

JAPAN HARVEST

Japan Evangelical Missionary Association

Summer 1994

He who goes forth weeping, bearing precious seed,
will come rejoicing, bringing sheaves with him.





TAKESHI SATO

DIRECTOR OF GOHŌ SHŌJI CO. LTD.

PHONE: 03-3304-7788

HOME PHONE: 03-3332-9115

3-33-18 Hamadayama
Suginami Ku, Tokyo 168
〒168 東京都杉並区
浜田山3-33-18

Christian Real Estate Agent

Problems with Real Estate?

Need to sell property?

Looking for a house?

Give me a call!

My many years of helping
missionaries can help you too!

*You ask the questions...
We have the answers.*

* MARGARINES

* SHORTENING OILS

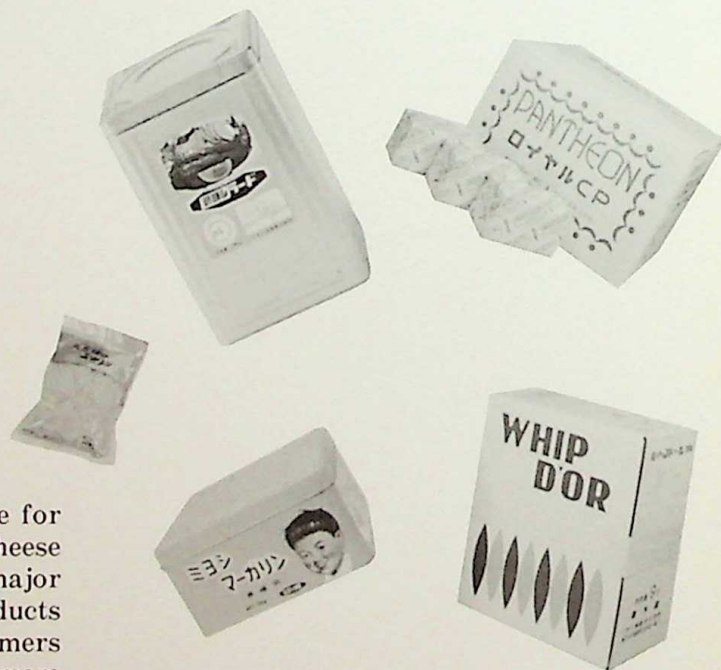
* EDIBLE LARDS

* EDIBLE HARDENED OILS

* EDIBLE PURIFIED OILS

* OTHER EDIBLE FATTY PRO-
DUCTS

Consumer products include margarine for household use, and the vegetable cheese "EMARINE", sold out at most of major supermarkets. These household products have also been well received by consumers for their high quality. To help consumers better understand the importance of oil and fat foods, we are constantly seeking to develop new technology to enhance quality and further reduce the cost of our products.



MIYOSHI OIL & FAT CO.,LTD.

Head Office: 66-1, HORIKIRI 4-CHOME, KATSUSHIKA-KU, TOKYO
Cable Address: "MIYOSHIYUSHI TOKYO"
Branches: OSAKA, NAGOYA, FUKUOKA, SENDAI
Factories: TOKYO, KOBE, NAGOYA

We're serving as partners in ministry at Christian Academy in Japan



At Christian Academy in Japan we help students achieve academic excellence and spiritual maturity. We challenge them to explore, love and preserve God's creation, and to live lives of service to Him.

For information about enrollment please contact:
Headmaster, Christian Academy in Japan
1-2-14 Shinkawa-cho,
Higashi Kurume-shi, Tokyo 203
TEL: 0424-71-0022 FAX: 0424-76-2200



IN ORDER TO SERVE HIM BETTER

- ★ We are re-locating
- ★ We are installing a new, high speed Bible press
- ★ We will be changing our name
- ★ We will be making a new start

We want to do more to meet the needs around us, but we need your help! Please join with us in prayer and financial support as we launch out to truly make a difference.

Contact us for a free China video and more information about the new project.



The needs for Scriptures are overwhelming. China alone has more than 50 million Christians without a Bible and 1.1 billion people who do not know the way of salvation.



SHINSEI UNDO

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



the Great Taste.



Donald's
mburger

ve Thru.

JAPAN HARVEST

Volume 44, No. 1/Summer 1994

Church Growth, Past, Present and Future

Trends in Japanese Society	page 3
John Mehn	
Historical Appraisal	page 6
Hugh Trevor	
Japanese Church Trends	page 10
CIS Staff	
Strategic Perspective	page 14
John Mehn	
Mission Trends in Japan	page 16
Millie Morehouse	
From The Past To The Future	page 18
John Mehn	

Departments

JEMA Windows	page 2
Ron Sisco, JEMA President	
God at Work: Meet...Living Stones	page 13
Tony Woods	
Potpourri & Promises	page 20
Janice Kropp	
From the Christian Shinbun	page 24
Christine Milby	
Short Takes	page 25

The Japan Harvest is the official publication of the Japan Evangelical Missionary Association. It is published quarterly to promote primarily the cause of the evangelical church and mission in Japan, and secondarily the ministry and activities of the association. Individual articles or advertising expresses the viewpoints of the contributor and not necessarily those of JEMA. The editor welcomes unsolicited articles.

All Bible quotes are taken from the New International Version.

Japan Harvest Staff: Guest Editor, John Mehn
Managing Editor, Katie Sisco
Editorial Committee: Ruth Drouillard, Janice Kropp, Henry Lake,
Katie Sisco, Hugh Trevor, Tim Selander
Contributing Writers: Miriam Davis, Janice Kropp, Christine Milby
Katie Sisco, Nancy Sorley
Printer: New Life League (*Shinsei Undo*)

JEMA Executive Committee, 1994-1995:

President, Ron Sisco; Vice President, Eugene Taylor;
Secretary, David Kennedy; Treasurer, Edward Schlossmacher;
Members-At-Large, Horst Krichbaum, Steve Tarter

Price overseas is \$20 per year.

Price in Japan is ¥2,500 per year, single copy is ¥900.

Postal Transfer: Japan Harvest, Tokyo 3-180466

JEMA
2-1 Kanda Surugadai

In This Harvest ...

Church Trends, Past, Present, Future

John Mehn, Guest Editor

If I Had A Time Machine

I am fascinated with time travel. Whether your time machine is like H.G. Wells' sled with a spinning disk, a DeLaurean automobile, the "way-back-machine" or even a London police box, time travel is a stirring experience. If I had a time machine my dilemma would be whether to visit the future or the past. Imagine going back twenty years and cashing some dollars into yen at 300 yen to the dollar! Or travel into the future to learn the yen rate on your birthday in the year 2001. I guess we would all struggle with which way to push that lever.

Whether by a miracle like Ezekiel's or John's visions or through a time machine, the future would be fascinating. When I was asked to be the guest editor for this issue, I knew I would have to give us all a glimpse of the future without these conveyances.

At Church Information Service we try to anticipate trends in the process of evangelizing Japan. I have had the privilege of being on the Board of Trustees for a year and a half. During this time I have grown to appreciate how effective and important CIS is for the church in Japan.

The CIS staff, Hugh Trevor, and I have attempted to give a survey of the work here. In this issue you will look into the past, see the present and take a glimpse into the future of the church in Japan. In a sense, we have pushed that time lever forward and back several times. We were particularly interested in identifying trends we felt could affect our various ministries now as well as in the future. I hope you will be stimulated and challenged as I was preparing the following pages.



John and Elaine Mehn, Tim and Beth have been in Japan since 1985 with the Baptist General Conference. They are church planting in Saitama Ken.

JEMA Windows

Ron Sisco
JEMA President



More than fifty years ago two Japanese pastors were driven out of the mountain village of Takato, Nagano

Ken. Their attempt to plant a church had failed. The Buddhist priest who spearheaded their departure had taken the day. Actually, his victory held the town for the next twenty-five years.

Then a bride came to live in the picturesque hamlet. A corn of wheat planted by the Lord. For twenty years she suffered the insults and outrage of her mother-in-law who hated the "foreign religion" she carried in her heart. But she persevered. She quietly taught her children about the Lord Jesus and all three grew up as believing Christians. It was these grandchildren that the implacable grandmother could not resist. She was seventy-eight years old when her grandson led her to the Lord.

I had the privilege of baptizing Grandma and Grandpa Nakayama in a frigid mountain stream just outside Takato five years ago. What a glorious day that was! Since then, along with Evangelist Koji Honda, we have baptized ten more believers in that village! Today a church meets in the old Nakayama farmhouse. This New Year's Grandpa Nakayama went to be with the Lord just before his ninety-first birthday. His memorial service was the first ever Christian funeral in village history and most of the village was

there to witness it. Grandma Nakayama, at eighty-six years of age, continues to radiate the love of Christ that changed her heart and opened a whole village to the gospel.

In this issue of the Harvest you will read a variety of articles on church growth. They are informative and instructive, with graphs that help tell the story of the past years of church planting in Japan. We can all relate to these facts in one way or another. This is why we are here—to see the church of Jesus Christ established in this land. Let's take great courage that this is HIS work and He does it by touching *individuals* through the prayers and witness of His people. He calls us each to be a "corn of wheat" willing to die so that a living harvest will grow for His glory.



Karuizawa Summer Conference—August 1, 2, 3, 1994

Twenty years ago, Katie and I arrived in Karuizawa for language study. It was there we had our first introduction to JEMA through the Summer Conference. For a long time I think we equated *JEMA* with *Summer Conference*.

Through the years we've discovered the many other ways JEMA ministers to the missionary community. But the opportunity for renewal and fellowship at Summer Conference remains a highlight.

We're looking forward to hearing

Rev. H. B. London this summer, August 1st-3rd. "H.B." comes to us with over thirty years of ministry as a pastor. He knows the pressure of balancing ministry needs with personal needs. And he knows the heart of God for His servants. His messages are full of God's love. He has a special approach to the basics—facing them straight on, with honesty and compassion.

An insert in this issue of the Harvest will give you all the details. Katie and I hope we'll see *you* there.

H. B. London leads a ministry of Focus on the Family called, "Pastor to Pastor." His main goal is to be a catalyst to the spiritual renewal and restoration of pastors and their families and to assist them to better manage their time, finances, and family.



Trends in Japanese Society

by John W. Mehn
Guest Editor

As missionaries and church leaders we want to be effective. To know the cultural context of Japan is an important part of our ministry and a big responsibility. There are many changes taking place in any society and this is no less true for Japan. Fads come and go but make little long-term cultural transformation. We are interested in those trends that will continue to affect the Japanese society long into the future. I have tried to list some trends that could impact the receptivity of the Japanese to the gospel. They also influence how we conduct our various ministries in our missions.

1. Population Increase and Decline

The Japanese population has not grown too rapidly in the recent past. The highest level of annual population growth was 1.27 percent at the peak in the 1960's. Since 1989 the percentage of growth has remained between 0.30 and 0.38 percent. This is an opportunity for the church to "catch up" as the church is growing faster than the overall population. As the population decreases, the number of Christians, if it continues to grow at the current pace or better, could become a large part of the Japanese population.

