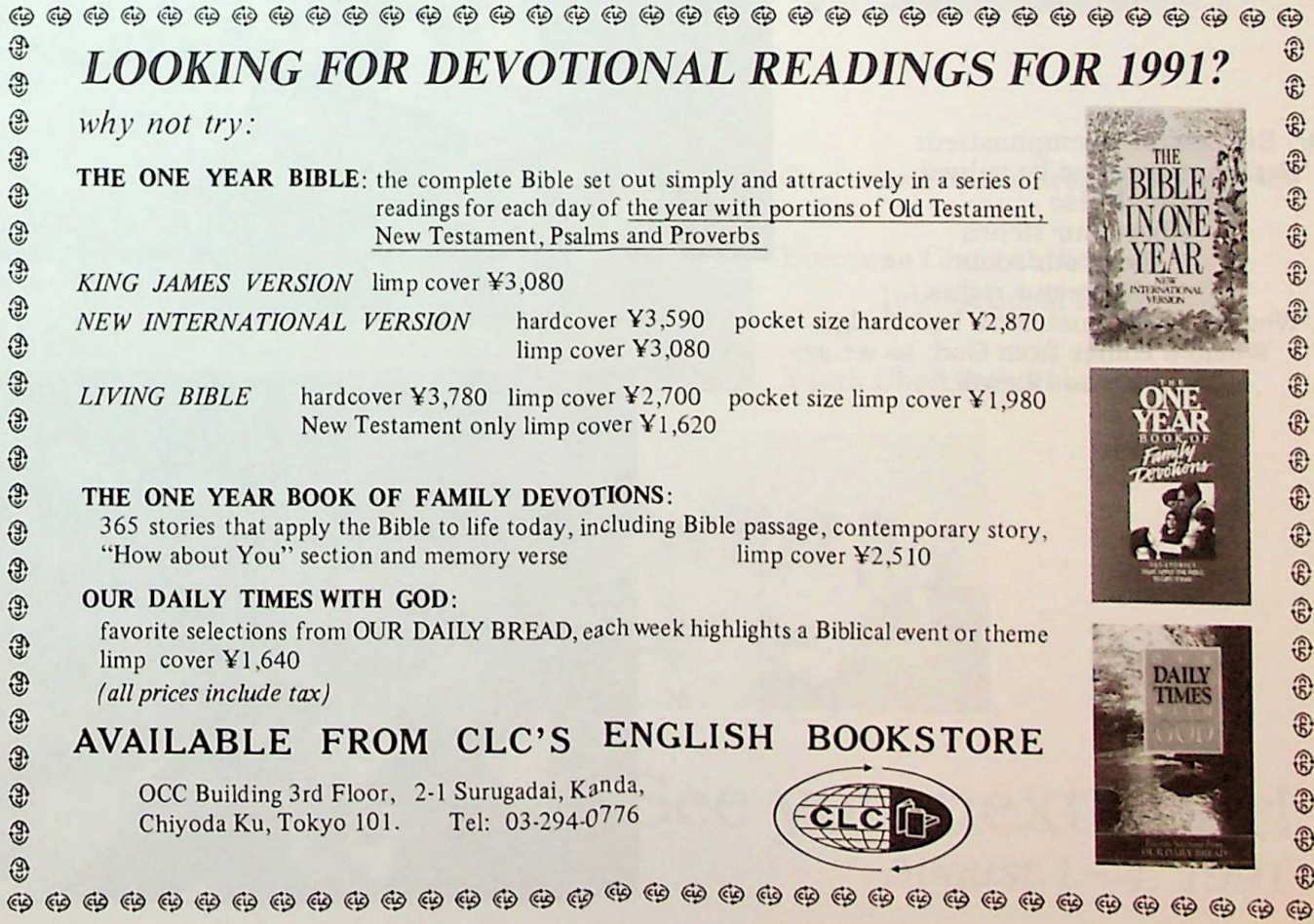
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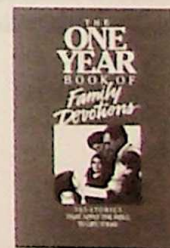
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Remembering JEMA Summer Conference 1990



Highlights from this summer's
Conference included:

- ★ Lively Seminar Discussions
- ★ Ladies' Tea with Mrs. Lynna Lawrence speaking on "Hannah, God's Lessons for Women"
- ★ Early Morning Prayer
- ★ Focus on JEMA Missionaries



Dr. Bill Lawrence emphasized:
"Redemption must be valued
above all else
Above our riches
Above our roots
Above our rights."

"Wisdom is not just book knowledge,
Wisdom comes from God, as we are
submissive to His will."





The Lord brought together outstanding worship leaders.
 Speaker, Dr. Bill Lawrence
 Women's Tea Speaker, Mrs. Lynna Lawrence
 Vocalists, Doug & Candy Gintz (with son, Jason)
 Worship leaders, Merlyn and Dottie Calvert



Conference Music brought us to God!
 European Choir at the International Picnic
 Youth Choir was a special treat.



See you next year!
 August 1 - 4, 1991

Vision For Asia

By Richard C. Kropp
Christian Missionary and Alliance

Arriving back at Narita Airport Saturday, September 1st, I was physically and mentally exhausted. However, my soul was refreshed, my heart was full of praise to Almighty God, and I had a keener desire to be used of the Lord for evangelism and church planting in my adopted country! I had been a participant in the ASIA MISSIONS CONGRESS '90 in Seoul, Korea from August 27 through 31.

I will never forget the feeling of excitement as I witnessed the 1300 plus participants from fifty countries march into the huge sanctuary of the Choong Hyun Presbyterian Church for the opening ceremony of this the very first Asia Missions Congress. The theme of the Congress, World Missions: The Asia Challenge, clearly reflected the stated objectives which were as follows:

1. To review and reevaluate the past work of missions in Asia, and to assess and analyze the current needs, and to strategize for the future ad-

vancement of Christ's Kingdom in Asia.

2. To awaken the churches in Asia for missions involvement and responsibility.

3. To mobilize the churches in Asia for missions in an increasing measure.

4. To promote better cooperation in training, networking and partnership in missions among churches and mission agencies in Asia.

Christ's Church in Asia is alive and well, and here is proof that the Lord is building His Church as He said He would! For those of us working in Japan, where we see such limited church growth, we can so easily lose the larger perspective of what God is doing around the world. AMC '90 was an "eye

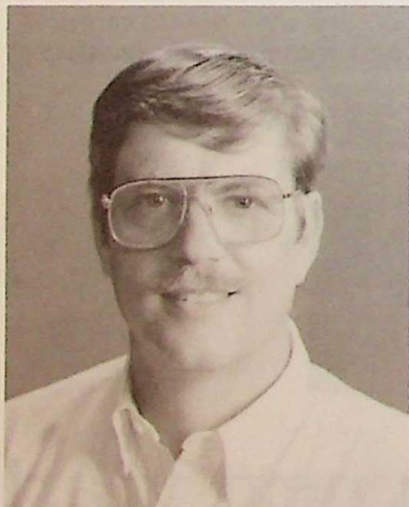
opener" to the great work God has done, is doing, and will do through his church in ASIA.

I praise God for the Asian spiritual leadership. While there were Western mission leaders, missionaries, and observers present, those responsible for the Congress, the speakers and workshop leaders were predominantly Asian.

I also thank the Lord for our Japanese leadership. The spirit of love and humility and the desire to work with other Asian leaders for the spread of the gospel was very evident. I

(continued on page 9)

The 5,000 seat sanctuary of the Choong Hyun Presbyterian Church



Impressions of AMC '90

By Marvin L. Eyler
OC International

This was my first visit to Seoul, Korea. Driving from the airport, crosses from Christian churches towered over the houses in many communities. In fact, in some communities, I counted three and four crosses of various large churches. Truly, Korea has been a spiritual miracle with many of the people turning to the Lord Jesus Christ.