The population in Japan will increase steadily to about 130,500,000 people by the

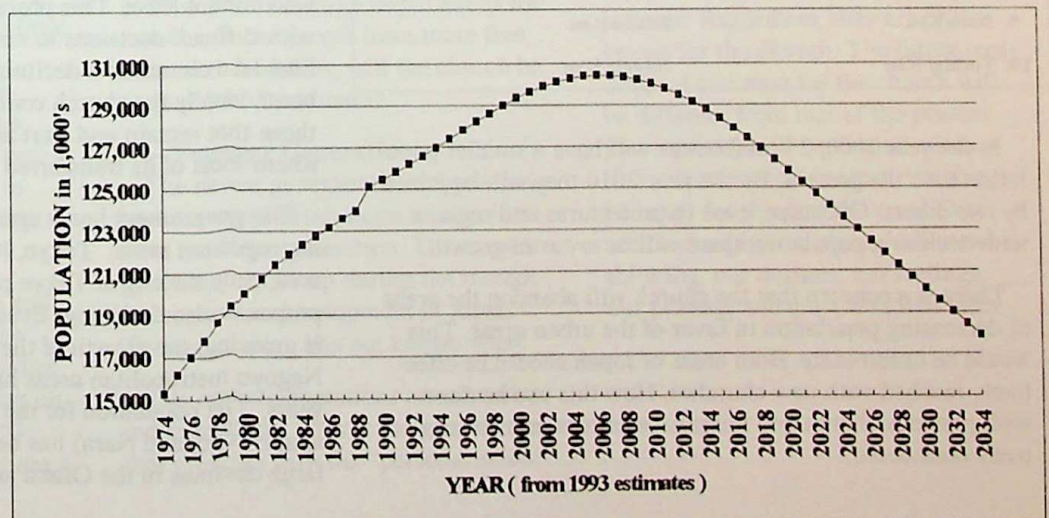
year 2011 and then it will begin to decrease at a similar rate. There are many reasons for a continued increase and then a later decline. The Health and Welfare Ministry has reported that the number of children has dropped from 4.5 per woman in 1947 to 1.5 in 1992. To maintain the current population a figure of 2.08 is needed.

After the early twenty-first century the Japanese baby boom generation's numbers will begin declining due to old age. The baby boom generation's children are having fewer children than their parents and some are waiting later to have children. Fewer babies than ever were born in Japan in 1993. Only one million babies are expected to be born in 2025. That is 3/4's of the 1996 estimate. Therefore the total population will eventually decline.

2. Regional Growth and Decline

The major growth in the Japanese population has been occurring in the areas surrounding cities such as Tokyo, Nagoya, Osaka. Growth has also occurred in the Tokai region and in parts of Kyushu. The major declining areas are the centers of large cities, rural areas and the other parts of Kyushu. The following are the ten growing and declining areas over the last two reported years.

John Mehn is a church planter with the Baptist General Conference in Japan since 1985.



This list has been comparatively unchanged for a decade.

1992-1993 Largest Population Increase	1992-1993 Largest Population Decrease
1. Saitama Ken	Tokyo-to
2. Chiba Ken	Nagasaki Ken
3. Kanagawa Ken	Osaka-fu
4. Aichi Ken	Aomori Ken
5. Hyogo Ken	Akita Ken
6. Fukuoka Ken	Kochi Ken
7. Ibaraki Ken	Yamaguchi Ken
8. Miyazaki Ken	Shimane Ken
9. Nara Ken	Kagoshima Ken
10. Shizuoka Ken	Oita Ken

The above list of growing areas is not expected to change too much when compared to the population in 2010.

1993-2010 Largest Population Increase	1993-2010 Largest Population Decrease
1. Saitama Ken	Tokyo-to
2. Kanagawa Ken	Hokkaido
3. Chiba Ken	Aomori Ken
4. Aichi Ken	Akita Ken
5. Hyogo Ken	Nagasaki Ken
6. Ibaraki Ken	Kagoshima Ken
7. Shizuoka Ken	Yamaguchi Ken
8. Shiga Ken	Iwate Ken
9. Nara Ken	Ehime Ken
10. Tochigi Ken	Niigata Ken

In the year 2000, 23 prefectures will have a smaller population than the present. By the year 2010 they will be joined by two others. Of course, even in prefectures and regions with declining population there will be *areas* of growth.

There is a concern that the church will abandon the areas of decreasing population in favor of the urban areas. This would be unfortunate. Both areas of Japan should be effectively reached with new churches. How this can be done with precious church and mission resources must be seriously considered.

3. Gradual Urbanization

In 1974, over two-thirds of the Japanese population was living in an urban setting. That percentage has increased slightly over the last twenty years. In 1990, metropolitan Tokyo had 39 million people or 32 percent of the population. Though greater Tokyo only has 10 percent of the land area.

The population in Japan will continue to follow worldwide trends and become urbanized. There will be a continual draining of the rural population. In addition, there has been a steady recarving of cities from rural *guns* (counties).

Our outreach must be urban in its focus. Even those living in rural areas are increasingly becoming more urbanized though the media and other influences. The church in Japan must deal with the increasing plurality of ideas and religions in society.

4. Urban Donut Phenomenon.

Along with urbanization is a reverse shift of population from the core of the major cities. This phenomenon is also common in North America and Europe. This is partially due to the expense of downtown real estate. Those people who are able leave the downtown areas and settle in the fringes of the city where land prices are more reasonable. This means the population of the cities resembles a donut with the core hollow and the surrounding areas plump.

For example, Minato-Ku, Tokyo, lies in the shadow of Tokyo tower. Last year the population decreased 24 percent. The number of children in the community has deteriorated 45 percent. The current population is around 150,000. However, by the year 2040 the population is expected to be only a fraction of that; 5,711 people.

These core areas that remain are called "BDT" in Japan, derived from the phrases "boil down" and "downtown." What remains is an area of elderly and marginalized people who cannot leave. This presents churches in these areas with difficult decisions to make regarding their future. Should a church in a declining area move with its neighbors? Ideally the church could "re-tailor" its ministry for those that remain and start another church in the fringe area where most of its transferred members have relocated.

The government keeps special reports on three major metropolitan areas: Tokyo, Kansai, Nagoya. In the Tokyo area, only the city of Tokyo proper is declining. Nagoya proper is also declining. Even though the fringe population is growing, the growth of the population for Tokyo and Nagoya metropolitan areas has been slowing for the past six years. The population for the total Kansai area (Kyoto, Osaka, Hyogo, and Nara) has been declining slightly due to large declines in the Osaka and Kyoto core areas. This phe-

nomenon may affect other metropolitan areas in the future.

5. Aging Population Increase

Much has been said about this in the last several years and was the reason the government introduced the consumption tax. The proportion of the Japanese population that is over 65 years of age is increasing gradually. The Health and Welfare Ministry estimates that more than twenty-five percent of the population will be over 65 years of age by 2018. This percentage will remain high (around 28 percent) until the year 2050 when the elderly percentage will decline. The proportion of the elderly in Japan is estimated to be the highest in the world in the first half of the 21st century.

The challenge for the church is how to evangelize and minister to this age group. The elderly have unique needs. The number of those living alone has increased steadily over the last several years. They have to deal with loneliness and need to develop a network of friends for support. Churches must generate ministries that will meet the needs of these older citizens. Church buildings and meeting places should be accessible to the elderly.

6. Changing Family Structure

Since World War II, the number of household members has declined from over 5 to the present 2.88. Rural households tend to be larger than those in the cities. Nationwide the number of two person and three person households has been slowly increasing while households over four have been on the decline.

The relationship between men and women continues to change in the general society. Mothers are working more than ever. Fathers are taking on a different role at home. In a 1993 survey, over 72 percent said they see a

change in the attitude of men toward the priority of their family life. The church can be a source of guidance during this time of transition regarding roles and direction in the family.

The divorce rate has been increasing in the last ten years. In 1983 the divorce rate hit its first record peak. Over the last three years the divorce rate has once again increased. In 1993, the number of divorces hit an all-time high. The increased disintegration of mar-

The proportion of the elderly in Japan is estimated to be the highest in the world in the first half of the 21st century.

riage in Japan is a challenge and an opportunity for ministry by the church.

7. Other Sociological Trends

—Leisure Culture

Due to the pressure of certain government policies very busy Japanese workers are finding more time on their hands each year. The Leisure Development Center expects the trend in leisure time to take off in the second half of the 1990's. This has large implications for the church. As people have more free time on their hands, will the church be prepared to reach them?

—Younger Generation

The newer generations in Japan have been reported being more materialistic than the older generation. The current generation grew up during the incredible economic development of Japan. This generation has not known want.

The newer generations are also more individualistic. This is the generation that grew up with the "personal stereo"

or Walkman. They also have been more demanding of employers and have been more willing to change jobs compared to earlier generations. How will our approach in evangelism change as we try to reach this new generation?

—Political Situation

While this article was being written, one Prime Minister resigned and another one assumed office. Will the increased uncertainty in the political arena make Japanese more open to the gospel?

—Economic Situation

For the last three years the Japanese economy has been in a tailspin. This has developed many difficulties for some Japanese and much anxiety for the total populous. Many businesses have failed in the last several years and unemployment has hit new highs. Will the current economic slump be the beginning of a decline in the Japanese economy? Many Japanese have given up on the prospects of owning a home or having a portion of the country's new economic position. Will this anxiety and uncertainty lead many Japanese to the cross of Christ? The church must be prepared to lead these people there.

Many of these trends are well documented while some are only early conjectures. Regardless, they are challenges for the church. The future sociological situation for the church will be different from that of the present. Our ministry will be carried out in a dissimilar cultural context. We must be ready for these challenges. They are challenges that should affect our thinking, our designs, our feelings, our praying and our Christ-led labor.

Historical Appraisal

by Hugh Trevor

As one looks over the history of the Japanese church, growth seems to be dependent on three factors; the environment, that is the responsiveness of society to Christianity; the spiritual quality of the church; and the organization of the church. Of course God is sovereign. No growth will occur apart from His grace, and He works in a variety of ways.

In his survey of pre-World War II Japanese Protestantism, (1860-1940) Mr. Yamamori mentions all three factors above. In the 1860s, 1890s and 1930s Japan was strongly nationalistic and anti-Christian. Whereas in the 1810s and to a lesser extent in the early 20th century there was a favorable attitude to the West. But though all denominations faced the same ups and downs of a changing environment, there was a noticeable difference in growth between one denomination and another. This difference, Mr. Yamamori shows, is chiefly due to differences in organization, what he calls the "mission machine"—the combination of gifted individuals, both missionary and national, financial backing, effective means of outreach (whether schools or church), the spirit of enthusiasm and activating of members.

Of nine denominations, the three fast growing ones, Presbyterians, Methodists and Congregationalists, all had good "mission machines." The four slow growing (American Baptists, Southern Baptists, Disciples and SDA) did not. In the rise of the Japanese Holiness Church in the early 20th century, the same factors of a good "machine" were present, but there was a much stronger spiritual element, a whole-hearted belief in the gospel, consecration on the part of believers, and a commitment to spread the gospel. Writing in 1928, a Japanese Episcopal minister, Rev. Murao, speaks of the Holiness church as the only one at that time really preaching the gospel, in contrast to the intellectualism of other denominations. The second World War affected Japanese churches hugely because all denominations had to unite under government pres-

sure. (There had been some moves toward this before the war by some churches so it was not entirely unwelcome.) After the war, many churches started separate denominations, but the United Church (Kyodan) which remained still comprised 70% of all Protestants. It also inherited the "mission-machinery" of the fast-growing pre-war groups. Since the post-war environment was favorable to Christianity and the Kyodan was concerned to evangelize, all three factors enabled them to achieve good growth in the 50s and 60s. In the mid-60s, however, the Kyodan developed internal problems. The "machinery" began to fall apart. As Japan was becoming less responsive to the gospel, and the Kyodan's desire to evangelize was being lost, the denomination ceased to grow.

Apart from the Kyodan there were five (or more) types of Protestant denominations. First there were the theologically liberal churches, most of which joined the National Council of Churches. These tended to be the larger denominations, e.g. Anglicans, Southern Baptists, Baptist Union. Secondly there were evangelical ones with definite pre-war roots, which had joined the war-time Kyodan but left afterwards. These were of medium to small size; e.g. *Kaikakuha*, FDK, Nazarene, *TEAM-Domei*. Thirdly, there were indigenous denominations such as Immanuel, *Kyodaidan*, *Fukuin Kyodan* which came into being after the war but grew out of pre-war influences. Fourthly, of missionary societies newly entering the country, some started denominations like those in their home countries, e.g., Liebenzeller, Evangelical Free, Mennonite Brethren. Others, fifthly, started independent work, such as OMF and FEGC. Although the environment was becoming less responsive to Christianity as these newer denominations were forming, they all grew through spiritual zeal, to various extents according to the "mission machine".

For example, the Southern Baptists, slow pre-war growers, had an excellent "machine" after the war. With more money than most

Hugh Trevor has been in Japan since 1960 with OMF.



missions, a big supply of missionaries and schools, and a commitment to plant churches, there was very good growth in the 50s and 60s. On the other hand, the Evangelical Free was post-war only, yet it has shown remarkable growth. In post-war years the Holiness movement splintered, but several groups, including Immanuel and the Holiness *Kyodan* have good growth while the *Kiyome Kyokai* has not. In the 1970s and 80s the post-war missions at last got their "machines" working and started to grow, but with the exception of the Evangelical Free have not achieved the growth of those with pre-war roots.

It is clear that liberal theology has an adverse affect on growth. It is one reason why Christianity has grown much less here than in Korea. The intellectually-oriented Japanese church accepted liberal theology more readily than the Korean church. The Congregational church was initially the fastest growing denomination, but was the most affected by the liberal theology. Slowly, its growth trailed off. In post-war times the theologically liberal churches show slower growth than evangelical ones. The United Church is growing very slowly, and the Anglicans almost not at all. It is very noticeable in the Lutheran churches that the liberal branch has shown no real growth for the last 20 years with low ratios of Sunday attendance while the evangelical branch continues to grow steadily. The lessening of growth in Southern Baptist churches in the 70s and 80s and comparative lack of growth in the Nazarene churches (relative to other Holiness groups) seems linked to an increase in liberal theology in the those denominations.

Of evangelical churches that have shown growth in the 1970s and 80s, several are Holiness-related (e.g., NIKK, Immanuel, Holiness Kyodan), several are Calvinist (e.g., NDKK, Baptists), and the Assemblies of God is Pentecostal. It seems clear that evangelical theology is essential to make an impact in Japanese society, but no one type of theology has led to unmatched growth. In other words, no one type of theology seems to have a monopoly on God's blessing. The Holiness denomination was very significant for its pre-war growth and for its steadfastness under persecution. It is probable that in no other country have Holiness churches played such a major part, and



it would seem that this type of Christianity is better suited to the Japanese temperament and character than others.

Pentecostalism has flourished in South America, and there have been suggestions that this theology and/or related charismatic churches could lead to a breakthrough in Japan too. Since the war, the Assemblies of God denomination has shown as much growth as the others, but it has not shown more. Foursquare, which is one of the three major Pentecostal denominations in Britain, has fewer than 1000 members in Japan and has only shown 28% growth in the 80s. Most of the 28 Pentecostal groups are of a similar small

size. However a change is occurring.

There has been a big increase in Pentecostal/charismatic statistics from 26,090 in 1990 to 44,004 in 1992. Most of this increase is because many independent Pentecostal and charismatic churches, some of them big ones, are being counted for the first time, but new churches are also being started Thirdly there is a real spirit of energy and expectation among the charismatic groups. Seminars for fasting or spiritual warfare are held frequently. Rallies of witness, celebration or evangelism are carried out often. However, written statistics for these newer churches are often lacking and those given verbally are approximate.

Secondly, often two-thirds of the congregations are Koreans. The growth of the charismatics may be chiefly due to Pentecostal "culture", rather than to its theology. The liveliness and enthusiasm is appealing to many in modern Japan and the stress of direct experience of God, such as in prophecies and healings, is similar to the type of experience many Japanese are seeking today, often in the New Religions.

The growth of the Roman Catholic Church is interesting. They have far fewer churches than Protestants. 1100 compared with 7000. And only 40% as many adult baptisms. Yet their growth is not much less than all Protestants, and is noticeably greater than the United Church. The difference seems due partly to their practice of infant baptism as well as to their education system. Their schools seem moderately effective in introducing outsiders to the faith as well as keeping Catholic children within the fold, whereas children of Protestant parents

Historical Appraisal

are apt to slip into nominal faith or leave the church altogether. However, Sunday attendance in the Catholic Church is not growing as quickly as total members, and the number of ordinands is limited.

The growth of even the best organized orthodox church is far overshadowed by the growth of various heresies, particularly the Unification Church (Toitsu) and the Jehovah's Witnesses. The former claim 400,000 but a more realistic number would be 60,000. The Jehovah Witnesses claimed 175,000 in 1993. Their figures are likely to be quite accurate. Started in Japan in 1953 by 89 missionaries, it grew to 5,000 in the first twenty years. Then to 175,000 in the next twenty.

Both the JWs and the Toitsu are post-war movements and have faced the same societal difficulties as the churches. While strongly disagreeing with their doctrines and recognizing that much of their progress may have resulted from isolating their members from outside influences, i.e., by "mind control," yet for myself I cannot but admire their effectiveness and wonder whether we, the orthodox churches, could not have achieved more than we have. At least let us take to heart that if approached rightly the Japanese are not impervious to Western religious influences. They are winnable for Christ. Let us redouble our efforts to win them so that "He may see the travail of His soul and be satisfied."

Most of the material in this article is covered in detail in my book, *Japan's Post-War Protestant Churches*, published autumn 1993. 165 pages with 60 graphs. ¥1500 plus postage. (¥1200 to JEMA members) Available from the author: 1-30-3 Aobadai, Midori-ku, Yokohama 227 or from CLC.

The Church Growth Method Only Mormons Talk About!

"...the Israelites were fruitful and multiplied greatly and became exceedingly numerous, so that the land was filled with them." Exodus 1:7

We missionaries in Japan pray constantly that Christians would become "exceedingly numerous" as the Israelites did in Egypt. We talk about multiplication/reproduction evangelism (not addition) in our church growth seminars all the time. But I have yet to hear any evangelicals encourage more biological church growth. In a country with only 1.5 childbirth rate, and less than 1% Christian, it is the most overlooked, not-discussed missionary method that could affect this country greatly over the next 100 years, if the Lord tarries. Look at the way the numbers multiply over generations if Christians would just have a few more children, and raise them to know, love and follow Christ.

GENERATIONS					
Number of children per family	1st	2nd	3rd	4th	5th
1 child	1	1	1	1	1
2 children	2	4	8	16	32
4 children	4	16	64	256	1,024
5 children	5	25	125	625	3,125
X's 10,000 families					
2 x 10,000	20,000	40,000	80,000	160,000	320,000
4 x 10,000	40,000	160,000	640,000	2,560,000	10,240,000
5 x 10,000	50,000	250,000	1,250,000	6,250,000	31,250,000

Yes, I can hear all those objections way out in Chiba!

Objection 1: But so many kids fall away from the faith in Japan. Answer: We definitely need to solve the "second generation Christian exodus from the church" problem. If anything, bigger families will help in this group/ consensus culture, and help provide the

economic and political power for more truly Christian elementary and secondary schools.

Objection 2: But what about the financial/emotional/energy cost? Answer: Yes, there is a cost as with anything valuable. But I'd rather call it an investment. The Lord says children are a blessing. Whether one child or ten, few indeed, if any, are the Christian parents who have raised kids to say, "It wasn't worth the cost," or "I wish they'd never been born." The fact is Japan gives a ¥350,000 tax deduction for every child. We need to be careful not to buy the world's philosophy that children are a financial burden.

Objection 3: You are taking a Roman Catholic birth control position. Answer: This article is only looking at the issue from a missiological/church growth perspective. The point is a pragmatic one. There is another church growth/missionary method that is very Biblical, logical, (and very natural) and has been practiced by Christians throughout church history until just decades ago. If more of us would have more children now and in succeeding

generations, and raise them to know, follow and serve Christ, the church will expand much more rapidly, have many more well-adjusted workers who were disciplined from the crib. We need to do this as we are able, as well as

practice aggressive evangelistic church growth.

Dan Iverson has served with the Japan Presbryterian Mission since 1986. He and his wife, Carol, have eight children.





I NEED HELP!

How can I find a church for someone?
Where should I start a new church?

CIS IS YOUR INFORMATION SOURCE

- for
- church addresses
 - maps
 - mailing labels

Church Information Service
Matsui Bldg.2F,2-16-20 Shinbori, Niiza-shi 352
Tel:0424-94-2219 Fax:0424-93-4470
Postal Furikae 00110-7-75359

AN OPPORTUNITY!

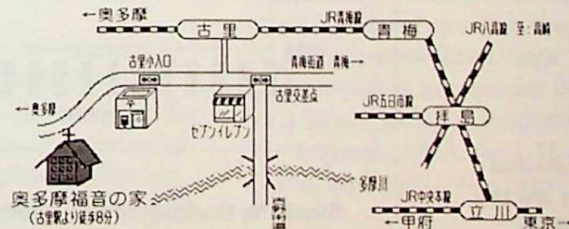
Do you like to work with maps,
computers and data?

CIS is looking for volunteer native English speakers
to help at our office. If you are interested,
call Yukio Hanazono at 0424-94-2219



OKUTAMA FUKUINNOIE

Retreat Center for Spiritual Refreshment
-close to Tokyo, in the beautiful Okutama Mountains-



For your MISSIONARY CONFERENCE:

- guest rooms: tatami, bunk-beds, suite rooms
- chapel capacity 180, grand piano, organ, fireplace, aircon

For your CHURCH CAMP:

- Green Lounge 30, fireplace
- 2 fireside rooms, 40 each
- playground

For your DAY OFF or TIME WITH YOUR FAMILY:

- nice Bungalow, 6
- selfcooking possible

Good Food! Nice Ofurro! Variety of Hiking Courses!
REASONABLE RATES!

Also: Try our Camp Programm (Japanese, Summertime).
Ask for Pamphlet.



German style NEW LODGE for 30 Persons,
western rooms, partly with unit bath

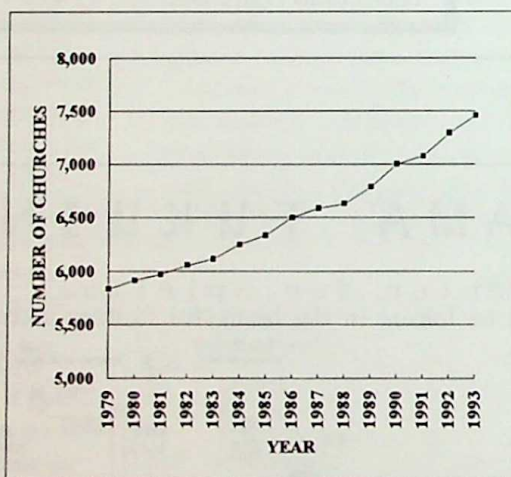
Japanese Church Trends

by
Yukio Hanazono,
Kyoko Sugaya
and John Mehn

The Church Information Staff and I have sifted through the data available and arrived at trends that are occurring today in the Japanese church. At CIS more and more research techniques are helping inform the church at large of the needs and opportunities for starting new churches. This information is taken from the database developed at CIS over the past 14 years.

The following information focuses on the Protestant church in Japan. Information is available at CIS on Roman Catholic churches and Orthodox branches but they are not included usually in CIS studies nor in this article.

1. Number of Churches Increasing.

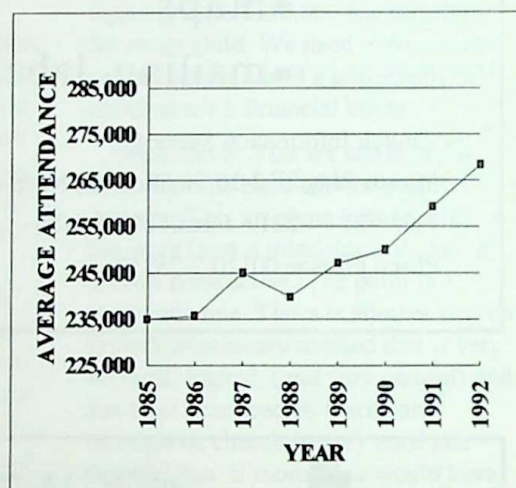


Since the tracking of this information by CIS the number of churches reported has increased each year. Of course, some of these are churches that CIS previously was unaware of that were added to the database over the years. However, the majority of these churches are indeed new. We expect this growing trend to continue. However, the reasons and specifics for this increase in the amount of churches are beyond the realm of this overview. There are many questions to be answered. Who started these churches? Other churches, missions, or denominations? Where are these churches? Could this pace be continued or increased?