From my hotel room at 4:30 a.m. the scene out the window was dark, except for the lighted towers of the Choong Hyun Presbyterian Church. Streams of automobile headlights moved quickly to the church in time for the prayer meeting that began promptly at 5:00 a.m. I rubbed sleep from my eyes and walked in the dark toward these lighted steeples. By 4:50 the sanctuary of 5,000 seats was nearly filled and the singing had begun. AMC delegates like myself were ushered by efficient church members to a place in the front. Seventy-five to one hundred robed choir members began to sing. I wondered how they could be so alert at such an early hour! Pastor Lee gave a strong message, and then 5000 voices raised prayers together. What an experience! Promptly at 6:00 a.m. a bell sounded, all worship stopped and everyone streamed out of the sanctuary for their work. This pursuit of early morning prayer - how can we have it in the Japanese Church?

When I attended the first meetings of the AMC Congress, I was immediately impressed with the large number of countries represented. All the delegates wore large name cards

cards that allowed us to see their country of ministry, even from a distance. On one occasion, I met a pastor from Nagaland, India, who had assisted a friend of mine from Nagaland to come to know the Lord Jesus Christ. "What a small world we live in," I thought upon meeting this brother.

The speakers challenged us to consider the need for Asian missionaries going out to reach Asians. Two key points were made about this during the various speeches. One point was the need of the unreached people of Asia. The Reverend Howard Peskett of Singapore pointed out the vast multitudes in Asia who are without Christ. When we combine the numbers of persons in China, India and Indonesia, the number is 2 1/2 billion people! Such a vast multitude, and a great challenge for the mission sending churches of Asia!

The other key point is the truth that small and large



Marvin L. Eyler

churches need to realize that sending missionaries is a normal ministry of the church and defines church activity.

Within our own group of pastors and missionaries from Japan, I felt that there were also two key issues that need to

(continued on page 9)

Some of the delegates gathered outside the church



Impressions of AMC from a Japanese Perspective

by Siegfried A. Buss
The Evangelical Alliance Mission

I am always amazed at God's timing. It hardly was an accident that I would run into Dr. Akira Izuta, group leader of the 237 attending AMC from Japan, at the downtown Tokyo Ueno Terminal, enabling the two of us to make the train ride to Narita International Airport together. It was a marvelous beginning! The ninety minutes were spent very profitably as we shared, and as our thoughts focused on the congress in Seoul, Korea. There was a strong sense of responsibility that Dr. Izuta felt since Japan's delegation to AMC was the largest of any of the 35 participating nations of Asia. This congress was the first ever to be held in Asia and significantly it was planned and financed primarily by Asians. Japan had a part in both areas with Dr. Joshua Tsutada, newly elected chairman of the Evangelical Fellowship of Asia, serving on the executive committee and giving a keynote address. Input for the congress

was provided by leaders such as Shin Funaki, Akira Izuta, Tomezo Suzuki, Kaoru Kishida and Minoru Okuyama. The group from Japan also was able to present a check of \$57,600 which assisted delegates from countries of the third world. Finance, by the way, kept hundreds of qualified delegates from joining us in Seoul.

I was pleased to note the active participation of Japanese in many of the 55 workshops. Here is a list of the speakers and their topics: Rev. M. Shingai, Missions and the Pastor; Rev. M. Okamura, Missions and the Local Church; Rev. N. Makino, Cultural Adaptation; Dr. T. Manabe, Missions and Bible Translation; Rev. J. Ogawa, Missionary Preparation; Rev. J. Saoshiro, Missions in New Urban Areas; Rev. M. Ogata, Missions and New Religious Movements. Missionary speakers from Japan were: Dr. Tom Wisely, Missions in Restricted Countries; Dr. Ann Underland, Missions to the Aged; and Dr. Siegfried Buss, The Role of the Non-Asian Missionaries in Asia. Evangel-

ist Koji Honda was also given an opportunity during the Plenary Session to bring greetings from Japan. He was very forthright and forceful in expressing deep regrets and repentance of Japanese Christians for the crimes committed in Korea during the colonization period. It is noteworthy that Korean church leaders are unanimous in telling Japan to move from a preoccupation with the past to concrete measures of cooperation towards the evangelization of Japan and Asia.

The success of AMC is reflected in the official declaration, highlights of which are printed elsewhere. (See page 10 - Ed.) It emphasizes the need for the guidance of the Holy Spirit as Asians unite to reach their continent for Christ.

One more significant event deserves mention. During the week of AMC the executive committee of the World Evangelical Fellowship also met in Seoul. It was a rather dramatic moment during one of the closing plenary sessions that the successor to Dr. David Ho-



AMC '90 festivities included a marching band



ward, International Director of WEF, was introduced. Pray for Rev. Jun Vencer of the Philippines as he assumes these heavy responsibilities next year. The mantle has fallen on another Asian. Let us rejoice.

The week in Korea passed too quickly. Who can forget those wonderful, early morning prayer meetings or the warm fellowship or the challenging messages! May the impact of this congress be felt across Japan, especially during the All-Japan Congress on Evangelism next June.

AMC Impressions: Eyley
(continued from page 7)

be addressed and answered if Japan is going to have a successful program of cross-cultural missionary sending. The first issue relates to the definition of the Church. There was some discussion about the primacy of the local church and whether the mission agency is part of the church. The issue of how the local church and mission agency can work together to send missionaries needs to be solved in Japan, so that more churches in the JEA can be challenged to send missionaries.

The second issue for the Japanese Church is to take up the challenge stated by several speakers at AMC '90, to send out missionaries. The sending of missionaries is to be considered a normal activity of outreach, and not something that the church should wait to do after it grows larger. Even churches of forty members should consider how they can send out a missionary. This cross cultural evangelism stimulates the local group, and leads to new growth.

As I rode back to Tokyo with the Japanese pastors, I was praying that they were as encouraged and stimulated as I was for taking up the challenge of sending out missionaries to our needy fields of Asia!

Vision for Asia: Kropp
(continued from page 6)

have been enriched by fellowship with Japanese pastors!

God has not only raised up leaders, but He has also raised up a host of Asian missionaries. When you think that in 1972 there were 1,063 Asian missionaries to the present day number of 20,993, it is certainly reason to rejoice! This is a statistic I cannot forget. Each evening of the Congress we had the privilege of hearing from our Asian brothers and sisters and fellow workers.

The Sunday after arriving back home, I stood before my Japanese congregation and doubted if my words could express all that was in my heart from my unforgettable week at AMC '90. Yet, the people know that God had done something for His people and particularly He had done something for me.

Yes, I had heard challenging messages, attended stimulating workshops, felt God's presence in the 5:00 a.m. Korean prayer meetings. But more than that, the Japanese people to whom I minister each week knew I had received a new burden for His Church in Japan.

The word of challenge, "the church that takes the Great Commission as top priority will always experience church growth," cannot be forgotten. I want the Lord's last command to "go into all the world and make disciples" to be the first concern of our church! I desire this for the whole church. I desire this for my own denomination. I desire that our church in Tokorozawa City may have a fresh anointing of the Holy Spirit. Christ's last command, our first concern! I pray for unprecedented advancement and growth of Christ's Church in Asia, of Christ's Church in JAPAN! □

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Asia Missions Congress '90

The AMC Declaration: The Asian Response

(Lack of space prevents reprinting the AMC Declaration in full. What follows is a summary of the heart of the document, the actions to which the participants of AMC '90 have committed themselves. Portions appearing within parentheses are our amplification of edited statements—Ed.)

We commit ourselves:

- 1) To make the Great Commission the primary focus of our (total) ministry.
- 2) To do all possible to ensure that the cause of world evangelization become an integral part of the life of every local church.
- 3) To research (in a detailed, usable manner) the status of evangelization in our nations.
- 4) To mobilize the entire membership of local churches to pray, give and send or go.
- 5) To a partnership in world evangelization within the body of Christ, to counteract the divisions that have often hindered us.
- 6) To ensure that missions is made an es-

sential part of every level of Christian education in our local churches and institutions.

7) To provide adequate training for prospective and in-service missionaries within their own country where possible.

8) To make full use of all ministries for the most effective evangelization of the unreached.

9) To set up the ongoing mechanisms and structures that will unite us in the implementation of these commitments made at AMC 90.

10) To a personal and corporate ministry of prayer in dependence on the Holy Spirit and His power as an essential prerequisite for revival in the Church, effective spiritual warfare and the accomplishment of these visions.

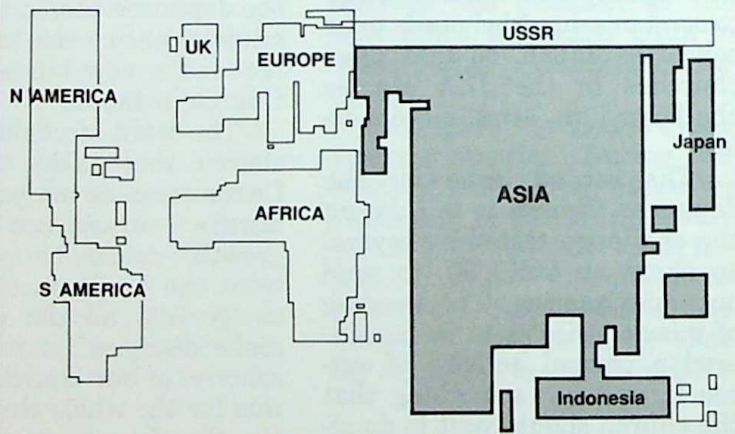
For the Statistically Minded:

We can't begin to give you the entire wealth of information that was dispensed at AMC '90, but thought that you might enjoy some pertinent facts and figures in graphic form!

This information was compiled and published by the Evangelical Fellowship of Asia.

The World, viewed in "population perspective"

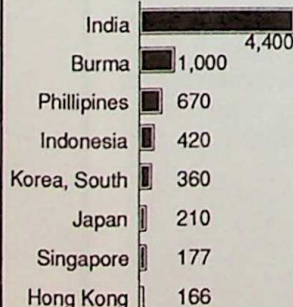
The size of the continents is proportional to their population.



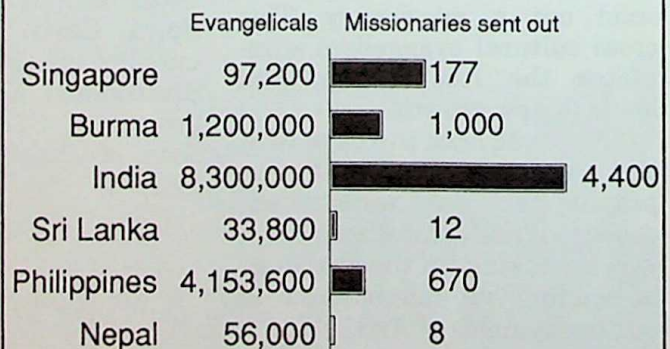
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Fortieth Anniversary Perspective:

Facing the Future

By *Dr. Bruce Hekman, Headmaster
Christian Academy in Japan*

In January 1990 the Christian Academy in Japan began its fifth decade of providing a Christ-centered English language education. As one looks back, changes and trends are obvious. Over the years enrollment has risen and fallen. Teachers and headmasters have come and gone. The boarding program blossomed into the hundreds at one point and then shrank to nothing as the program was suspended several years ago for a year.

However, the heart of CAJ's ministry has been and continues to be the day school program for children in kindergarten through grade twelve. The most crucial need CAJ faces in the future is a continuing supply of well-qualified, committed teachers and staff members. In spite of rising costs, CAJ has continued to attract such staff.

With mission organizations exploring church planting opportunities in relatively unchurched areas of Japan,

the programs for the education of missionary children are changing. Many young missionary families are on the field and more are arriving. The practice of home schooling seems to be widespread among these families as they consider service in more remote areas.

CAJ assists such parents through various programs including the formation of satellite schools where clusters of families with elementary-age children are located. However, this is unlikely to adequately meet the growing need of high quality Christian education for families who live too far away from other families or CAJ's main campus to take advantage of existing programs.

The CAJ board recently approved the development of an Itinerant Teacher Program which would send an experienced CAJ teacher on the road to teach in missionary homes. There is great potential for this program, not only for the kind of education that could be offered to missionary families, but also for advancing mission plans to start churches in new, less urbanized areas.

If this trend of moving out from urban areas continues, there will likely be an increase in the number of boarders at CAJ. The recently completed hostel on the CAJ campus can accommodate sixteen boys and girls, middle school age and older. CAJ has agreed to operate the TEAM Hostel near the CAJ campus for the coming year in addition to the program on campus.

broader base of support in enrollment than ever before, but also Japanese churches started by CAJ missionary parents have been financially supporting the ongoing CAJ Campus Campaign.

The next big building need after the gym is completed will be a new academic class-room building for middle and high school students. The need for broad-based financial support will continue for the foreseeable future.

All of our planning is based on assumptions that can change unexpectedly. The yen/dollar rate changes may have changed the lifestyles of many missionaries, but the great exodus from the Japan field that some were forecasting several years ago has not taken place.

As the Board of Directors and the administration of the Christian Academy in Japan reflect on these changes and trends in missions, there is a realization that the decade ahead will bring more change and an even greater need for flexible response.

However, with the elementary school near capacity with young children of new missionary families who are continuing the ministry of the retiring generation who came after World War II, CAJ stands committed to serving their needs. The Christian Academy in Japan will continue to play a vital role in preparing young people for a life of responsible Christian service. □



Dr. Bruce Hekman

Not only is CAJ enjoying a

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A CAJ education takes place not so much in an institution as in a community.

We are teachers and parents working together to nurture in children a profound sense of their own worth as human beings created in God's image.

We are teachers and students studying together to uncover the fullness of God's creation.

Together we are a part of the continuing process of education, striving toward our God-given potential: a person mature, fully alive, increasingly aware of and responsive to beauty and truth.

Considering Daijōsai in Modern Japan

A Christian Perspective on Modern Japanese Culture

by Hisakazu Inagaki

Tokyo Christian University

Japan has now become a major world power, at least as far as economics is concerned. At first glance the Japanese people seem to be enjoying material prosperity, but, on a deeper level, it is clear that they are not satisfied with respect to their daily needs. They sense something lacking in their spiritual lives.

In the forty-five short years since the end of World War II, Japan has risen dramatically from the ashes of destruction. The Pacific War was a reckless war led by an unjust and ignorant power. The phenomenon is far too recent for us to be able to forget the role played by the nationalistic ideology, known as *kokutai*. During these years when Japan invaded its neighbors, spreading the flames of war around the world before finally bringing self-destruction upon itself. This ideology, having thrown Japan into destruction as well as having incurred great loss upon other Asian countries, is now beginning to raise its

head once again. This ideology, being essentially a religious one, unfortunately loses its ability for self-critique. It also lacks a sense of moral justice. Inspired by this ideology, Japan in the past made military raids into other Asian countries. Today the same ideology has become active as a motivating force behind the economic invasion of the world market. Confronted with this situation, Japanese Christians, who comprise only 1% of the population, must warn the people against their immoral behavior within the international community, in addition to assuming a priest-like role in praying for their country.

Many authors have written about Japan, from "The Chrysanthemum and the Sword" written by Ruth Benedict during the War to the recent "The Enigma of Japanese Power" by Karel van Wolferen. There are, however, few books which pay proper attention to the religious motive of Japanese culture and thought. I will thus try to do a brief critique of modern Japanese thought.