Those interested in studying the reasons behind these figures are welcome to contact CIS.

2. Sunday Morning Attendance Increasing.

CIS has been tracking Sunday morning average attendance since 1986. The graph shows that since 1989 there has been consistent growth increases.



Researchers at CIS feel that the average Sunday morning attendance is the best measure of interest in the church. Actual church membership may be helpful for a local congregation or a denomination but not for a country as a whole. This is because various groups have dissimilar definitions of membership and some churches could have a large nonresident membership.

3. Annual Growth Rate Increasing.

The following are the decadal growth rate numbers in terms of new churches.

DECADE	% GROWTH
1979-1988	13.63%
1980-1989	14.76%
1881-1990	17.31%
1982-1991	16.88%
1983-1992	19.30%
1984-1993	19.34%

Yukio Hanazono and Kyoko Sugaya are the English-speaking Japanese staff at Church Information Service.



CIS has kept national data on average church attendance for the last eight years. Decadal growth figures are not available at this time. The following are five-year growth percentages in overall attendance. A ten-year average may be double. From 1985-1992 the growth was 14.20%.

5 YEAR SPAN	% GROWTH
1989-1985	5.16%
1990-1986	6.09%
1991-1987	5.84%
1992-1988	11.89%

An overall estimate of the growth of the Japanese church should be between 14-20% per decade. However, Vergil Gerber has taught that if a group is not growing better than 25% per decade then it has not overcome biological growth.¹ The 1.4-2.0% per year growth does not compare well internationally. Bob Waymire, of Global Mapping International, has estimated that the Church worldwide was growing at the annual rate of 8 percent.²

4. Number of Unchurched and Underchurched Areas Decreased.

CIS's original purpose was to coordinate information for church planters so that valuable personnel resources would not duplicate ministry.

An encouraging trend is that the number of towns without a church has decreased each year. In 1988 there were 1,830 towns recorded without any church. By January 1994, there were 1,766 towns with no church.

The towns and villages with a population over 20,000 have year by year gained churches so that in 1983 there were 101. In 1993, there were just 85 towns and villages with a population over 20,000 without a church. These towns and villages are over the national average of population to church that now rests at 16,619.

The number of *cities* without any church has remained at eight or nine

over many years. There have been changes in this list over the years. Some cities have gone off the list and others have returned. There are still nine cities that need a church.

UNCHURCHED CITIES		
Name	Prefecture	Pop.
Shinminato	Toyama	39,502
Namerikawa	Toyama	31,597
Mino-shi	Gifu	26,428
Kaseda	Kagoshima	24,730
Matsuura	Nagasaki	24,091
Obanazawa	Yamagata	23,878
Ryootsu	Niigata	19,406
Akabira	Hokkaido	18,817
Utashinai	Hokkaido	7,836

The number of cities with only one church has also decreased by nearly 10 percent in the last five years. Clearly the church has seen needy areas and has begun new ministries. We expect God's people to continue to see the needs and know God's direction for the future.

5. Population/Church Ratios are Declining.

Because of the slow growing population in Japan and the increase in the number of churches each year, the ratio of the population versus the number of churches has been declining. This is a handy tool for determining the relative "churchedness" of an area and overall evangelism saturation. CIS studies indicate that churches have been aggressive in church planting beyond normal population growth.

In 1979, there was the population of 19,600 to one church. This ratio has dropped consistently so that, in 1993, this ratio dropped to 16,619.

From 1979 until 1993 only three prefectures have not shown a decrease in that ratio: Fukui, Tottori, and Yamagata. These three prefectures are in areas

of very slow or moderately decreasing population growth.

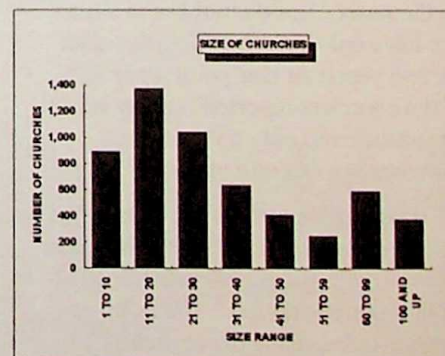
6. Church Size: Number of Larger Churches Increasing.

The average size of a Japanese church has remained basically unchanged over the last several years. It usually floats between 36 and 37 attendees per church. The size of churches is determined best by average annual Sunday morning worship attendance. In Okinawa, even where the percentage of Christians versus the population is two and one half times the national percentage, the average church size is about the same.³

The current edition of Operation World has reported that 70% of all congregations have an average attendance of less than 30.⁴ In fact, 70% of churches have an average attendance of 40 AND under. Just under 60% of the churches in Japan are under 30 average attendance.

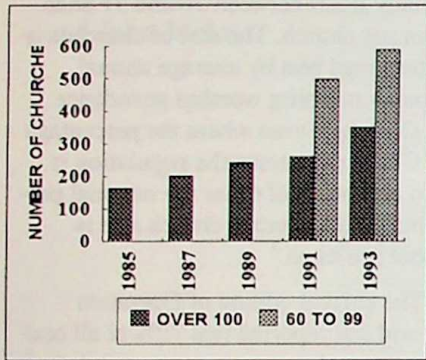
Japan is below the world average for church size. Bob Waymire of AD 2000 estimates that there is one evangelical congregation for 53 active adult believers worldwide.⁵

Refer to the pie chart for a more specific breakdown on church size.⁶ The largest group of churches are in the 11-20 average attendance range. That group is nearly one-quarter the total. This largest group is followed by the 21-30 group (19%), the 1-10 group (16%), and the 31-40 group (11.5%).



When we compare the number of churches in each range differently there

are two peaks. One at the 11-20 range that dwindles off and the other at the 60-99 range that also dwindles off. Satake's estimate for natural church growth barriers, around 10, 30, 50 and 100 members, seems to substantiate these figures.⁷



The growing situation of churches over 100 in attendance since 1985 was earlier reported by CIS.⁸ In the two year period, 1991-1993, the number of churches reporting average attendance over 100 grew by seven percent. A large percentage of these bigger churches have reported over 25% growth since 1985.

Since 1991, the growth of churches over 60 in attendance is significant. During the same 1991-1993 reporting period churches over 60 in attendance grew by an 18% increase.

7. Baptisms and Sunday School Attendance Seems to be Increasing.

CIS has been tracking baptisms and Sunday School attendance as reported by the nearly 7,500 churches in Japan. We have only been tracking this data for two years. At this point, only 82% of the churches reported Sunday school attendance and only 55% of the churches are reporting baptism data.

Though these are limited figures the trends are encouraging. Baptisms have increased 6.6 percent during the 1992-1993 reporting period.⁹ The average number of baptisms per church is 3.6 up from 3.5 in 1991. The average Sunday school attendance stood at 22.2 in 1993.¹⁰ Sunday School attendance has

increased 7.6 percent between 1992 and 1993. Others have found the Sunday School declining. CIS will be keeping a close eye on future trends.

8. Other Possible Trends.

Without question there have been some recent changes in the church in Japan. Whether these changes will become trends is hard to decide at this point. Anyhow they are welcome changes and additions to the work of the church in Japan. They should cause us to ask some probing questions.

Will the interest in global missions in Japan cause the church to be more aggressive, effective and sensitive in its evangelistic outreach? Will the Japan Evangelical Association be a leader and a stimulant in cooperative evangelism? What will be the long-term effect of the Billy Graham Crusade and the Japan Revival Crusade? Will the cell church movement catch fire and lead to larger and more dynamic churches? Will the new musical forms in churches lead complacent churches to a spiritual vitality?

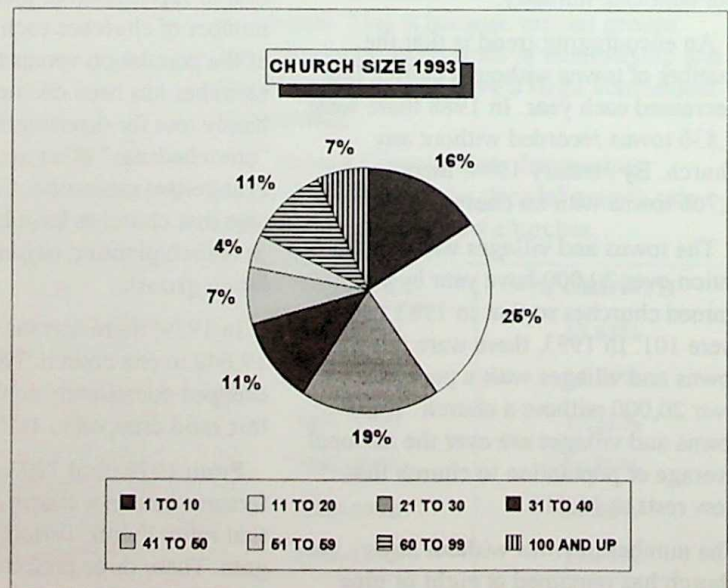
I am not noted as an optimist but I was continually encouraged in this research. I am sure many readers would like to see more growth, as would I, but there is a lack of *unsatisfactory* trends noticed in our research.

There have been some unfavorable reports about the work in Japan lately. To be sure what we have seen is less than what we have prayed, hoped and worked for. But the church is growing and taking new steps.

Christianity in Japan, 1971-90 published the fact that the church situation has remained basically unchanged in the last 20 years. That is certainly not so for the Protestant church and especially the evangelical church. There are many things for which to be grateful. I hope your heart is as encouraged as mine.

NOTES

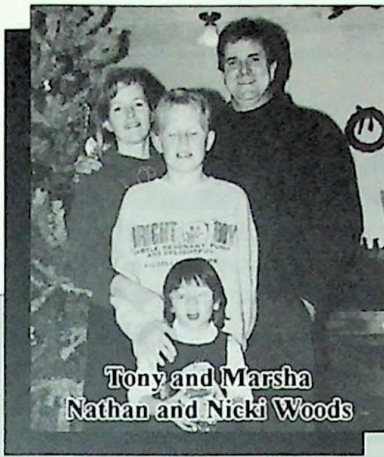
1. Vergil Gerber, *A Manual for Evangelism/Church Growth*, Wm. Carey Library, 1973, p. 51.
2. Jim Montgomery, *DAWN 2000: 7 Million Churches to Go*, p. 58
3. see Roger Hederstedt, *Okinawa Church Survey*, June 1992
4. Patrick Johnstone, *Operation World* 5th edition., 1993, p. 324
5. *DAWN 2000: 7 Million Churches to Go*, p. 56
6. Even though CIS requests information directly from churches and denominations, sometimes we are unable to acquire the data. Slightly over 25 percent of the individual churches do not report their average Sunday morning attendance figures. Those churches are not included in this study. Through analysis of other reports, such as membership figures, attendance figures are extrapolated with reasonable accuracy for yearly summaries. See *Japan Church Survey 1990*, by CIS.
7. See Tokio Satake, *Upon this Rock*, JPC, 1985
8. CIS News, May 1993, No. 30, pp. 1-2
9. CIS News, No. 29 p. 1, and No. 32, p.6
10. CIS News, No. 32, p.6, and No. 33



God Is At Work In Japan!

Meet... Living Stones

*This is the Wood's story of healing
and God's power to bring life out of death.*



Tony and Marsha
Nathan and Nicki Woods

The other day I went to the small *nokotsudo*, a tiny chapel our church had set up to keep the ashes of its members who are with the Lord. My son's urn was still where I had placed it almost two years ago. I thought of that terrible time in Colorado. He was dying of leukemia, and he repeated the words he had spoken eight months earlier, after the diagnosis was first announced, "I'm a Christian, so I'm not afraid of dying. But live or die, I want to go back to Japan."