Herman Dooyeweerd (Dutch Christian Philosopher, 1894-1977) showed that there are two basic religious ground motives, two central mainsprings operative in the heart of human existence. There is the dynamic of the Holy Spirit and the dynamic of the spirit of this world. The ground motive of the Holy Spirit is the one revealed by the divine Word-revelation and which he identifies as the motive of creation, fall and redemption by Jesus Christ in the communion of the Holy Spirit. As for the

worldly spirit, Dooyeweerd showed its manifestation in two forms in the history of Western civilization: the form-matter distinction as the motive of ancient Greece, and the other being the modern motive of nature and freedom. A synthesis between the Greek and Christian motives is called the motive of nature and grace. The religious ground motives are the spiritual driving forces operating from out of the supratemporal heart, and govern and direct all the temporal experiences of life in human culture and history. But human history surely includes the Eastern civilizations as well as Western civilizations. Thus, in Japan's case we must ask, "What types of ground motives exist in Japanese culture?"

Dooyeweerd also showed that all of the non-Biblical ground motives are of a dualistic nature, internally divided against themselves. A non-Biblical ground motive deifies and absolutizes part of created reality. This absolutization calls forth, with inner necessity, the correlates of what has been absolutized. That is, the absolutization of something relative simultaneously absolutizes the opposite or counterpart of what is relative, since one relative part of creation is necessarily related to the other. The result is a religious dialectic, a polarity or tension between two extremes within a single ground motive.

I will here propose the religious dialectic of modernity-tradition as the religious ground motive for modern Japanese culture. Modernity and tradition form antipodes to



Dr. Hisakazu Inagaki

each other, as is easily seen in the Japanese culture. All foreigners who visit Japan immediately notice a sharp contrast between modernity and tradition. Walking downtown in any city, for example, they might find a modern Western-style museum just next to a traditional Shinto shrine. And before constructing a nuclear power station people usually want to have the ritual Shinto ceremony intended to appease the spirits of the ground. Japan has first-rate electronic engineering, computer technology, automobile factories and chemical industries, thereby showing itself to be in the forefront of the highly advanced, industrialized countries. This is a manifestation of the modernity motive.

At the same time Japan clearly belongs to non-Western cultural tradition with respect to the spiritual lives of the Japanese. The tradition motive becomes visible, for instance, in the widespread custom of

ancestor worship, the moral values and principles of the people's action, the political system, and the management of various enterprises. Although a similar contrast between modernity and tradition is more or less seen in other non-Western countries, Japan experiences it to an extreme. On the one hand, the dualism of the ground motive of modernity-tradition splits apart, with each pole claiming absoluteness and thus mutually cancelling each other. On the other hand, each pole also determines the other's religious meaning, since each is necessarily related to the other.

Modernity

Here the concept of modernity is almost synonymous with the "nature" motive in the modern Western culture, where "nature" is understood to be a closed mechanistic system. Modernization in Japan

started with the Meiji restoration in 1868. The government promoted a policy of importing Western modern technology, which since the Enlightenment had been based on the concept of "mathematical nature". The government policy was reflected in the slogan "Japanese spirit and Western technology". Although the metaphysical meaning of mathematical nature, as found in the thought of Galileo and Newton, was not understood well by the Meiji era Japanese, the utilitarianism resulting from the industrial revolution and the optimistic progressivism of Western countries were welcome by the Japanese.

Even after World War II this kind of ruthless pragmatism, at the cost of morality and justice, has been the driving force behind the nation's remarkable economic success.

For most Japanese, there is no deep religious introspection which might restrain the idea

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that worldly success is the final goal or supreme value in life.

The severe competition of free enterprise in the market is not a story restricted to the sphere of economics. It permeates, for instance, the realm of education. Competition among children for getting high marks in academics really begins with the lowest grade in elementary school. Children are pushed to train for passing severe entrance examinations for advancing to the higher schools. In the course of their education, there is no time or provision for developing the ability to think creatively, which, of course, is essential for producing fresh and novel ideas.

In addition to compulsory school education, children sometimes, even on Sunday, go to extra-curricular "cram-schools" to prepare for the entrance examinations. This presents a great challenge for

children of Christian homes, since time for religious education must be sacrificed when they are involved in such activities. The true meaning of education is lost. Sphere sovereignties among societal systems are broken down. All aspects of human life are exposed to mechanical competition. This is the inevitable result of uncritically importing one of the modern Western motives. But people are surely incapable of tolerating this mechanistic view of human life.

Tradition

In reaction to the above mentioned modernity motive in Japan, the motive of tradition which is an antipode of modernity, having previously been hidden from sight within the culture, begins to raise its head. Wishing to escape from the mechanistic world, the Japanese people are now rediscovering traditional values.

They hope that "the Japanese spirit" might save them from their current wretched situation. Examples of the move toward restoration of the traditional life and value system, which could be called "Japanism" when viewed in a systematic way, can be found in many aspects of the culture, from politics to the foods people eat.

This trend also seems to be strengthened by recent scholarly developments, especially in philosophy and cultural anthropology. Japanese intellectuals sometimes use "post-modern", the term often used by French thinkers, to mean "anti-modern," as the recovery of the uniquely Japanese tradition. Recent anthropology usually claims to place equal value on all types of cultures or all types of religions, leading itself to the position of so-called cultural relativism. Thus animism, being the core of Japanese religiosity, is not at all re-

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garded as a lower religion. A refined animism might be considered even to be a positive cultural response to Western materialism. Such Western thinkers as Claude Lévi-Strauss are often invited to international meetings held in Japan to give lectures to Japanese leaders, governmental bureaucrats and statesmen. Upon being told that Western culture is not the unique advanced culture it is sometimes thought to be, but is merely one among many cultures, the audiences feel reassured.

In addition to this current tendency in the sciences, the present economic power of Japan provides practical encouragement to Japanese traditionalists. Opinions of many Japanese intellectuals have recently shifted, so that they are now suggesting that, at the time when the influence of the major Western powers is diminishing, Japan should take on a leadership role in the international community by recovering its Eastern traditions.

Those who want to revive traditional values are presenting their case by emphasizing two points. First, they propose an organic view of nature as a new paradigm with the intention of remedying the mechanistic view of nature popular among the modern Western world. The organic view of nature is common in Japan, because its animistic natural religion, in which nature is looked upon as a living organism, is still vital to the Japanese world view. Some traditionalists say that their view might play a prominent part in future technological societies. Their ideas are very similar to what recent Western ecological movements have been lamenting. Some Western ecologists are in fact influenced by Eastern religion. Further, the animistic world view leads many Japanese thinkers to the point that ultimate reality can be grasped only through intuit-

ive feelings, and not through rational analyses. In the context of this intellectual trend, it is important for Japanese Christians to know and understand the true meaning of the creation motive in the Biblical Christianity.

Second, traditionalists are inclined to defend the Japanese community against any criticism from the foreign countries. They think it is not necessary for Japan to accept Western standards and ways of thinking. The form of the community is influenced by the tradition motive.

The present Japanese constitution obviously borrows certain concepts from Western democracy, as, for example, the concept of the separation of the three powers (judiciary, executive, legislative), the declaration of sovereignty resting with people, respect of fundamental human rights as well as the guarantee of freedom of religion. But in actuality the legal system does not function without traditional Japanese values and practices concerning human relations. In fact, values and practices of human relationship valid only in a small village sometimes play an important role in national politics as well. Collective behavior as a national characteristic is noticeable even if the constitution is written on the basis of individualism. Men who hold convictions governed by a universal principle are often excluded from the community. These traditional views of human relationships have been fostered by Confucianism adapted to a Japanese style and context.