For a fifteen year old that took a lot of faith; more, in fact, than I could find in my own heart. My heart seemed incapable of producing anything, as if it were a mass of shattered pieces, the sharp edges working their way into every part of my being. A lot of us were suffering then. Our mission family in Japan as well as all over the world were watching the reports and praying as never before. Our loved ones in the States tried to console one another with the assurance that this child had been so close to God all his life, surely God would not desert him now in his time of greatest need.

But Trevor did die, as we held him in our arms and prayed for a miracle. The miracle came, but not the one we were looking for. Bringing his ashes back to the land he had known and loved, we laid him to rest and tried to rebuild. Fourteen years of missionary service had been rewarding, but not particularly fruitful. The Gospel faces incredible obstacles in this country where Buddhism and Shintoism keep an iron grip on every aspect of life. To

lay all that aside and accept the love of God often seems too much to ask.

The first week after our return to Japan, we had a visit from a lady who said, "I lost a son, too." We cried together, prayed together, and from our mutual pain has come a wonderful and growing relationship with the Lord. After her, a couple came, then another, then another. Trevor's best friend, Katsuya, came to say, "I've watched how he lived and how he died. Now I want to give my life to the ministry." Children came, strangers to the grief we were in, but vaguely aware of the brevity of life and searching for assurance. Old people came, their hearts scarred by lifetimes of hurt and disappointment, finding for the first time the healing power God had been holding for them.

In the last year, a church has risen from the ashes of our shared grief. A lighthouse of hope to this community we've loved so long but up until now have been unable to reach. In the past four months, I've baptized more people than the previous fourteen years combined. I know it's not because of me. If anything, I've been less committed to the task than before, just trying to get through each day. But God is working a miracle in our midst, and it began with the death of a boy.

Even now, I can't finish this without tears. The grief is not so gut-wrenching now, though it runs deep and at the same time is never far from the surface. But I realize something now that I hadn't known before. My

heart did not break back then, nor is it broken now. God holds it in His hand just as securely as always and will continue to keep it for His glory. He's given me that assurance in many ways the past few months and particularly through the wisdom of a child.

Hans, our mission administrator's son, was ten years old when the news about Trevor came to his parents. As they sat crying, he asked them why. "Because our hearts are broken," his mother tried to explain.

"But that's not true," he said. "A heart is soft, and so when you drop it, it just bends around a little, but it can't break."

Lord, thank You for soft hearts. Thank you for the wonderful way you made us, so that even in the midst of the most difficult times, we are "pressed on every side but not crushed, perplexed but not in despair, persecuted but not abandoned, struck down but not destroyed" (II Cor. 4:8-9).

Watch for the book, Looking for a Lamb, which traces the Wood's search for a way through the grief process. Available at Christian bookstores in English and Japanese. Or, you can contact the Woods directly. Proceeds from the book will go to the building program of Taitomi Baptist Church.



Taitomi Baptist Church, Sendai

The Strategic Perspective

by John Mehn

This spring I conducted a survey on mission strategy principles among JEMA member missions. I will only report the major findings here.

The survey was sent to 25 of the 44 JEMA member missions. These 25 were selected randomly from among those heavily involved in church planting. The respondents were from large and smaller missions and all the major

missions mentioned having joint church planting strategy meetings, and others said they have no distinct strategy apart from their church denomination. The evangelization of Japan is the joint responsibility of the Japanese church and our mission organizations. There are no doubt ministries that we can do better than they and I am sure there are many things they could do

better than we. This cooperation should be sought and encouraged.

Missions seem concerned that in starting a

Some missions cited numerical goals they have established for certain areas in the near future. But most missions mentioned that they have a list of areas they consider to be strategic based on certain demographic benchmarks like those distributed by CIS. These include population, population growth rate, population density, birthrate, and a large 15-44 age group.

Further aspects mentioned dealt with the church situation in an area such as churches per capita and churches of the same tradition per capita. There were points touched on relating to missionary furlough schedules, children's education, and proximity to other missionaries and churches.

When asked what geographical areas or regions these missions intended



denominational groupings were represented. Of the 25 missions, nine returned it (a 36% return rate) or about 20% of the JEMA community. Thank you to all who participated.

STRATEGIC PRINCIPLES

The purpose of the questionnaire was to determine the principles for a mission strategy. One large theme is the desire to work cooperatively in starting new churches. This was expressed in various ways throughout the surveys. This cooperation could be in the form of team ministry in the mission or working with established churches and denominational groups.

Certainly this point is important considering the decades of missions building national churches and organizations. Cooperation with the established denominations is very important. Some

new church they have an adequate support structure to maintain its early and subsequent growth. Certainly having adequate support for a church is necessary in protecting the financial and personnel resources dedicated to a new church. This support was expressed in the form of a core group already present, or at least believers in the area, a connection with a local church (and/or pastor), positive input from local missionaries, a commitment of the church associations and districts in that area, and so on.



on targeting, suggestions from Hokkaido to Kyushu were named. Some even mentioned specific communities. These geographical areas were selected using the above specified criteria (population growth, etc.) in selecting locations for new churches.

TARGETED PEOPLE

Another question took up the issue of target people. There was remarkably little comment on this section. A logi-

Strategy

cal answer for this response was summarized by one mission executive. "Our outreach is geographical rather than social. In most areas we meet a variety of people and reach out to them all with the gospel."

Though some missions had mentioned work with specific groups (Koreans, fisherman, students) most of the answers generally mentioned their mission's primary ministry to the middle-class families in urban areas (usually new towns). The reasons for this focus were that these areas provide many opportunities to build bridges to people, the urbanite is less likely to be tied to tradition and religion, and families in new towns are more permanent, making the area more stable and open to the gospel.

This leads us to the discussion of "unreached people." Most missions have targeted the middle class family. I am pretty sure there is not a more homogeneous society on the face of the earth than Japan, but there *are* other elements here. How can we reach them?

Do we not already target certain people? Our approach to housewives, businessmen, and students is quite different though probably done in parallel at one location. There are some groups that work primarily with farmers or fishermen for example. What can we learn from these experiences?

I am sure that certain marginal people could be better targeted by either missions or the Japanese church. There are many in Japan from other cultures including nearly three-quarters of a million Koreans, over 300,000 Pakistanis and others. Religious groups such as Sokka Gakkai, Jehovah's Witnesses and "New Agers" could also be targeted.

FUTURE PERSONNEL

I requested information on the total mission force and those specifically involved in church planting. I asked for the present number as well as fig-

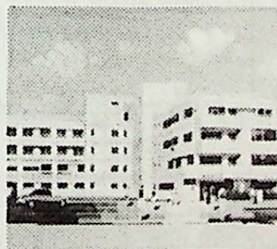
ures for 1998, 2000, and 2005.

Only one mission executive mentioned a possible future decrease. This is incredible considering the financial strain missions in Japan have borne in the last 10 years. One mission was hesitant to answer regarding the future but estimates that the growth trend over the last 20 years would level out due to financial constraints. One mission even saw a doubling of church planters though the total mission only saw a slight increase in personnel.

According to mission assessment we *can* keep pace with the current church planting rate. How can we make the most efficient, practical and intelligent use of mission personnel resources? We should all be open to discovering new models of ministry in starting new churches as missions and in concert with our national organizations.

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. 03-3968-2621

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



LANGUAGE SCHOOL
offers

German (all levels)
English (all levels)
French (all levels)

Weekly Bible studies in

English
German
French
and
Japanese

Introduce your Japanese
friends to OCC.

Register NOW

*Brochures are available
and will be mailed upon
request.*

**Ochanomizu Christian
Center**

2-1, Kanda Surugadai
Chiyoda-ku, Tokyo
101

OCC ランゲージ・スクール

〒101 東京都千代田区神田駿河台2-1
お茶の水クリスチャンセンター2F

☎ 03(3291)1285

Mission Trends in Japan

by
Millie Morehouse

During the past decade, economic and demographic factors have combined to force changes on missions in Japan. Perhaps the most obvious factor affecting our daily lives is the high value of the yen among international currencies. This has meant belt tightening for everyone, and has reduced funds available for major projects or buildings. It has led some missions to close out their ministry in Japan and has brought restructuring to others. A leaner, tighter functioning mission community has been the result. This may mean fewer administrative staff, or that church planters are asked to function in other part-time capacities.

Forty years have gone by since the peak of the postwar rush of missionaries into Japan. The thousands who came then left a strong imprint as they planted new churches throughout the land and established new ministries to support and enhance the church's witness. But the passing of four decades brings obvious changes in the mission picture of the nineties.

One is a major change in the missionary force as the postwar missionaries retire. A few have come back (as documented in a previous *Harvest*), and a few are still ministering here but their number dwindles rapidly. In the mid-eighties most missions projected this loss of personnel and began to pray and recruit. Larger evangelical missions report they have basically replaced this generation of workers, and in some cases increased their Japan missionary force. For some smaller or medium sized missions the retirement of veterans has brought about either downsizing or a complete phasing out of mission activity in Japan.

The impact of these latter two actions has been eased by the development of a relatively

strong, though small, national church. During the war the number of churches and pastors was greatly reduced, so that even missions that operated before the war found themselves facing tremendous obstacles to bring churches back to normal function. Of course, missions that entered Japan after the war had neither churches nor pastors to relate with, and most began from point zero. Now this has changed. Most missions work with established churches as well as a group of pastors that includes men experienced in the ministry. Many churches are now ready to take a greater share in church planting and are not as dependent on the missionary.

Another result from the postwar influx of missionaries relates to comity in evangelism. I do not know of any official postwar meeting where missions decided to divide up the land but it seems there was informal agreement among many of the missions as to where they

would concentrate their efforts. Surveys even today can trace groups of churches begun by certain missions in certain areas.

However, many missions who be-

gan in more outlying areas, have revised their strategy and begun church planting in major metropolitan areas. Beginnings of this movement were triggered as rural people came to the cities for schooling and jobs. Missions wanted at least one church in the big cities to which they could send their precious converts and be sure of faithful follow-up.

During the war, many city residents had fled their homes to return to rural roots, and missions were correct in placing an emphasis on outlying area evangelism at that time. Then as urban housing and jobs became available, the rural population gradually declined. Missions originally targeting outlying

Missions wanted at least one church in the big cities to which they could send their precious converts and be sure of faithful follow-up.

Millie Morehouse has served in Japan with SEND International since 1955. She has been working at Church Information Service since its beginning in 1978.



Mission Trends

areas now found resistance to the gospel growing. At the same time, they heard tales of comparatively flourishing ministries in bed-towns and suburban areas. It was only natural that they wanted to be part of these success stories as well.

So with increasing urban populations, and a newer generation of missionaries on the scene, several missions have added metropolitan ministries to their traditional outlying area work. One of the most recent examples is the move of OMF into the Kanto area, while maintaining their ministry in Hokkaido.

Another trend among missions is incorporating short term work along with the traditional career oriented structures. Short term programs continue to grow in popularity, ranging from a three month summer ministry up to a three year term. English teaching, student ministry, special projects, filling in for home assignment personnel and so on are some of the areas where short termers are aiding the missionary effort. Missions that are traditionally career oriented have found that short term service is a good way to locate career recruits as well as handle necessary jobs and opportunities. Missions that have concentrated on utilizing short termers, on the other hand, have found a need for and advantages in having career missionaries working with short termers to provide adequate administration and better continuity. Both types of missions now tend to include a mix of short term and career workers.