Traditional human relationships also play an important role in the management of enterprises. Japanese companies are not so-called "Gesellschaft", but rather a kind of community to which people give a high degree of commitment which demands all of their energy. The Japanese

sometimes exhibit extraordinary power as a group, even if individual persons within the group are not especially talented. This peculiar characteristic of the Japanese operating effectively as a group is surely one of the reasons why Japan has achieved such a high GNP in recent years.

Emperor Problem

The practice of ancestor worship, so common to the Japanese family, is the result of Confucian ethics mixing with animistic religiosity. In fact, ancestor worship is the basic religion in Japan, and it functions as a unifying element on various levels of community in Japanese society, from the family to the village, and finally to the state itself. On the national level, ancestor worship has strong connections with the Emperor system. Before the War, the state was likened to a large, extended family, in which the Emperor was compared to a father in the home. It was very similar to undifferentiated patriarchal folk groups in ancient times, but in the case of Japan it was actually constitutionally justified. That is, the system of divine imperial sovereignty, as codified in the Meiji Constitution of 1889, sought to place the ultimate basis for political authority in the myths surrounding the oracles of the sun-goddess, Amaterasu, who was said to be the ancestor of the imperial family. Under this system, the people of Japan were forced to believe in a pseudo-religion, *Daijōsai Kōkūtai* ideology, which centered on the worship of the Emperor as a "living god". Thus it is not incorrect to say that the Japanese Emperor system had its foundation in the customs of ancestor worship, practiced in every home. The sphere of sovereignty between home and state was completely destroyed. It is known that during the

War some Christians, especially in Korea, chose martyrdom by refusing to worship the Emperor.

Looking back on this history, it is only natural that we should make a clear distinction between the provisions of the present constitution which define the emperor as the symbol of state and the former system of divine imperial sovereignty. We should maintain strict vigilance to guard against any move toward a restoration of the old system. Nonetheless, we are deeply grieved to observe that now, at the time of the succession of a new Emperor, attempts are consistently being made to accept a series of ceremonies which have no basis in the current Imperial House Law. It appears that there is an attempt today to revive ceremonies which were once authorized in the by-laws of the now abolished prewar Imperial House Law, by using the argument that they derive from tradition and convention.

Today freedom of religion without any restrictions is constitutionally guaranteed, along with the separation of state and specific religious institutions. The government, however, has already made the decision to perform the enthronement of the new Emperor, Akihito, which will be held on November 22-23, 1990, as a purely traditional Shintoistic rite. Called the *Daijosai*, this is a ceremony in which the Emperor is considered to be deified, or to be transformed into a "living god".

Although the religion of the imperial family is Shintoism, the religious practices in the imperial household are now legally rigorously limited to the private sphere. But it is exceedingly difficult to draw a boundary line between the private and the public realm, since the Emperor is constitutionally defined as the symbol of Japan. This problem is amplified if the government spon-

sors the *Daijosai*. In this case the ceremony can not be limited to the private sphere, but inevitably becomes a public matter. Actually the government has decided to make a special budget of one billion yen for this Shinto ceremony.

The *Daijosai* has a long history. It is said to have been celebrated already in the seventh century A.D., when the Emperor system was actually established. This ceremony is based on a Japanese myth which connects the festival of thanksgiving for the harvest of grain with the enthronement of a king. Recent developments in cultural anthropology, folklore and comparative mythology show that similar ceremonies were widely performed in ancient times in various cultures. For instance, there are some common factors between Greek and Japanese myths. The Greek myth tells about a goddess of grain and growth, Demeter, who was actually worshiped in a mysterious rite by kings in Eleusis. Several mythologists recently pointed out that Demeter was a model of Amaterasu, the ancestor goddess of the Japanese Emperor. In the Japanese myth Amaterasu in heaven gave the people on the earth the seeds of rice through the ancestor of the Emperor, which Demeter gave the seeds of wheat through the kings in Eleusis.

The difference is that the highest god in the Greek myth is male, Zeus, brother of Demeter, but in the Japanese myth the highest deity is female, Amaterasu. The Japanese myth, written in the eighth century A.D. by the royal court, told that the Japanese Emperors were the direct descendants of this highest goddess. It is interesting to note that the *Daijosai* ceremony surely started during this period. Since that time about one hundred Emperors, who are believed to be in the same family line, succeeded to the throne, many of whom celebrated the

Daijosai. The story of the myth, telling about the goddess who gave to the ancestor of the Emperors seeds of rice as well as an "Emperor-spirit", reappears symbolically in *Daijosai*.

One of the reasons why the government has decided to sponsor this Shinto ceremony concerns the problem of a national identity for Japanese. Surely, it is said, the economically powerful nation of Japan needs some spiritual backbone. It is distasteful for the people not to have a sense of values other than mere utilitarianism. Thus the national leaders try to find some spiritual identity in Emperorism. For them the successional ceremonies of the new Emperor provide a good occasion for strengthening national identity and patriotism.

The Christian churches in Japan clearly oppose the *Daijosai*, since it is supported by the state. This ceremony is so thoroughly religious in its core that we need to battle "against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places." (Ephesians 6:12)

The religious ground motive of modernity-tradition thus seems clearly to be operative today in Japanese culture. This religious dialectic *breaks the heart of the modern Japanese*. On the one hand, Japanese culture is very pragmatic, being rooted in modern utilitarianism. On the other, Japanese culture is reactionary, based upon ancient tradition.

One aim of Christian theology in Japan is to analyze this kind of schizophrenia in culture and thought. Then as an alternative to the life and world view of "Japanism", we have to demonstrate the Christian ground motive: creation, fall and redemption through Jesus Christ in communion of the Holy Spirit for the inner reformation of the thought and culture in Japan. □

Reflecting on Prayer

by Richard Kropp
Christian and Missionary Alliance

Once again I've been reading the Life of David Brainerd. The book is actually the diary of the pioneer missionary to the American Indians. Jonathan Edwards states in the preface, "Brainerd's life is most worthy of imitation, and in many ways calculated to promote the spiritual benefit of the careful observer."

Brainerd's disappointments and melancholy are readily seen; however, one cannot but realize here is a spiritual giant. As you read his diary, you realize prayer is the

all important ingredient in his life and work. The day begins with prayer, messages are bathed in prayer, and victories are gained through prayer.

David Brainerd died of tuberculosis at the age of 30. However, through his life, not only did many find Christ, but many were influenced to give their lives for missionary work.

As I meditate of Brainerd's life, a verse of scripture that comes to my mind is John 7:38, "whoever believes in me, as the Scripture has said, streams of living water will flow from

within him." Christ promises that through the believer's life, the Holy Spirit will be present and blessing will flow to others. Prayer is that essential key for the continuing ministry and flow of the Holy Spirit in our lives.

May our prayer be, LORD, TEACH US TO PRAY!!

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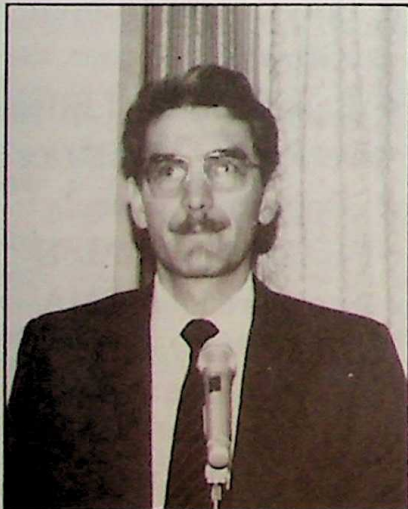
Japan Evangelical Association Plenary Address

by Dr. Sherwood Lingenfelter

Provost and Senior Vice President, BIOLA University

Seventy years ago my grandfather was pastor of his home church of 30-40 people in a small farming village in the eastern United States. He lived on a farm which had been homesteaded by his grandfather and farmed by his father before him. My mother and my grandmother tell of how the work of the farm consumed their lives as they struggled to make a living during those depression years. After the stock market crash, my grandfather mortgaged the farm to help his brother in those difficult times. In 1932 a greedy lawyer, who desired his land, used the courts to take the farm from him to pay for his brother's debt.

Without a home, he could not continue to pastor the church of his father and grandfather. Searching for some employment he moved with his family to a small town some thirty miles away. Because he was an effective preacher, he



Dr. Sherwood Lingenfelter

was asked to become pastor of a local church and his wife's parents helped him build a new home. In this new place, he committed himself more strongly to study of the Word, preaching, and teaching. His vision for ministry expanded to the town and the farms around it. Soon the little church of 40-50 people began to grow as many young people heard the gospel and responded. In 1938, my grandfather was stricken by a heart attack and taken suddenly to be with the Lord, yet the fruits of his ministry remain after him. At that time, the church numbered nearly 100 people and in later years, six of the young men who had responded to the gospel committed themselves to serve the Lord as evangelists and pastors.

One of them took my grandfather's place as local pastor. Another of those men married my mother, and after fathering two sons, began to study for the ministry. All of these men left their home church and planted new churches in other villages and towns, multiplying one hundred fold the fruits of the ministry of my grandfather.

Over the years, I have heard my grandmother, my mother, and her brothers and sisters mourn the loss of that farm. Yet, in God's providence, that persecution forced them to leave security and to go to the place of ministry to which God was calling them. God moved them to a place where people had great spiritual need and were ready to respond to the gospel.

We find a significant paral-

lel to my grandfather's story in the book of Acts. Acts 7 recounts the story of Stephen, who, after preaching to the rebellious Jews, was stoned to death. I quote Acts 8:1-4, "On that day a great persecution broke out against the church at Jerusalem and all except the apostles were scattered throughout Judea and Samaria.

Godly men buried Stephen and mourned deeply for him. But Saul began to destroy the church. Going from house to house, he dragged off men and women and put them in prison. Those who had been scattered preached the word wherever they went."

World evangelism was not a planned activity of the church in Jerusalem. The apostles and deacons had not founded a mission board; they had not planned strategic home and foreign mission outreaches. To the contrary it seems they were rather comfortable with the routines of the new church that they had established in the days following Pentecost. In fact, careful study of the book of Acts shows that these new Jewish believers were quite content to keep their new found faith to themselves. They had not even considered the possibility of Gentiles coming to know Christ.

God, however, had a different plan. His purpose was that the whole world should know of the crucified and risen Savior. Through intense persecution He scattered these new believers into all of the surrounding cities and towns. As the text tells us, everywhere they went,

they boldly preached the word of the gospel.

In preparation for this address, I asked the question, "What will make the churches of the Japan Evangelical Association a powerful force for the evangelization of Japan and for the evangelization of the world?" As I read Japan Update, and listened to some of your pastoral leaders, I perceived that your churches, like my grandfather's church, are small churches. Further, the membership of the JEA totals approximately 100,000 believers. One might ask, what are so few in a nation of more than 120 million people? Or, what impact could this small group of churches have on the two billion unreached peoples of the world? To help us to gain some scriptural insight on these questions, let us review briefly the history of the church in Jerusalem in the book of Acts.

Christ's Command

Just before his ascension, on an occasion when Jesus was eating with his disciples, he took the opportunity to charge them with the mission of his church. Specifically he told them they should not leave Jerusalem, but that they should wait for the gift of the baptism of the Holy Spirit which the Father had promised. He warned them that they would not know specific times or dates when the Spirit would move. They were instead to be patient, relying on the authority of the Father, and being assured that "you will receive power when the Holy Spirit comes on you and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." (Acts 1:8)

As we reflect on this text, it is clear from the very beginning of the Jerusalem church that God had intended to scatter them to the ends of the earth. Only the Father knew the appointed time, and that he would

accomplish this through great persecution. I believe the charge to the church in Jerusalem applies also to the evangelical churches of Japan. It is God's intent that you will be his witnesses throughout Japan and to the ends of the earth. As with the believers in Jerusalem, you must wait for the gift of power promised by the Father and by our Lord Jesus Christ. And, God will show you his time, and scatter you as He wills.

The Growing Church in Jerusalem

Before God scattered the church in Jerusalem, the Holy Spirit moved among them to radically increase their numbers. The first two chapters of Acts give us this story. In Acts 1 we find a small group of people, numbering about 120, apostles and disciples, men and women, joined together constantly in prayer. It was at such a prayer meeting on the Day of Pentecost, when the Holy Spirit came upon them like the sound of a violent wind from heaven, that they scattered into the streets proclaiming the gospel. In a miraculous event, God fearing Jews from every surrounding nation heard these disciples preaching in their own languages.

From this text we discover one of the foundation principles for increasing the church at home - disciples and apostles joined together constantly in prayer. Without the collective commitment to prayer, we thwart the ministry of the Holy Spirit among us. Through prayer we become conformed to the will of God. Through prayer God prepares us to be obedient to his Word. By our commitment to Him in prayer, our hearts are opened to the empowerment of the Holy Spirit to accomplish His work.

The second principle that we discover in this story is that the gospel preached was one of so-

cial and cultural conflict! Time does not allow us to study carefully the sermon that Peter preached. But to summarize briefly, Peter told them that they, with the help of wicked men, had put Jesus to death by nailing Him to the cross. They were murderers of God's anointed, the Messiah of promise, the one whom David called Lord. Peter's message bruised them, convicted them, and pleaded with them. He declared that in spite of their collective act of crucifying Christ, God had raised him from the dead, freeing Him from the agony of death. Peter concluded his message by challenging them, "repent and be baptized, every one of you, in the name of Jesus Christ so that your sins may be forgiven."

The Gospel in its essence is a message of both conflict and hope. It declares that men have taken the wrong path; they have chosen the way that leads to destruction, but God, in his great love, sent his Son to show us the way of life.

Scholars who have studied the growth of the church around the world since World War II have written and spoken at great length about the importance of contextualization of the gospel, and correctly so. Peter preached a contextualized message on the day of Pentecost. He understood the Jewish traditions, knew their scriptures, and preached a message that cut them to the heart, while declaring the hope of forgiveness of sins and the gift of the Spirit of God in the man Christ Jesus.

Contextualization of the gospel is essential to effective evangelism. A recent study by David Bennett of local churches in India shows that congregations which worshiped using an Indian style of music and service reached many unbelievers with the gospel, while those using European worship songs and service showed little growth. Countries like Guate-

mala and Argentina, once bastions of Catholicism and paganism, have experienced explosive evangelism and church growth as people have responded to a message contextualized to the Latin culture and temperament. Peter began to understand this principle when the Holy Spirit sent him to Cornelius. The apostle Paul understood this principle as is so graphically illustrated in his sermon on Mars Hill in Athens.

If the churches of the Japan Evangelical Association are to be effective in evangelizing Japan, they must understand the culture and the thinking of their audience just as Peter understood his audience on the Day of Pentecost. The message must be contextualized in terms of Japanese tradition and beliefs so that people can understand and respond to the truth of the gospel; yet, it must be a message of conflict, calling men and women to repentance.

A few years ago I attended with some of my missionary colleagues the Sunday morning worship service in a large evangelical church in the capital city Yaounde in Cameroon. The African pastors led us in a familiar service, selecting songs from a standard evangelical hymnbook, and preaching a message, given in English and translated in French, of inspiration and sound doctrine. We missionaries, a few white faces in a sea of black believers, enjoyed the service thoroughly. As I walked away praising God, it suddenly occurred to me that this service was almost identical to those I had experienced in North America. Momentarily stunned, I questioned, why in Africa should I feel as comfortable as if I were home?