Missionaries coming from third world countries are another new trend. During the past decade there has been a marked increase of workers coming from Latin America as well as other Asian countries. At the JEMA Plenary session in February a fellowship of Korean missionaries was welcomed as a new JEMA member. This group represents what is probably the largest and fastest growing segment of the interna-

tionalization of missions in Japan. This very visible evidence of the universality of the gospel is in itself an attractive witness for Christ. Recalling the problems between Japan and Korea, the growing interest and involvement of Korean Christians here is a welcome development that may have a greater testimony in the general society than we have expected.

As representatives of the living Christ, missions continue to grow, minister and have an impact for Christ in Japan. Because of the large number of missionaries retiring from Japan, some feared a major cutback of the missionary force. Not so! The JEMA Directory lists 2,450 missionaries in 1984 and 2,480 in 1994! Let us praise God for His faithfulness and encouragement and keep at our task. 99% of the Japanese have yet to profess saving faith in our Lord Jesus Christ.

CHRISTIAN CENTER BOOKSTORE Box 14, Kanoya, Kagoshima 893

OUR SPECIALTY: TEXT BOOKS
FOR ENGLISH BIBLE CLASSES
Listed in order of difficulty

1. My Body Book #2 (large letters)	¥1000
2. Your Good Words ABC Book	¥1000
3. I Learn to Read About Jesus	¥1000
4. Workbook for I Learn to Read	¥1000
5. Basic Course for EBC	¥300
6. Jesus - 26 Lessons for EBC	¥600
7. Jesus - 26 Pictures/Scriptures	¥400
8. Jesus - 26 Lessons/Complete	¥1000
9. 2 Week Course - 26 pages	¥200
10. All About the Church - 70pp.	¥1000
11. 50 Lessons in Luke - 52pp.	¥600
12. Guide to Christ, the Church and the Christian Life - 160pp.	¥1500
13. Christian Doctrine Workbook	¥750
14. 24 Week Course for EBC	¥1000
15. Church Begins: Acts - 35 Lessons	¥1200
16. Chinese Art Calendars - from each October. Cheaper in quantity	¥150

WRITE OR CALL

FAX OR PHONE ANYTIME 0994-42-4444

OBI

1994/95 Schedule

*Yes, you can
begin your
studies at OBI
this fall*

SECOND SEMESTER: 16 weeks
October 11- March 10, 1995

Classes offered:

- Evangelism (Dr. Honda)
- Bible Doctrines (Rev. Masuda)
- Romans (Rev. Matsuki)
- Homiletics (Rev. Ide)
- Pastoral Ministry (Rev. Ide)
- Bible Characters (Dr. Hirayama)
- Introductory Greek (Rev. Shimada)
- Church History (Rev. Yokoyama)
- N.T. Survey (Rev. Serata)
- Biblical Families (Mrs. Uchida)

REGISTER NOW!

Principal: Rev. John Masuda
Board Chairman: Dr. Koji Honda

Office: (03) 3296-1005
Brochures are available

宗教法人 お茶の水クリスチャン・センター
お茶の水聖書学院

Ochanomizu Bible Institute
〒101 東京都千代田区神田駿河台2-1 OCCビル

From the Past to the Future

by John Mehn

In this issue, we have looked a bit at what God has done in and through the Japanese church and our mission organizations. We have examined briefly the current state of the church and the society we are called to reach. We have also discussed some current trends in society and the church and their possible impact on our future ministries. This process may cause us to stand back, take a hard look, and rethink what we are doing. Or we may be encouraged that we are on the right track and making good progress.

But what will the future actually look like? If we could project from here, what will the church be like in the year 2000 and beyond? Where will the church be? What milestones will be reached?

At the current rates of growth, the following indicate the likely national situation in the year 2000 and the year 2010.

Year	Number of Churches	Members	Attendance	Percent (Active)
1993	7,459	533,668	268,314	0.43 (0.22)
2000	8,250	620,000	306,000	0.49 (0.24)
2010	9,600	720,000	355,000	0.55 (0.27)

There are many ways to view the possibilities for the church in Japan in the future. Roy Wingerd summarized the ways to view our task very well. 1) We want churches for every people group, 2) we want churches in every community, and 3) we want churches within every population (population/church ratio).¹

I am sure we all desire that no group be left without a gospel witness. We want every region, county, city, and village to have a church. Probably one of the best ways to look at the future is to focus on the population to church ratio. If there were sufficient churches in every area then everyone would have a chance to hear the gospel if each church was responsible for "their Jerusalem." Certainly a

church for every 2,500-5,000 people would make saturation evangelism in Japan easier.

Now the population to church ratio stands at 16,619. What would be good milestones to lower that ratio? Probably 15,000, 12,500 and 10,000 would be great targets. At the 1990 Congress on Evangelism the target of 10,000 was set to be reached by the year 2000. Is it an attainable goal?

If we only add the same number of new churches to the current number of churches, say 120 or 130 per year, then we will not achieve the 12,500 milestone until nearly 2020. We simply cannot add the same number of churches per year. The number of new churches must increase incrementally.

We must expand the growth of church planting nationally. At the current new church growth rate of two percent per year the 15,000 milestone should be attained by the year 2000. At the same growth rate, the goal of 10,000 will not be reached until 2021.² If we raise the growth rate to even 2.5% it can be achieved five years earlier in 2016. A 4.0 percent growth rate will mean it will be achieved by 2008. It could almost be realized if

the growth in the number of churches would remain at 7.0 percent for the next 6 years. This is achievable for some denominational groups and possibly in some areas. Whether it can be attained nationwide is uncertain.

The percentage of Christians in the total population is another way to focus on future growth. The total number of Christians can be taken from the average attendance (or membership) multiplied by the number of churches. Of course, there can be growth in the number of churches as well as the average Christians per church.

Some have set goals for 10% of Japan to be Christian. What about 1.0%? At 2.0% new



Future

church growth and assuming the average membership per church remains at 75 (37 ave. attendance), by the year 2000 there will be over 0.5% Protestants in Japan. It will take until 2033 to reach 1.0% figure.

If the establishment of new churches grows to 4.0% the figure will be arrived at by 2015, or eighteen years earlier. If the membership also grows by 2.0% simultaneously then it will be arrived at in 2008 (for 1.0% in 2011).

Whether we look at the population to church ratio or the total percentage of Christians in Japan we must continue to start more churches. It is our only effective method of reaching Japan. We must set attainable goals for the start of more churches. Goals in church planting are really the result of our faith. Roger Hederstedt did an extensive study in a report of the church in Okinawa in 1992. His conclusion was that if the Okinawan Church could double by the year 2000 it could achieve the objective of "100,000 Souls for Christ" by the year 2010.³ This is the kind of vision we need. What kind of goals could our missions develop? What could we determine along with our denominations? What could we accomplish in a region together?

As pointed out by Hugh Trevor and others, the answer to the growth of the church in Japan is cooperation. This means missions cooperating with Japanese churches and Japanese churches jointly cooperating in evangelistic church planting. As seen in many denominations in Japan, those churches and groups that have established long-term solid church planting programs have grown the fastest. We must continue to struggle to establish more churches that are reproducing. This is the only way we can make an impact for Christ and His Kingdom.

We must remember that there are other resources that assist us in this task of evangelizing Japan. There is the prayer of God's people. This can-

not be minimized. Only prayer can move men's hearts. Only prayer can build churches. Revival in Japan can only come through prayer. It must come, because we pray.


We must also rely on the work of the Holy Spirit in its many forms. It is the Holy Spirit Who can make our goals a reality. The Holy Spirit is the One to empower and give gifts to the Japanese Church. It is the Japanese believers, those on the front lines throughout the country, whom God will use as His ambassadors. Let us also not forget the promise of Jesus that He would build His church. He is fulfilling His promise today and He will certainly fulfill it in the future.

If I had a time machine I think I *would* choose to travel into the future. Then I could see what God has done for His glory. The future is God's and His alone. Let us trust Him for it! Let us seize His future for Japan! Maranatha!

END NOTES

1. Roy Wingerd, DAWN Report, March 1993, pp. 11-13.
2. However, the population will decline after 2016 making that goal faster to attain.
3. CIS News, No. 27, p. 4

*from the Language
Lab with Miriam
Davis will be back
with the next issue.*

—ks 



MEGUMI CHALET KARUIZAWA

*Beautiful
Location*

*Spacious
Facilities*

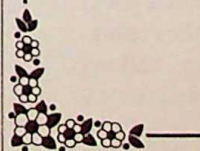
*Christian
Staff*

*Year-Round
Accommodations*

*Come to Beautiful
Karuizawa
& Enjoy God's Handiwork
All Year Through!*

~ For Information ~

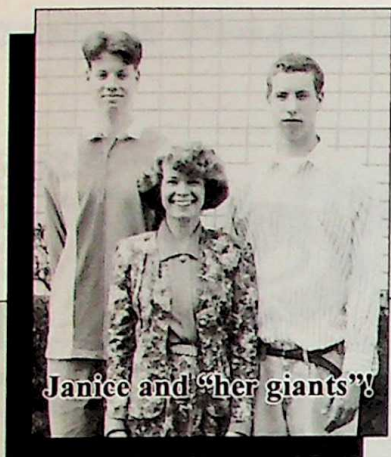
*Call: 0267-42-2302
Fax: 0267-42-4113*



member
Christian Camping International

Potpourri & Promises

by Janice A. Kropp



Janice and "her giants"

"Invited into my friend's inner courtyard of hopes, I'd take care Not to trample the smallest outreachings toward God. I'd not step on feelings delicate as springtime fern, Nor crush fragile budding aspirations. There's danger...I may stomp about shod with insensitivity.

Here.

Let me take off my shoes.

I stand on holy ground."

"Courtyard" by Nancy Spiegelberg

As I approach each writing for this special magazine, I do so carefully. I do so prayerfully. Why? Because you the reader have opened your heart to another's perspective, experience and comment. To me, this holds privilege and blessing, and I come to you with my shoes OFF.

Shoes OFF, but shod with the preparation of the Gospel. The enemy of our souls paces about seeking whom he may devour. And, one of his many ways of destroying is by sending those fearsome GIANTS. We met two of these persistent bullies previously, now, let's meet three more.

At first glance the third giant doesn't look too bad! In fact, he's rather handsome and by the looks of the crowd around him, they must think so too. Taking a second look, however, brings him up short. His height alone casts a gray shadow over his on-lookers. Then, his TALKING spills a flood of gloom into the atmosphere. The air becomes heavy with a sticky mist. Gloom settles over the crowd. Then they begin to imitate ...talking ...talking ...adding more and more to the thickening gloom!

GIANT NO.3 is negativism, pessimism, criticism.

Run, run, run, from this giant. For what he has to share is nothing short of "the plague". The plague, you say? Yes, the PLAGUE, for it spreads from person to person!

Problem:

It stands to reason that in a slow to respond country such as ours, we will be given the chance to turn toward the negative. We try something. It doesn't work. Well, we, being human, begin to rationalize. The first thing we know we are saying negative things about the culture, the people, the mission, and ourselves. We excuse our thoughts and words by claiming that we are evaluating or seeking answers, but in reality we are turning toward the negative.

The words *muzukashii, mondai, chotto dekinai na...* need not spoil our spirits or vocabulary. Watch out, for the constant hearing of these words can see you using them as well.

Personality Types Affected:

All of us.

We came to Japan with the required experience for being missionaries, but in reality we were quite limited in such. We needed to watch and listen. We needed the chance to try and fail. We needed a positive outside perspective to keep us on course, for we very quickly picked up on the "hardness" of Japan and the tendency to negativism, pessimism and criticism!

Solution:

WILL to keep positive and optimistic. It's pretty hard for us to see ourselves objectively and most of us are not blessed with friends who feel free to point out the trends we unknowingly take on. Thus, it would be good to give ourselves THE TEST.