A week passed and I traveled to the interior in the northwest province of Cameroon where I attended a second service. There, the congregation sang unfamiliar music, the musicians played instruments dissonant and grating to my ears,

and while the pastor read from the King James Bible, he preached in a language totally foreign to me. Remembering my experience in Yaounde, I thanked God for the unique expression of worship in this African church. However, as I observed more carefully, I discovered many familiar things. These people had constructed a church building with gabled roof and steeple, arranged their benches in rows, and copied the platform and pulpit of the New England church. The men sat on one side and the women on the other, as was common in the home churches of early missionary pioneers. In the order of service only the language and the music were unfamiliar. As I explored further the organization and operation of this African congregation, I discovered a structure nearly identical to the organization of Baptist conferences with which I am familiar in the United States.

Why is it, that in the process of establishing churches in Third World nations, we transfer our culture of the church? Can we find a biblical basis for this practice? Are missionaries planting Biblically founded indigenous churches, or are they transferring their culture of Christianity to every nation and culture of the world?

In subsequent years, traveling in Europe, Latin America and Asia, I have found in every area visited a similar pattern of church planting. Church distinctives reflect more the differences brought by missionaries than those of the indigenous cultures. In Sabah in North Borneo, the Anglican, Evangelical and Catholic Churches are all modeled on patterns brought by the missionaries from their distinctive denominational and cultural backgrounds. It is difficult to find in the two-thirds world a truly indigenous church. Most churches reflect more the culture of the missionaries who planted them than they do the culture of the new

believers.

How effective will Japanese Christians be in evangelizing peoples of the Muslim and Buddhist worlds? It is my earnest prayer that they will not repeat the mistakes of their European brethren.

The third profound fact that we see in the study of the Jerusalem church in Acts is how the apostles under the direction of the Holy Spirit brought a disparate collection of new believers to unity and service as the church of Jesus Christ. The wonder is how God called out literally thousands of people, who before the Day of Pentecost were unbelieving Jews, many of whom spoke different languages, and turned them into a dynamic evangelistic force, committed to one another and to service to the Lord Jesus Christ.

I shall challenge you with a proposal. Perhaps the most important act in the forming of this new church was that of eating together. Before you reject what I have to say, look through these early chapters in Acts and notice how many times the Scriptures talk about the disciples eating together. Why is eating so important? The act of eating together symbolizes surrender of one's economic independence to the Lord. In Acts 2:44 we read that "all the believers were together and had everything in common. Selling their possessions and goods they gave to anyone as he had need. Everyday they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people."

Eating together is a symbolic act. These people not only received forgiveness of sins, they surrendered the most important daily activity, eating, to the Lord Jesus Christ. In these early days in the Jerusalem church, believers formed

deep bonds of commitment to the Lord and to one another as they ate together in different households of believers. Devoting themselves to teaching, fellowship, the breaking of bread, and prayer, they grew from "new believers" to "followers" of the Lord Jesus Christ. By surrendering their eating habits, they learned the act of submission and obedience in following the Lord.

This truth is further emphasized in the story of Peter sharing the gospel with Cornelius. The Holy Spirit prepared him before he began his journey, declaring that he must eat with the Gentiles. When Peter resisted, the Spirit commanded his obedience. After Peter returned from his successful evangelistic trip, we read in Acts 11 how his Jewish brothers criticized him for eating in the house of a pagan. Peter explains the revelation of the Holy Spirit, and we see confirmed the act of eating as an act of fellowship and communion in the body of Christ. I am convinced that the church of Jesus Christ is spiritually weak today because its members have failed to surrender their private lives to the Lord Jesus Christ.

It is my belief that at some time in the life of a new church, believers must commit to eat together on a regular basis if they are to achieve the unity in the body of Christ and spiritual strength to withstand persecution and conflict. In the church in Acts the Lord was preparing these men and women for an intense time of persecution to follow.

At the same time, eating must not be the primary focus of the church's activity. We see in Acts chapter 6 that, as the church in Jerusalem increased and a large number of priests became obedient to the faith, distribution of food became a social problem. An act of fellowship, once the spontaneous work of the Spirit in their lives,

had now become a program for ministry. Further, the Grecian Jews complained about the Aramaic Jews because their widows were being overlooked. The church, vital and strong, had begun to look toward its internal conflicts rather than toward the lost world beyond Jerusalem. It is at this moment, climaxed with the stoning of Stephen, that great persecution breaks out, scattering the believers to every town and city around. The joy of Acts 8 is that, as they were scattered, they remained strong in the Lord. Nurtured in a united fellowship of believers, taught daily in the Word of God, committed to sharing their spiritual and economic lives, they fled Jerusalem in power. Wherever they went they proclaimed the gospel and led men and women to the Lord Jesus Christ.

The Task Before Us

Japan Update reports that in 1990 JEA has 52 members, 1600 churches, about 100,000 believers, and 32 associate members. Of the 1600 churches, I wonder how many of them have caught the vision for the lost in the neighboring communities around them? I wonder how many are preoccupied with problems of building, organizing bible study and prayer, organizing services, and engaging in the support and fellowship of the members? Each of you pastors and leaders must evaluate your own fellowship. Is your ministry, like my grandfather's constrained by a farm or some other activity? Are you burdened by so many responsibilities that you have no time to reach the lost? Or has God placed you in a situation of persecution and conflict to perhaps lead you to preach to those who have not yet heard the good news of the gospel?

Two billion people in the world today have yet to hear the name of the Lord Jesus Christ. Between 12 and 17

thousand unreached people groups have no gospel witness. Thousands of villages and towns in Japan have no gospel witness. The task before us demands all of our energy and commitment.

Pastors, are you bringing together your flock and nurturing your people as the disciples did in the early chapters of Acts? Are you preparing them for a time of persecution when they may be scattered in Japan? Have the believers in your congregation become "followers" of the Lord Jesus Christ? Does your life set an example before them of what it means to follow Him?

Lay leaders, have you surrendered your eating as well as your time of Bible study and prayer to the Lord Jesus Christ? Are you willing to sacrifice your private lives for fellowship in the body of Christ, devoting yourselves to teaching, to fellowship, to the breaking of bread, and to prayer?

Unless we work together with the believers in our local congregation, the task of local evangelism will always be beyond our reach. But through the empowering of believers in our own little Jerusalems, the Lord will enable us to impact the towns and the cities around and from those towns to impact the world. If we are obedient to the call to discipleship, then we will become participants with our Lord Jesus Christ in proclaiming His gospel to the world.

The Gospel in a World of Difference

Of the six men who responded to the call to preach the gospel in my grandfather's church, four of them scattered to towns and cities nearby and planted new churches. In these towns the people spoke the same language, and worked on farms and in businesses much like the people in their home local church. Since their attitudes and val-

ues were much the same, the message of the gospel coming through these preachers was readily understood, even though it was not always accepted. Two of these young men left their home state and accepted challenges to minister in distant cities. The people in these cities ordered their lives in different ways. They came from many diverse backgrounds. Some were Black Americans, some were Hispanic Americans, some came from Eastern Europe. To reach these people with the gospel was quite a different challenge and both men experienced difficulty. They found it easiest to talk to people who had come from their home state or from a rural background like the one in which they had grown up. While the people around them were all Americans, speaking English, and participating in the same national culture, they clearly did not share the same local values and did not respond to the gospel as had people back around their home towns.

Over a longer period of time, one of these men, my father, adjusted to the city, to the different social values, and the different routine and lifestyle of people. People from diverse backgrounds came to know the Lord and the local church began to grow.

The other man continued to teach and preach and relate to people in the way he had in his home town. Some people who emigrated from his home town area attended the services, but people from other groups in the city did not respond to his message nor accept fellowship in his church. After several years of great effort and discouragement he gave up and returned to his home area.

The story of these two men is not new. We find a similar story in the history of the church in the book of Acts. Paul and Barnabas were sent out from the church at Antioch to preach the gospel to the Gentiles. In their first visits to these Gentile cities they went first to the Jewish synagogues,

where many God-fearing Gentiles heard the message and responded. Paul quickly learned to preach effectively to the Gentiles and planted many predominantly Gentile churches.