Well known psychologists, Minirth and Meier, suggest that to check negative trends one should in the morning take a rubber band and wear it on the wrist for the day. When there is a negative thought or a negative word said, snap the rubber band. If you wonder whether or not you tend toward the negative, by the end of the day your wrist will tell the story! Do this little exercise or not, we need to determine in our hearts and homes that we will not be negative. Now, let's not be afraid to let this giant go, if indeed he has put us under his gloom. I suspect that some of us are used to the gloom and frankly wonder what there would be to talk about if no negatives were included in conversation. Smile with me if you will; I speak to myself as well. Progress in our spirit means that the positive course of action be taken. It is that simple. The Word speaks clearly to "willing." And did you ever read a more positive book than the Word of God!

Our fourth giant hardly stands out in our present generation. He is groomed, well dressed, just the right weight, and quite attractive to be honest. And what is wrong with that? Well, nothing really, except for the fact that we ARE missionaries and this giant is out to get US.

GIANT NO 4 is self-indulgence.

Problem:

While it is true we should give a positive image, I forget sometimes who I am and why I am here. I'm an MK. I grew up with the "missionary barrel" as an option. I presently receive sticks of gum tucked in envelopes, as I suppose you do. I'm a missionary. When my sons were asked at school on furlough what their parents did they kinda whispered the word. I want to look stylish and nice because I do represent Christ and His church. And there are

times when I just don't want to "look like a missionary." I was pricked in my spirit when I read again the outfit Mabel Francis brought to Japan. And I think I need soooo many things. "I deserve this," I, smiling, say to myself. But, do I really?

While on furlough almost two years ago I was "presented" with a test. Now, I was given a beautiful red winter coat years ago by some very special ladies. I love the coat and it still looks nice! We were speaking at a Missions' Conference in Boone, N.C. and got caught in a spring snow storm. I had not taken my coat. One of the believers, wanting me warm and snug, lent me her beautiful coat with a lovely fur collar. It just fit me! She then offered it to me to keep since it looked so nice! The test had come. Should I take it? or should I say, "Thank you. You are so kind, but, I do have a coat?"

Do I need two coats? Do I need the best of things? Does the image I bear have as much to do with the message as I think it might? In this world of so many things, do I have...? These are questions I keep asking myself.

Personality Types Affected:

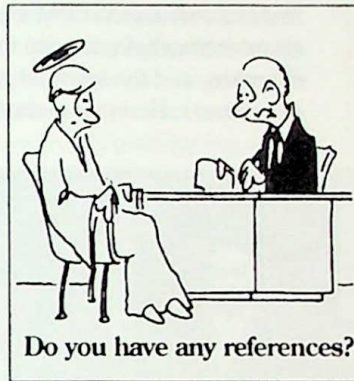
You and me!

Solution:

It is definitely a personal thing, but I find I need to keep a check on my attitude toward things and taking care of "my needs". I tend to forget that being a missionary means that I WILL NOT HAVE everything. Being a missionary means that I WILL HAVE to sacrifice. We simply cannot have the best of two worlds. Let us not be guilty of being too easy on ourselves, thinking that we deserve so much. As I look into the Word I see myself mirrored as debtor, ambassador, light, salt, and as a sinner saved by grace. Lord, help me to remember who I am and Who You are and why You sent me here.

The fifth giant is just too much to look

GIVE ME A SMILE!



at. I cannot even describe him. Just imagine this being...too much of everything.

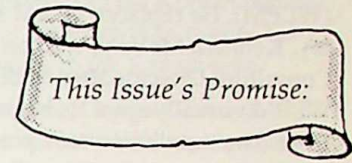
GIANT NO. 5 is imbalance.

Do you find yourself smothering those you minister to? We, being who we are, just have to watch over and worry and care for. Or do you find yourself thinking, "This person just has to learn the lesson the hard way!" Do you observe the national pastor as too "distant" from his congregation? Do you see yourself as being too "close?"

Balance in life. Balance in ministry. Our perfect model, Jesus, points the way! He knew when to be with the crowds. He knew when to take leave. He knew when and how to ask the right questions. He knew when to remain silent.

Problem:

Being human, we are out of balance! That is what sin has done to us. Too much of a good thing can spoil. A little of something bad can ruin. Life is a struggle finding how much of what is needed for every situation. We struggle to minister to the lost. We painfully plod our way in Christian relationships. Too much or too little of things can throw us into



"Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. THEN you will be able to test and approve what God's will is—His good, pleasing and perfect will."
Romans 12:2

confusion and despair. OR we tend to rejoice and celebrate personal victories which in reality belong only to God.

Personalities Affected:

All of us.

Solution:

There is no substitute for God's Word to our hearts. As I look, I see me CLEARLY. God tells me that I am a sinner and that I sin on a regular basis. Let us remember that we all sin, so let forgiveness ABOUND. The Word shows us that good people make wrong choices. Let's not be thrown into a tailspin when we see a Christian brother or sister make a wrong choice. Let love and understanding ABOUND. Let us not let these incidents throw, disappoint or cause us give up on anyone. Let us not hide our weakness or wrong judgments as a way to escape facing ourselves. God, in Christ, shows us, that we may be balanced, whole persons. Thank you, Jesus, for being that model for me!



Transition At Word Of Life Ministries

by Don Regier, TEAM

On February 1, 1994, Mr. Motoyoshi Tago was installed as new Group President of Word of Life Press Ministries (WLPM). He replaces TEAM missionary, Kenneth McVety, who became Consulting Director after leading WLPM virtually since its beginning in 1950. The installation took place at the yearly meeting of the Expanded Liaison Committee held at Ochanomizu Christian Center.

WLPM was started as a literature evangelism committee of TEAM and grew to Japan's largest non-profit Christian publishing and retailing enterprise with a staff of nearly 200 Japanese evangelical Christians. Its 18 semi-independent divisions publish Bibles, books, music, videos, cassettes, CDs, Christian education materials, magazines, tracts, gifts, cards and a weekly newspaper. They also include a ministry to the blind, a nation-wide tract distribution (EHC), a chain of 22

Christian bookstores (Life Centers) and management of a camping/conference center (Megumi Chalet, Karuizawa).

Mr. Tago expressed his commitment to continue WLPM's emphasis on evangelism, service to the churches, and the spiritual growth of believers. He made clear that



WLPM's first mission should be evangelism and the second to serve churches in Japan through meeting the spiritual needs of believers.

Although Japanese-led, WLPM maintains its non-denominational character by being under TEAM's religious legal person instead of under a particular denomination's. The managing directors now consist of Mr. Tago, Hideo Kubo, Masaru Saito, Mr. McVety and Don Regier.

Mr. Tago (47) was converted to Christ in 1967 and joined the staff of Word of Life Press Ministries in 1971. Beginning in 1980, for 14 years, he was head of the Newspaper division that publishes THE CHRISTIAN weekly newspaper. He became one of the four managing directors of WLPM in 1987 and assistant group president in 1992. He was press liaison for the 1994 Graham Crusade in the Tokyo Dome. Married with two children, Mr. Tago is a member of the Kamakura Fukuzawa church of the Japan Jesus Christ Church.

Cell Church Study

Tour by Roger Hederstedt, JCGI

Eighty-seven people from Japan went to Singapore March 2-9 to participate in the Third International Conference on Cell Group Churches. Sponsored by the Japan Church Growth Institute, the tour exposed the Japan delegation to cell group life at the host church, Faith Community Baptist.

The conference featured practical training:

- Participating in actual cell group meetings in order to understand how they are used for worship, nurture, and evangelism.
- Learning how to lead cell group meetings through guided simulations.
- Interacting directly with pastoral staff of the host church to get

an impartation of the vision and heart of "cell church life."

- Seeing "cell church" organization that provides a deep level of pastoral care to every member.

The church's senior associate pastor, Dr. Ralph W. Neighbour, Jr., held seminars in Okinawa, Tokyo and Hokkaido in 1993 that helped generate the high degree of interest in the March tour. Participants totaled 1,400 people from 27 nations, including 200 from Taiwan. The Japan group included 50 pastoral staff and represented more than 40 churches from Hokkaido to Okinawa. Evaluations by the Japan participants indicated an overwhelmingly positive response to the Singapore experience.

JCGI plans to resource the tremendous interest in the "cell church" by networking people and churches, publishing cell church materials, and sponsoring further training events.

Graduate Level Lectures On Minor Prophets

Dr. C. Hassell Bullock will present a series of lectures on the Minor Prophets at Central Bible College in Komagome, Tokyo, from July 11-23.

Dr. Bullock holds a B.D. from Columbia Theological Seminary, a Ph.D. from Hebrew Union College, and is currently professor of Biblical Studies at Wheaton College. He is the author of many scholarly articles and books including: An Introduction to the Old Testament Poetic Books and An Introduction to the Old Testament Prophetic Books.

To attend or audit, please call CBC at 03-3918-4925

KANSAI NEWS

compiled by Nancy Sorley

Kinpoden

Kinki Fukuin Hoso Dendo Kyoryoku Kai (Kinki Area Evangelistic Broadcasting Evangelism Association), or Kinpoden for short, is an organization in Osaka whose aim is to coordinate evangelism in the Kansai area. Kinpoden is a means for pastors to communicate, think and plan together and be more effective. They set up television and radio evangelism, such as Pastor Hatori's *Yo No Hikari*, and Life Line. And they coordinate the follow-up. They also have an introductory service

for Christians looking for a Christian mate. Next year they will sponsor a Congress on Evangelism in Kansai.

Kansai JEMA Women's Workshop

September 3, 1994 Kansai JEMA will sponsor a workshop for women, The Total Missionary Woman Advance, from 9:45-3:00 at the Japan Mission in Ikoma. Electives include workshops on worship, cooking ministries, international marriages, fellowshiping with the Korean community, and hints for new missionaries. All women are invited. The cost is 1,000 yen. Contact Dawn Meng for more information.

Koreans in Kansai

Of the over 1,000,000 North and South Koreans living in Japan, 15% of them live in the Kansai area. Most are second and third generation Koreans, and many missionaries from Korea come to minister to the Korean population. There are more than twenty Korean churches in the Kansai area.

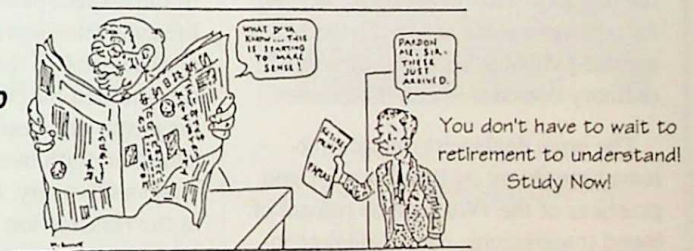
This summer, Campus Crusade will again sponsor New Life Japan, a program in which Korean young people come to Japan for two weeks to minister in local Japanese churches. This year the plans are for 300 young people to come to Kansai and 200 to Fukuoka.

Why not study at OMF International's JAPANESE LANGUAGE CENTER in Sapporo?

- start any time for as long or as short a time as you like
- tailor made courses to suit individual needs
- one to one tuition from Christian teachers
- benefit from the relatively low cost of living in Hokkaido

JAPANESE

日本語



Information available on request from

Japanese Language Centre, 3-1, Higashi 10, Kita 38, Higashi Ku, Sapporo 065

Tel: 011 721 4974 Miss Hilda Wigg, Superintendent; Miss Miriam Davis, Language Coordinator

Karuizawa Deeper Life Convention

Rev. Robert J. Kuglin was a student pastor at Weyburn, SK, until completing studies at WCBI in 1953. He started a full-time pastorate the day after graduation and married his high school sweetheart 2 months later.

For 20 years Bob and Gwen, a bookshop manager, pastored five Alliance Churches in Alberta, B.C., N.S., and Ontario, from which eight other churches were planted.

Make plans now to attend for your spiritual refreshment, inspiration, and rejuvenation

Karuizawa Union Church July 28th-31st
Thursday 7pm, Friday 10am & 7pm
Saturday 10am & 7pm, Sunday 10:30 & 7pm

In 1967 Bob was miraculously healed from a crippling decomposed spine, and returned to full-time public ministry as pastor/evangelist.