In contrast to Paul and Barnabas, Peter and James did not understand the Gentiles and had difficulty ministering to them. Although Peter was the first sent to the Gentiles, Cornelius in Acts chapter 10, Paul describes in the book of Galatians Peter's wavering with his struggle to conform to Jewish custom and tradition. Paul opposed Peter publicly because of his fear of Jewish social pressure, and his rejection of fellowship with gentile believers.

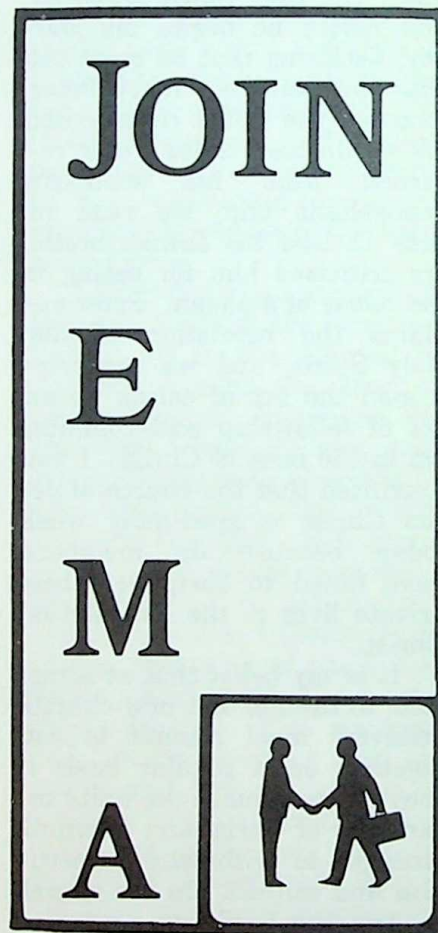
God has gifted many men and women in the churches of the Japan Evangelical Association as evangelists and teachers. Some are particularly gifted to share the gospel with people in their local community and culture. Others, God will enable to be scattered throughout the cities of Japan and beyond to the unreached peoples of Asia and the world. As the home churches, you must equip them spiritually, support them with your prayer and finances, and release them, as did the council in Jerusalem, to plant the church in other nations, languages, and cultures without the burden of the rules and regulations of the home conference in Japan. The church in Japan, like the church in Jerusalem must learn to accept the tension and disagreements that arise as God empowers His servants to be effective witnesses to the ends of the earth.

The glory of the gospel of Jesus Christ is summed up in Paul's letter to the Colossians.

"Once you were alienated from God and were enemies in your minds because of your evil behavior. But now he has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation - if you continue in

your faith, established and firm, not moved from the hope held out in the gospel. This is the gospel that you heard and that has been proclaimed to every creature under heaven, and to which I, Paul, have become a servant." (Colossians 1:21-23)

May God bless you, as you accept his command to be his witnesses, first in your local community, then throughout this great nation, and to the ends of the earth. □



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Obituary

Donald A. McGavran, 92, passed away in his home in Altadena, California on July 10.

McGavran is often called the father of the church growth movement and was the founding dean of Fuller Theological Seminary's School of World Mission.

A ~~word~~ he wrote in February of this year seems a fitting epitaph for this giant of the Christian world:

"To many people death is simply the ending of life. They would say that I, who was wide awake yesterday, am dead today, and I will be buried tomorrow. That's the belief of so many people. But that's not my belief! I believe that when this body dies, it's just like taking off an old garment, and I will be called home to live in everlasting peace and joy with Jesus Christ my Savior, and with all my friends and family."

Correction:

The "Letter to the Editor" in the last issue of the *Harvest* was from Mr. Ken Reddington of Kochi City. Our apologies for the miss!

Hayama Report/ Hayama Seminar

The 31st **Hayama Annual Report** from the Hayama Missionary Seminar is now available from Tokyo Mission Research Institute. The 120 page soft cover book, edited by Robert Lee and Barry L. Ross, is entitled "*Heisei: A New Era or more of the same? Missiological Issues in the '90's*". It contains several essays such as *A New Era for the Japanese Church?*, *New "New Religions" in the New Era*, *Religion in the "New Age,"* etc. Contributors include such men as Richard Fox Young, Glenn Gano, Joshua Tsutada, Siegfried Buss, Johannes Aagaard, etc.

Contact Tokyo Mission Research Institute, 1-30-1 Megurita Cho, Higashi Murayama Shi, Tokyo 189, tel: (0423)92-9890. Cost: ¥1,500.

The **1991 Hayama Missionary Seminar** will be held January 7-9, 1991 at Amagi Sanso Conference Center. The theme for the Seminar will be: "Japanese Education: Servant or Master? Implications for the Christian Ministry". Speakers at the seminar will be Karl von Wolferen, Nobuo Tanaka and Norikatsu Sasa-

gawa.

Mr. von Wolferen has spent 25 years in Japan and is author of *The Enigma of Japanese Power*. Mr. Tanaka is from Kojo Church in Yamagata Prefecture and Mr. Sasagawa is professor of political science at International Christian University.

For details contact Tim Boyle, 24-7 Higashi Arai, Tsukuba Shi, Ibaraki Ken 305, tel: (0298)55-1907

Luis Palau Crusade Coming to Osaka

Internationally known evangelist Luis Palau will be having a crusade this month in the city of Osaka. There will be 5 main rallies during the crusade, which runs from October 17 to 21.

The first two meetings, on the 17th and 18th, will be at the 11,000 seat capacity Osaka Castle Hall. The following three meetings, on the 19th, 20th and 21st, will be at the 13,000 seat capacity Osaka Pool. In addition to general meetings there will be a Women's Rally and a Children's Rally.

Luis Palau, 46, began his evangelistic crusade ministry in 1964 with crusades in Costa Rica, Guatemala and Colombia. He has since min-

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istered in more than 240 crusades in over 50 nations. He also has had an extensive radio and TV ministry. He is the author of more than a dozen books, written in English and Spanish. His books have also been widely translated into other languages.

Organizers of the Osaka Crusade note that Palau is coming to Japan at a crucial time. There is a fear that the nation of Japan is returning to the pre-war National Shintoism. The Daijosai, the ritual in which the new emperor of Japan is to receive the 'divine' power of an emperor, will be held shortly after the Osaka Crusade.

The organizers ask for prayer for the 70,000 people who are expected to attend meetings during the crusade. They also ask for prayers for the 3,000 workers from the Japanese churches that are cooperating in the crusade.

For more information contact Crusade Headquarters in Osaka, phone (06) 945-7544.

JEMA Prayer Conference Reminder

Where? At the Ochanomizu Christian Center

When? Monday, the 26th of November 1990, from 10:00 - 4:00

Topics:

- ★ Prayer and Church Growth
- ★ Case Studies of Effective Prayer Ministries
- ★ Opportunity for PRAYER & PRAISE

for information contact:

Richard Kropp
(0429) 26-1299

Send us your "Short Takes"

If you or your organization has any information that would be of interest to the missionary community in Japan, we'd like to know about it!

Information can be about conferences, new books published, special meetings and rallies, etc.

Send your items to the Japan Harvest, OCC Building, 2-1 Kanda Surugadai, Chiyoda Ku, Tokyo 101 ph (03) 295-1949

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Another 50,000 Chinese Bibles, along with large amounts of small books, are also presently on the press. Please pray with us for every one of these copies of God's Word, as well as for the financial need we still have—especially for the Russian New Testaments.

FOR YOUR FALL EVANGELISM another issue of NEW LIFE has been prepared (No 13), and the next series of E-books will soon be out. A beautiful and powerful Christmas issue of NEW LIFE will also be available by the end of October.

For all your literature needs please contact:



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