In 1972, Bob was commissioned as an Alliance evangelist. He has ministered in 411 cities and towns in crusades. He has assisted in planting many churches at home and abroad, and has taught special courses in 11 Bible colleges and seminaries.

A Wide Response To Preventive Book *Jehovah's Witnesses: The Reality of Mind Control*

William Wood, whose main ministry is to those deceived by cults such as the Jehovah's Witnesses, has just published a book through a secular publisher which has generated much response. The book is titled *Jehovah's Witnesses: The Reality of Mind Control*.

Up to this time, Wood has published many books warning Christians against the teachings and practices of the JWs as well as pamphlets designed to give to Jehovah's Witnesses directly. Realizing the seriousness of continuing domestic destruction caused by the cult, he saw the need to warn the average person of the dangers. This latest book, written for a general audience, published by a secular publisher and sold through ordinary bookstores was the answer.

The book deals with social problems brought on by the doctrines and practices of the JWs such as refusal of blood transfusions, educational problems, family break ups, and traces the historical background and doctrines. In it Wood reveals the mind control techniques that are used to make and keep followers dependent on their leaders. In addition, the book examines the biblical basis they claim for their doctrines and shows the deviation from biblical Christianity. There are also suggestions on how to help loved ones who are caught in the system and includes testimonies of people who have left the organization.

Since it was published in November, 1993, the first printing of four thousand copies sold out in three weeks. It has gone to a second printing. There have been responses from victimized families all over Japan, and the book has already led to the salvation of seekers who were actively studying with the Jehovah's Witnesses.

Singer-Storyteller Praises God Through Ancient Art

Yuji Kobayashi, known professionally as Hanafusadayuu Toyotake, is a gidayuu—a singer-storyteller who provides the all important narration for the ancient Japanese dramatic arts. He is the voice of the large puppets who perform in bunraku, and is the most important performer in *sujioururi*, which is performed without dolls.

Yuji's grandfather was designated by the government as a tenth generation living national treasure, and he was expected to carry on the family profession. Baptized as a Christian when he was twenty-three, he now realizes he was a believer in name only. As he became more established in the ancient performing arts, his lifestyle deteriorated until, four years ago, he came to the end of himself. He confided his personal struggles to his pastor and decided to study the Christian faith over again. Then he made a discovery. He did not believe in the resurrection of Jesus Christ. He never had. The pastor mobilized the congregation to pray for him. One day as he was reading his Bible alone he suddenly realized he did believe the resurrection. What he could not believe the day before had become a reality in his heart overnight. His life changed. He is now living by the power of the Resurrected Life.

These days when he has the opportunity to perform privately, such as in homes for the elderly, he includes a number at the end of the program which he has written himself. It is the story of salvation and the joy of the life of faith. In ancient melodic cadence the words begin, "For God so loved the world that he gave His only begotten Son...."



weekly

Friday Night

6:30 – 8:00

A Program
Especially for
Today's Youth

Singing

Dynamic Message

Fellowship

Directed by
Rev. Kenichi Udagawa

Ochanomizu Christian
Center
2-1, Kanda Surugadai
Chiyoda-ku, Tokyo
101

☎03-3296-1006

SHORT SHORT SHORT SHORT TAKES TAKES TAKES TAKES

Harvester's Handbook To Be Released

JEMA announces the publication of a new handbook to be released in time for the Karuizawa Summer Conference. The handbook is especially geared to help missionaries involved in evangelism in Japan. Seventy-two chapters and 360 pages are full of practical advice for the new missionary as well as the veteran. The volume is divided into nine major sections that take the reader through the whole process of bringing a Japanese person to salvation and to maturity in Christ. Not only will missionaries be helped in their personal evangelism, but also will find important guidelines for planting a Japanese church.

Most of the material has been thoughtfully edited by former *JH* Editor, Don Wright, from the popular "Church Planting Supplements" that have appeared in the *Japan Harvest* since 1984.

Women's Retreat Report



I had to choose from a number of pictures that each told their own story about the Ladies Spring Retreat. Fun ones of the small groups where we shared our hearts and received blessing through one another. Meal times, over good food, where we made new friends and delighted in old friendships. From the classroom, where we learned and laughed, and worshipped together. Fun night where creativity

bubbled over and infected us all with a fresh dose of courage and cheer. From the one-on-one times when we brought each other to the Lord. And then there was "Mollie Missionary" and who of us who saw her will ever forget?! I think she sums up what the retreat meant to all of us: *Growth in the Lord*, being changed by His grace into His likeness. So many said it: "This was just what I needed!" I'm already looking forward to next year.

—ks



Letters To The Editor

We recently received our winter issue of *Japan Harvest* which followed us via our mission Taiwan address to our present US address. We enjoyed so much reading about all the friends and acquaintances who have returned to Japan after retirement. We don't want to miss any issues so ask that you change our address from Taiwan to US. We pray regularly for Japan - God bless you in the ministry there. Sincerely in Him, *Jean Friesen*

Please renew our subscription. We are so grateful to have this news of God's work in Japan. *Peter Horne*

Thank you for the *Japan Harvest*. Reading this magazine helps us keep in touch with what is taking place in the country where we served the Lord for many years.

In your winter issue, you featured retired missionaries who returned to serve for various lengths of time. We are particularly interested in the article about the Graybills in Osaka.

Recently a Japanese student, who has shown a real interest in the gospel, returned to Amagasaki. Although we were able to give him the names and locations of three churches, we could only show him pictures of the Graybills in *Japan Harvest* and tell him they were at Kishiwada Grand Hall in Osaka, and that they had been our friends. Since we know a personal contact is very important, would

you kindly send us Graybill's address and telephone number?

Thank you very much. May God bless you. Sincerely yours in Him, *Mr. and Mrs. Loren McCall*

Dear Katie,

You and Janice did an exceptional job on the latest *Japan Harvest* and are to be commended. I just had to call a few friends and tell them to be sure to read their *JH*! You covered so well the various ministries of our sisters both married and single. I'm definitely looking forward to future issues and I'm very proud of *JH* for naming a woman as its Editor! Blessings and thanks, *Ellen Bardeau*

Dear Mr. Wright,

Thank you for every issue of *Japan Harvest* safely received up to date. As a retired missionary to Japan, your Winter 1993-94 edition was especially interesting. My purpose in writing is to thank you for your kindness in inserting the obituary of my wife, Violet Kennedy, in the same issue. My heart was warmed indeed by your kindness. As an update of the work known as the Japan Inland Mission (JIM), we have no missionaries in Japan just now, but the work founded in Kyoto and Nagahama is still operating under Japanese leadership and is known as the Nihon Kaitaku Dendo Kyokai.

The Lord bless you as you work for Him in these last days. Yours in Him, *Hugh Kennedy*

Make plans now to join us for

The KARUIZAWA UNION CHURCH 1994 Summer Program

We are privileged to have as pastor for a second time Dr. Stephen T. Franklin, Professor of Theology and Philosophy at Tokyo Christian University. Dr. Franklin previously taught at Wheaton College Graduate School, Tsukuba National University and Covenant Seminary (in Tokyo). He is presently co-pastor and co-founder of Chiba International Church, Yachioidai. Prior to returning to Japan in 1991 Dr. Franklin pastored the Hope Evangelical Covenant Church at East Grand Forks, Minnesota.



Highlights:

1. Summer Church begins on Sunday morning, July, 24. The morning worship service is at 10:30 and the evening service at 7:00.
2. SUNDAY SCHOOL will start at 9:30. Volunteer teachers are needed.
3. PRAYER MEETING will be held each Wednesday at 7:00 p.m.
4. DEEPER LIFE Convention is scheduled for July 28 - 31, with Rev. Robert J. Kuglin as speaker.
5. KUC Annual Business meeting will be held on Wednesday August 10, 7:00 p.m. All members are urged to attend.
6. JEMA SUMMER CONFERENCE is from August 1 -3 with Rev. H.B. London from Focus on the Family as speaker.
7. YOUTH CONFERENCE August 4 -6 (9:00 -12:00) with Steve Friesen as leader.

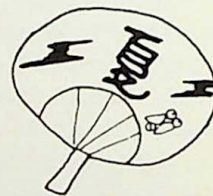
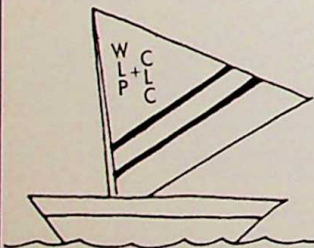
SEE YOU THIS SUMMER!

YOUR VACATION BOOKSTORE

See you
There!

Summer 1994 schedule

Word of Life Press & Christian Literature Crusade
English Bookstores



Karuizawa: July 28 (Thurs.) - August 8 (Mon.)

Nojiri Ko : July 28 - August 15 (Mon.)

Come see what's on our shelves for you!!

New Books

Bibles

Music Tapes & CD's

Bargains

Books for Children & Youth

Christian Novels

Japanese-style Calendars & Gifts

Videos in English or Japanese

New Japanese Publications

Summer
Reading
Refreshment



English Book Department

Word of Life Press Ministries

6 Shinanomachi, Shinjuku Ku, Tokyo 160 ☎1031 3353-9345



CLC Books a ministry of

Christian Literature Crusade

OCC, 2-1 Surugadai, Kanda, Chiyoda Ku, Tokyo 101 ☎03-3294-0776

• **Making products that are gentle on people and the environment – that's our goal.**

We strive to produce detergents, soaps and toiletries that are good for the environment as well as for our customers who use them.

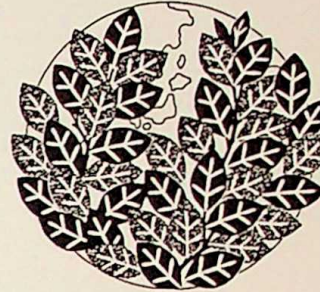
• **Tapping Nature's goodness to develop products for personal hygiene**

We have a long history of vegetable-based soaps that are biologically sound and non-polluting. Please give your patronage to our line of environmentally sound, vegetable-based products.

• **Offering reusable containers and refills to save resources and reduce waste**

We have introduced a refill system for all our products – liquid soap, laundry detergent, dish soap, shampoo, rinse and so on. We hope to aid you in a lifestyle of taking care of the environment.

Natural Life Care

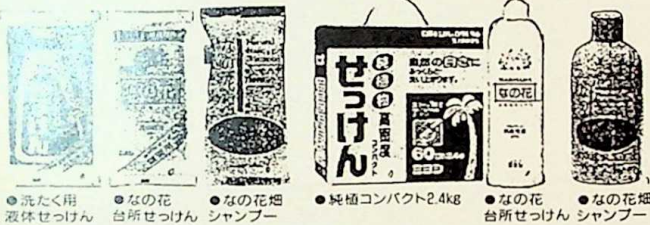


人に地球にやさしい、
製品づくりを目指しています。

Tama no Hada Sekken
Kabushikigaisha

Sales Agency:

Miyoshi Kabushikigaisha
Midori 3-8-12
Sumida Ku, Tokyo 130
Tel. 03-3634-1341



● 洗たく用液体せっけん ● なの花台所せっけん ● なの花畑シャンプー ● 純植コンパクト2.4kg ● なの花台所せっけん ● なの花畑シャンプー

JMLI presents **STAGE V**

A New Concept in Japanese Study for the Advanced Learner

1. Japanese Proverbs
2. Newspaper reading
3. Japanese History

2. Newspaper Reading

「こうすれば新聞が読める」

Are you the one who says, "I'll NEVER be able to read the Japanese newspaper!" Here's your chance to overcome this imaginary obstacle.



JMLI Has The Class For You!
Fall Term, Full Time Classes begin
September 1, 1994

JMLI
Japan Missionary Language Institute

c/o WASEDA HOSHIEN 2-3-1 Nichiwaseda Shinjuku Ku, Tokyo 169 Tel. (03) 3203-0388

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)